

## PENTECOSTAL PREACHING IN NORTH AMERICA

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**LIST OF ABBREVIATIONS**

COGIC	Church of God in Christ
COG	Church of God (Tenn.)
AG	Assemblies of God
KJ	King James Bible
APL	Amplified Bible
NASB	New American Standard Bible
TDNT	Theological Dictionary of the New Testament
JPT	Journal of Pentecostal Theology

## CHAPTER 1

## INTRODUCTION

As preaching is the center of Protestantism, so too preaching is the center of Pentecostalism. However, prayer and experiences of the Spirit hold particular positions in Pentecostalism.

The Pentecostal and Charismatic movement has produced phenomenal church growth. Four hundred million people in the world consider themselves Pentecostals<sup>1</sup> or charismatic. The wider church has great interest in Pentecostal church growth, and pastors in particular like to know about Pentecostal preaching. No books exist for pastors, Seminary and Bible College students on Pentecostal preaching except one doctoral dissertation by Joseph Kendall Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics".<sup>2</sup>

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1 Sermon on "Why Tongues?" (August 17, 1997, 6:30 p.m.), by Rev. James McKnight, Former General Superintendent of The Pentecostal Assemblies of Canada, interim pastor at Immanuel Pentecostal Church, Winnipeg, Manitoba, Canada. He said the numbers of Pentecostals increase every day. Cf. Stanley M Burgess and Gary B McGee, eds., Dictionary of Pentecostal and Charismatic Movements (Grand Rapids: Zondervan Publishing House, 1996), 180-196.

2 Joseph Kendall Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics" (Ph.D. diss., Southern Baptist Theological Seminary, Kentucky, 1990).

On the one hand, many Pentecostals cannot articulate what Pentecostal preaching is but can identify it when they see and hear it. On the other hand, many Christians worldwide would like to know what Pentecostal preaching is so they too may benefit; hence this dissertation.

### **1.1 Statement of purpose**

The purpose of this dissertation is not to formulate a Pentecostal homiletic drawn from the wider church, similar to Byrd's dissertation, but it focuses on the homiletic that exists in Pentecostalism. We seek to develop a homiletic drawn from Pentecostal homiletical literature, theology, history, audio and video sermons. These draw information from the beginning of the movement in 1901 to the present. The only time we use materials that are not Pentecostal is when we find literature that explains Pentecostal preaching more fully. For example, we will use Paul Ricoeur's writings on the literal and symbolic meaning of the Bible text. Pentecostal pastors preach sermons that reflect the literal and symbolic meanings of the text.

This dissertation builds upon Joseph Byrd's dissertation on Pentecostal preaching and further expands the horizon of Pentecostal homiletics.

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'Classical Pentecostal' was a term created in 1970 to distinguish it from 'Neo-Pentecostals'.<sup>3</sup> Classical Pentecostals are Christians from Pentecostal denominations that were pushed out from the traditional Roman Catholic and Protestant churches when they received the baptism of the Holy Spirit with the initial evidence of speaking in tongues. Many Pentecostal ministers teach that speaking in tongues is a sign of being filled with the Holy Spirit and preach that signs, wonders and miracles follow the preaching of the Word. Some of the Pentecostal denominations that were formed (early in the 1900s) are the Church of God in Christ (COGIC), the Assemblies of God (AG), and Church of God (Tenn.) (COG). Charismatics are Christians who belong to the traditional Roman Catholic and Protestant churches and have experienced the Baptism of the Spirit with the initial evidence of speaking in tongues.

## 1.2 Methodology

Eleven major components comprise this dissertation. Chapter two lays down the historical and theological components of the Pentecostal movement. In our historical analysis we trace the theological and personality roots that influenced Pentecostalism. Then we look at the founding fathers of the movement: William Seymour, Charles Fox Parham, C. H. Mason,

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<sup>3</sup> Burgess and McGee, Dictionary of Pentecostal and Charismatic Movements (Grand Rapids: Zondervan Publishing House, 1988), 219, 220.

William H. Durham and A. J. Tomlinson. We suggest that the theology of the Pentecostal movement emphasizes the supernatural and the experiences of the early church.

In chapter three we develop a hermeneutic of the Pentecostal movement. We borrow from Paul Ricoeur's theory of the symbolic meaning of the text to explain Pentecostal hermeneutics. Joseph Byrd, in his dissertation, adapts Ricoeur's method to Pentecostal preaching. Other Pentecostals also help us explain a hermeneutic that can be translated into Pentecostal homiletics. We also show that some gifts of the Holy Spirit help Pentecostal preaching.

In chapter four we do a qualitative and quantitative survey of Pentecostal preaching. This survey represents approximately one hundred thousand Pentecostal preachers (including about 70,000 pastors) from the Assemblies of God, the Church of God in Christ and the Church of God (Tenn.) and their partners in Canada. The purpose of the survey is to get information from these preachers about Pentecostal preaching, the history of the movement and other related subjects.

In chapter five we survey Pentecostal homiletical literature and analyze Pentecostal preaching in the first 10 years of

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Pentecostalism. We analyze sermons written from 1919-1997.

In chapter six we look at the character of the pastor as it relates to preaching, examine the preparation of sermons and scrutinize the types and elements of Pentecostal preaching.

In chapter seven we survey and analyze two dissertations. The first is by Joseph Byrd on "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletic"; the second is by Vincent Beng Leoh on "Ethics and Pentecostal preaching: the Anastatic, Organic, and Communal Strands."

In chapter eight we survey and analyze oral and video sermons from 1930-1997. We evaluate these sermons and determine the historical development of Pentecostal preaching.

In chapter nine we do a qualitative study of two Pentecostal pastors' oral sermons. One pastor is an African-American from COGIC; the other pastor is a White pastor from the AG. These two pastors came recommended to us for study.

In chapter ten we bring together our research into a theory of Pentecostal preaching and develop a theory of a homiletical communicative theory of Pentecostal preaching.

In chapter eleven we evaluate the strength and weakness of our dissertation.

In chapter twelve we conclude our study of Pentecostal preaching and make recommendations for further study.

We have two items in our appendixes: a survey of Pentecostal preaching from chapter four and an analysis of the oral sermons from chapter eight.

#### **1.2.1 Limitations**

This study of Pentecostal homiletics is limited to three Classical Pentecostal denominations in North America: The Church of God in Christ (COGIC), an African-American denomination; The Assemblies of God (AG) and the Church of God, (Tennessee) (COG) both in the U.S.A., and their sister organizations in Canada.

## CHAPTER 2

### HISTORY AND THEOLOGY OF PENTECOSTALISM

The purpose of this chapter is to study the history and theology of Pentecostalism without much theological analysis.

Four areas will be explored: a) the people and theologies that influenced the movement, b) the origins of the Pentecostal movement, c) the leading personalities of the movement, d) the theology of Classical Pentecostalism.

#### 2.1 History of the Pentecostal movement

##### 2.1.1 Pentecostalism was developed mainly by the underclass

Pentecostalism developed from two groups of people: poor African-Americans and poor Whites.

##### 2.1.1.1 African-Americans were not allowed to take part in White services

Having been forcibly removed from Africa as slaves, they were strangers in a foreign land, subjected to a new culture and oppressive way of life. Most of the slave owners were practicing Christians but used the Bible to justify their behavior.



Some Christians felt it was their duty to convert their 'heathen' slaves. The slave masters saw themselves as Lords over slaves' lives and viewed their dependents as potential Christians. Many African Americans became Christians as time passed. They worshiped at the same churches as their slave-masters but were not allowed to sit with the Whites in church. They had separate seating arrangements and were not allowed to participate in the services.

To put it mildly, African Americans felt unwelcome in White churches because they came from an oral tradition that was considered ineffective by White Americans. The mainstream White churches wanted them to worship in the European tradition.<sup>4</sup> African-Americans were poor and felt uncomfortable worshipping in White middle-class churches.<sup>5</sup> To compound the problem, the two groups could not mix socially due to the obvious restrictions of the slave-holding system.

African-Americans who became Christians had a great desire to worship God in a manner that reflected their own culture,<sup>6</sup> a manner that incorporated both Biblical and

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4 Albert J. Raboureau, Slave Religion (New York: Oxford University Press, 1978), 135.

5 Walter J. Hollenweger, Pentecostal between Black and White (Belfast: Christian Journals Limited, 1974), 15-17.

6 Gayraud S. Wilmore, Black Religion and Black Radicalism 2d. ed. (New York: Orbis Books, 1983), 1-28.

African oral elements. While they learned the Scriptures they desired to experience apostolic Christianity.

Some Whites felt superior to the African Americans. African-Americans felt displaced, angry, frustrated and hopeless. Arthur Brazier, an African-American Pentecostal evangelist from Chicago, summarized this feeling of White superiority by saying, "America was built on the backs of African-Americans".<sup>7</sup>

#### 2.1.1.2 Poor Whites felt misplaced in White middle-class churches

During the 18<sup>th</sup> and 19<sup>th</sup> centuries many new and very poor immigrants came to America, especially from Europe. Most poor Whites also felt out of place in White middle-class churches. The crowds that came to Azusa Street (the church in Los Angeles where Pentecostalism was born) reflected these sentiments of alienation from the mainstream churches. They were ordinary and needy people.<sup>8</sup> Robert Mapes

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7 "America, he says, was built on the backs of the blacks. The blacks planted the cotton. But they walked around in rags. The blacks built the railways but were not allowed to ride on them. A black doctor discovered blood plasma. But he died because nobody was ready to give him a blood transfusion." Walter J. Hollenweger, Pentecostal between Black and White, 13, 14.

8 Harvey Cox, Fire from Heaven (New York: Addison-Wesley Publishing Company, 1995), 20, 21; Klaude Kendrick, The Promise Fulfilled: A History of the Modern Pentecostal Movement (Springfield: Gospel Publishing House, 1959), 28, 19.

Anderson's analysis has shown that Pentecostalism among poor Whites was prompted by the social alienation of poor and working class Americans.<sup>9</sup>

## 2.1.2 Contributors to the birth of Pentecostalism

### 2.1.2.1 Pentecostalism grew out of Methodism

Methodism was a second element that influenced the development of Pentecostalism.

#### 1. John Wesley

John Wesley was born in England, the son of an Anglican clergyman. He attended the University of Oxford where he received his Bachelor of Arts and Master of Arts degrees. Several books influenced his life: Jeremy Taylor's Rule and Exercises of Holy Living and Dying; Thomas a Kempis' Imitation of Christ; and William Law's book, Treatise on Christian Perfection<sup>10</sup> and so, in turn, these books influenced Pentecostalism.

In time Wesley proposed two works of grace: one based on conversion and the other on sanctification or Christian perfection.

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9 James R. Goff, Jr. Fields White Unto Harvest (Fayetteville: The University of Arkansas Press, 1988), 9; Robert Mapes Anderson, Vision of the Disinherited (New York: Oxford University Press, 1979).

10 W. J. Hollenweger, The Pentecostals (Minneapolis: Augsburg Publishing House, 1972), 21; Joseph Byrd, "Formulation of a Classical Pentecostal



After the publication of John Wesley's tract on Christian perfection and Methodism<sup>11</sup> people in the United States of America enthusiastically embraced his teachings. His ideas grew in popularity, especially among the Holiness groups.

Wesley believed, that to be baptized in the Holy Spirit is different from sanctification. This idea gave birth to the Pentecostal movement. But he never taught sinless perfection.<sup>12</sup>

Wesley introduced Arminianism in America after the reign of reformed theology.<sup>13</sup> The difference between Calvinism and Arminianism is that the former believes people cannot lose their salvation while the latter believes that people can lose their salvation after they have given their lives to Christ.

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Homiletic in Dialogue with Contemporary Protestant Homiletics." 14, 15.

11 Ibid., 18.

12 "Wesley never taught sinless perfection as some have charged...The perfection which Wesley taught was perfection of motives and desires. Sinless perfection would come only after death. In the meantime the sanctified soul, through careful self-examination, godly discipline and methodical devotion and avoidance of worldly pleasure could live a life of victory over sin. In spite of such infidelity from within and great opportunity from without, perfection became the distinguishing doctrine of Methodism and thus it became the first great Holiness church." Vinson Synan, Holiness and Pentecostal Tradition: Charismatic Movements in the Twentieth Century (Grand Rapids: William B. Eerdmans Publishing Company, 1997), 6-7.

13 Everett F. Harrison, ed., Baker's Dictionary of Theology (Grand Rapids: Baker Book House, 1973), s.v. "Arminianism," by Roger Nicole.

Wesley taught that a person was created in sin and has a free choice to accept or reject Christ. If one accepted Christ he was partly cleansed and needed to be sanctified. Wesley understood that sin remained after regeneration but the regenerated person was not a slave to sin. He taught that the cleansing or sanctification after regeneration could be a gradual or instantaneous change.<sup>14</sup>

### 2.1.2.2 Other influences had an effect on Pentecostalism

#### 2.1.2.2.1 Holiness movements originating from Methodism

##### 1. Perfectionist theology:

Methodism was associated with Holiness teachings when it began. Later on however, established Methodists disassociated themselves from Perfectionist Wesleyanism because they felt it was extreme and had the potential to split their churches. As a result, Holiness teachings continued outside the Methodist church in the Holiness camp. Holiness Pentecostals teach that perfection is a second work of grace. Bishop Ithiel C. Clemmons theologizes:

Those who believe in a special action of the Holy Spirit within an individual, either against the tendency to sin or, (in some circles not so common among Black holiness-Pentecostal churches), it might be thought to ensure actual perfection so that one will never sin again.

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<sup>14</sup> John Wesley, The Doctrine of Original Sin (New York: J. Soule and T. Mason, 1817), 290-299; quoted in Joseph Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics," 14, 15; cf. Ernest S. Williams, Systematic Theology Vol. 1 (Springfield: Gospel Publishing House, 1953), 221-255.

While all sanctified people are *perfectionist* in their aim, only the latter sorts are theologically called *perfectionalists* in a strict sense. In practice, an experience of sanctification usually signified a spiritually-aided capacity to be committed to the ideal of a sinless life, often exhibited by radical conformity to implicit rules against behavior perceived by the group as worldly or sinful.<sup>15</sup>

## 2. The National Holiness Association:

The National Holiness Association filled the gap created by Methodists who rejected Perfectionist theology and became associated with groups that were more closely related to Holiness teaching as seen through the eyes of Wesley. Methodists who agreed with Christian Perfection and Christians from other Holiness groups formed a loose organization called the National Holiness Association. As Elaine Lawless notes, they continued to proclaim the theology of John Wesley since "the Holiness movement adhered more closely to the basic tenets of Methodism than did Methodism itself..."<sup>16</sup>

As a result, church camps were organized outside the Methodist tradition but kept Methodist practice. The camps provided opportunity for fellowship, new teaching and

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<sup>15</sup> Ithiel C. Clemmons, Bishop C. H. Mason and the Roots of the Church of God in Christ (Bakersfield, California: Pneuma Life Publishing), 198.

<sup>16</sup> Elaine J. Lawless, God's Peculiar People: Women's Voices and Folk Tradition in a Pentecostal Church (Kentucky: The University Press of Kentucky, 1988), 27.

freedom for African-Americans to express themselves.<sup>17</sup> Whites, too, experienced similar expressions, such as "godly hysteria...falling, jerking, barking like dogs, falling into trance, holy laughter and wild dances."<sup>18</sup> A very significant thing happened at the camps in terms of race relations: it was the first time in American history that African-Americans and Whites worshiped together.<sup>19</sup>

#### 2.1.2.2.2. Fire-Baptized way

Another theological position that influenced Pentecostalism was the Fire-Baptized way.<sup>20</sup> The Fire-Baptized way taught that the baptism of the Holy Ghost was subsequent to sanctification but did not teach that speaking with tongues was the initial evidence of receiving the baptism with the Holy Spirit.<sup>21</sup> Most Pentecostals went further in this line of thinking in teaching that speaking with tongues was a

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17 Sidney Ahstrom, A Religious History of the American People (New Haven: Yale University Press, 1972), 434-435. It was during this camp that people experienced freedom. They too experienced jerking, dancing, barking, loud hearty laughter, running and singing.

18 Synan, The Holiness-Pentecostal Movement in the United States, 24, 25.

19 Roswith Gerloff, "The Holy Spirit and the African Diaspora, Spiritual, Cultural and Social Roots of Black Pentecostal Churches," The Journal of the European Pentecostal Theological Association Vol. XIV 1995: 91.

20 Of the score of holiness denominations that began after 1894, most began in the Mid-West and the South. The most radical of these groups was the Fire-Baptized Holiness Church, which began in Iowa in 1895 and was organized as a denomination in South Carolina in 1895. Synan, The Holiness-Pentecostal Movement in the United States, 53.

21 Ibid., 65.

sign accompanied by the baptism of the Holy Spirit.<sup>22</sup>

### 2.1.2.2.3. Healing

In the holiness movement, Dr. John Dowie and Charles Cullis notably influenced<sup>23</sup> Pentecostalism by emphasizing the healing of the body through prayer.<sup>24</sup>

Dowie was born in Edinburgh, Scotland, and started his ministry in Australia. From Australia he immigrated to the United States where he continued to teach that healing was provided for in the atonement. In the 1890s large crowds attended his meetings and many people received healing.<sup>25</sup> Synan says, "He did more to promote the doctrine of divine healing than any other man."<sup>26</sup> At the time of its writing, Synan's statement reflects the resources available to him.

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22 The Fire-Baptized Church believed in the baptism of the Holy Spirit but not speaking in tongues as a sign of the Spirit's work. This drastically changed when G.B. Cashwell a leader of this church went to Azusa Street revival in 1906 and was filled with the Spirit with speaking in tongues. This church would later change its doctrine to include the baptism of the Holy Spirit with speaking in tongues. This church has since changed its name to (by amalgamation) Fire-Baptized Holiness Church. Stanley Burgess and Gary McGee, eds. Dictionary of Pentecostal and Charismatic Movements, s.v. "Fire-Baptized Holiness Church," by H.V. Synan, 309.

23 Ibid., 350-374. Some other pioneers of the healing movement are Ethan O. Allen, 1846, Charles Cullis, Charles M. Spurgeon, and A.B. Simpson, 1881.

24 Ibid., 350-374.

25 Vinson Synan, The Holiness-Pentecostal Movement in the United States, 91.

26 Donald W. Dayton, Theological Roots of Pentecostalism (NJ: The Scarecrow Press, Inc., 1987), 173.



Dowie influenced Charles Fox Parham, Parham influenced William Seymour and Seymour influenced the worldwide Pentecostal movement. Seymour taught that the Baptism of the Holy Spirit and divine healing are for today. Healing then became one of the cardinal doctrines of Pentecostalism.

We will now turn our attention to the birth of Pentecostalism.

#### **2.1.2.2.4. The Latter Rain**

The holiness movement can be summarized under one emphasis: "The Latter Rain". The latter rain is taken from Joel 2:23, "...And be glad in the Lord your God; for He has given you the early rain for your full vindication. And He has poured down for you the rain; the early rain and the latter rain as before." (NASB) The movements and people at that time also refer this verse to Joel 2:28-32 where God speaks about pouring out His Spirit in the last days. Some of these movements and people saw themselves as living in the last days where the Lord is pouring down His Spirit upon all flesh.

Historically there were two major rainy seasons in Israel: the time of seeding and the time when the crops were growing, just before harvest. Joel applies the fulfillment

of this passage (v.22) to the last days.<sup>27</sup>

The movements and people quoted saw in this passage the fulfillment of the first rain, which took place on the day of Pentecost, and the latter rain, which was being poured upon them during their time. They saw this as a reference to the imminent Second Coming of Christ. Out of this understanding came five theological motifs: 1) justification by faith, 2) sanctification by faith as a second definite work of grace, 3) healing of the body as provided for all in the atonement, 4) the pre-millennial return of Christ, 5) the baptism in the Holy Spirit evidenced by speaking in tongues.<sup>28</sup> (This is not referring to a schism that developed in the 1920s in Canada under a similar name: Latter Rain Movement).<sup>29</sup>

### 2.1.3 The birth of the Pentecostal movement

Walter Hollenweger asked the question: Who tells the Pentecostal story correctly?<sup>30</sup> He says that there are three major theories presented.

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27 Vinson Synan, The Classical Pentecostals (Ann Arbor, MI: Word of Life), 5.

28 Stephen J. Land, Pentecostal Spirituality: A Passion for the Kingdom, (Sheffield, UK: Sheffield Academic Press, 1993), 18. The full gospel theme will later drop the five-fold gospel to the four-fold gospel by non-holiness Pentecostal denominations such as the Assemblies of God.

29 Burgess and McGee, Dictionary of Pentecostal and Charismatic Movements, s.v. "Latter Rain Movement," by R.M. Riss, 532-534.

a) God was the founder of the Pentecostal movement.<sup>31</sup> This position is justified on the grounds that the Holy Spirit filled people all over the world about the same time.

b) Charles Fox Parham was the founder of the movement. This conclusion is made on the grounds that Parham formulated the doctrine of speaking in tongues for today. Parham claimed that speaking in other tongues as a result of the inward work of the Spirit is proof that one is filled with the Holy Spirit. (This could not be the case because another church called the Holiness Church of God of the Americas, an African-American organization "formed by merger in 1926, by tracing its roots back to 1898, taught the baptism of the Holy Spirit with the evidence of speaking in tongues".)<sup>32</sup>

c) William Joseph Seymour started the Pentecostal movement.

The historiography can be divided into two periods: 1905-1970 and 1970-1999. Non-African Americans dominated the first period; the second period includes African-Americans and Whites.

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30 Hollenweger, Pentecostals, 326-331.

31 Clemmons, a bishop in the Church of God in Christ (African-American) said, as late as 1961, that White Pentecostals argue in the book Suddenly From Heaven: A History of the Assemblies of God, that there was no founder of the Pentecostal movement. Clemmons, C.H. Mason, 42.

32 Donald W. Dayton, Theological Roots of Pentecostalism, 20.

From 1905 to 1970 White scholars were dominant, privileged to attend schools of higher learning and therefore able to articulate the history of Pentecostalism. In comparison to the Whites, African-Americans were poor, disadvantaged and the racial and political climate of the time was not favorable for them to attend schools of higher learning. Because of a lack of higher education they could not express themselves in scholastic writing therefore their voice was unheard.

Most works written about Pentecostalism before 1970 should be taken with a grain of salt because most scholars wrote from a White bias. Klaude Kendrick, The Promise Fulfilled, 1961, writes from a White viewpoint as does Robert Mapes Anderson, Vision of the Disinherited, 1979, who is good in many ways.<sup>33</sup> H. Vinson Synan is a little more balanced about racial issues.<sup>34</sup>

The historiography from 1970 to 1999 is more balanced because it represents African-American and White viewpoints. Several things contributed to this change: the upward social and intellectual mobility of African-Americans and the

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33 Letter from Dr. Roswith Gerloff, University of Leeds, UK, May 26, 1998, page 3, to Aldwin Ragoonath.

34 Ibid.

influence of Walter Hollenweger, a Professor of Theology at the University of Birmingham, England who inspired a generation of scholars to look at the roots of Pentecostalism.

James S. Tenney was the first person to point out that Pentecostalism's roots are African-American;<sup>35</sup> the second is Walter J. Hollenweger in his The Pentecostals: The Charismatic Movement in the Churches<sup>36</sup> (1972) and Pentecostalism: Origins and Developments Worldwide, (1997).<sup>37</sup> A third work is Douglas J. Nelson's dissertation "For Such A Time As This: The Story of Bishop William J. Seymour and the Azusa Street Revival", 1981<sup>38</sup> which has the most exhaustive study of the life of Seymour. Nelson proved beyond reasonable doubt that Seymour was the founder of the Pentecostal movement worldwide. These works turned the tide of history until history was corrected. Some of the other scholars that followed are: Roswith Gerloff, (a student of

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35 James S. Tenney, "Black Origins of the Pentecostal Movement," Christianity Today, 16, No. 1 (October 1971); quoted in Ithiel C. Clemmons, Bishop C.H. Mason: and the Roots of the Church of God in Christ, 37.

36 Walter J. Hollenweger, The Pentecostals: The Charismatic Movement in the Churches (Minneapolis: Augsburg Publishing House, 1972).

37 Walter J. Hollenweger, Pentecostalism: Origins and Developments Worldwide (Massachusetts: Hendrickson Publishers, 1997).

38 Douglas J. Nelson, "For Such A Time As This: The Story of William J. Seymour and the Azusa Street Revival", (Ph.D. diss., University of Birmingham, England, 1981).

Hollenweger) A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction;<sup>39</sup> Harvey Cox's Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century;<sup>40</sup> Cecil M. Robeck, Jr. ed. Charismatic Experiences in History;<sup>41</sup> Iain MacRobert's, The Black Roots and White Racism of Early Pentecostalism in the USA,<sup>42</sup> depends heavily on Nelson and supports his thesis.<sup>43</sup> Ithiel C. Clemmons book, Bishop C. H. Mason: and the Roots of the Church of God in Christ.<sup>44</sup> The majority of scholars, both White and African-American, now agree that Seymour was the founder of the movement and not Parham. The AG (White), now accepts that Seymour was the founder of the Pentecostal movement worldwide.

Hollenweger, speaking for scholars from 1970-1999, sets out the following:<sup>45</sup>

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39 Roswith I.H. Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction (New York: Peter Lang, 1992).

40 Harvey Cox, Fire From Heaven (New York: Addison-Wesley Publishing Company, 1995).

41 Cecil M. Robert, ed. Charismatic Experiences in History of Black Religion (Minneapolis: Hendrickson Publishers, 1985).

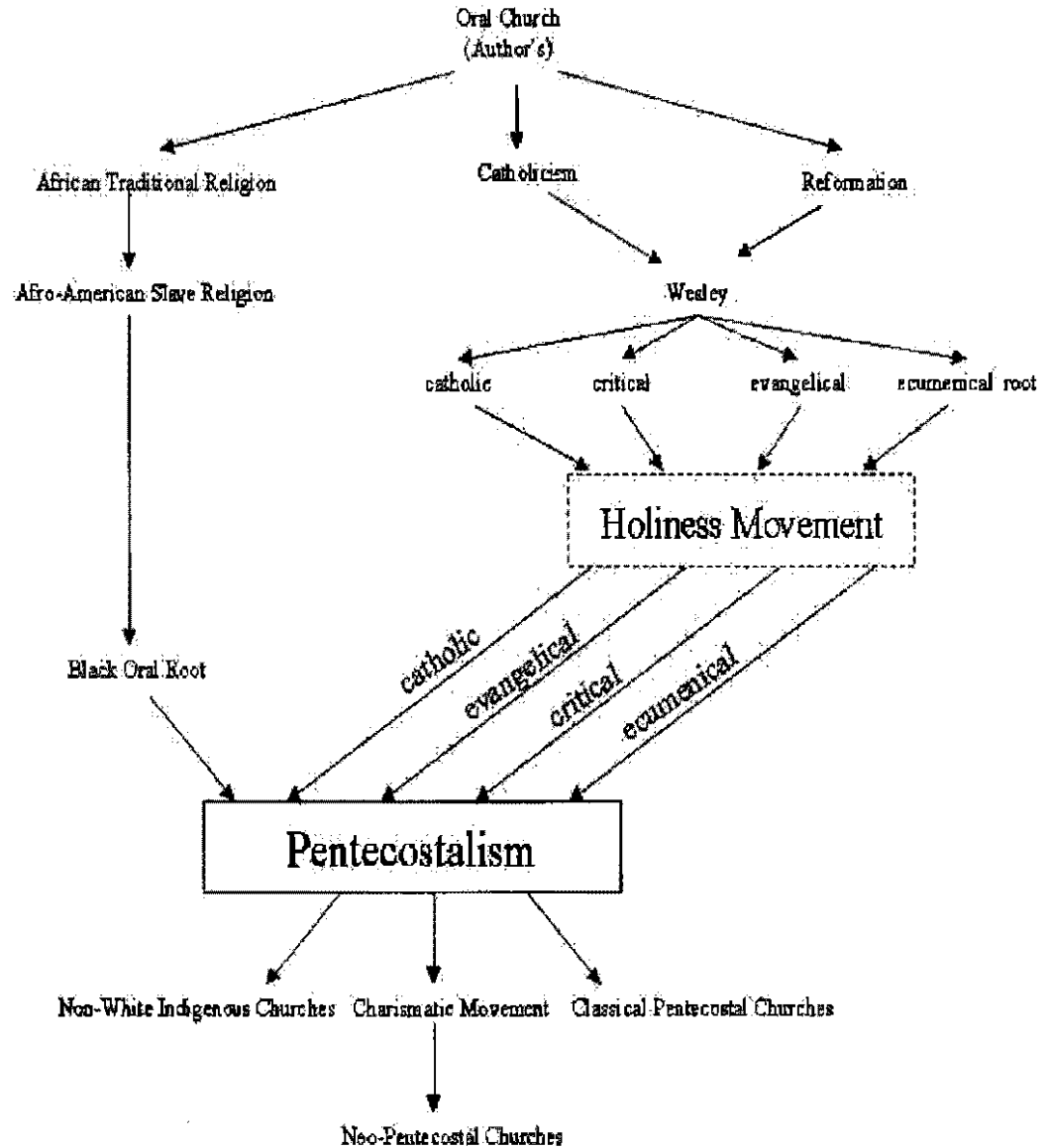
42 Ian McRobert, The Black Roots and White Racism of Early Pentecostalism in the USA (London: Macmillian Press Ltd., 1988).

43 Clemmons, Bishop C.H. Mason: and the Roots of The Church of God in Christ, 41.

44 Ibid.

45 Hollenweger, Pentecostalism: Origins and Developments Worldwide, 2.

Chart 1: Development of Pentecostalism (from Hollenweger)



(The first point, 'oral church', in Chart 1, is the author's insertion, the rest is Hollenweger's). We assume that the New Testament church had an oral culture that was later written. For example, Jesus, as far as we know, never wrote anything. We theorize that the teaching and preaching of

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Jesus was done orally, e.g., Jesus' Sermon on the Mount was communicated orally. We theorize that the culture of the Bible was an oral culture, or a mixed culture of writing and oral communication.<sup>46</sup>

Hollenweger in Pentecostalism: Origins and Developments Worldwide, 1997, states that several things influenced the birth of Pentecostalism: African traditional religions, Catholicism and the Reformation. The influence on the African side would be Black oral roots, while on the White side it would be Wesley and the holiness movement.<sup>47</sup> Many Christian denominations and ideologies have influenced Classical Pentecostalism.

We would like to shift our attention to some of the main personalities of Pentecostalism.

#### **2.1.4 Some of the main personalities of Pentecostalism**

##### **2.1.4.1 Charles Fox Parham**

Charles Fox Parham was one of the early leaders of Pentecostalism.<sup>48</sup> The Dictionary of Pentecostal and

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46 David Noel Freedman, ed., The Anchor Bible Dictionary, Vol. 5. (Toronto: Doubleday, 1992), 30-37.

47 Hollenweger, Pentecostalism: Origins and Developments Worldwide, 2.

48 In the last twenty years historians such as Hollenweger have demonstrated that Seymour was the founder of the worldwide Pentecostal movement, not Parham. Today, some White scholars still claim Parham to be the founder.



Charismatic Movements suggests that Parham was the founder of the movement.<sup>49</sup> This article is obviously written by a White Pentecostal who is not in tune with current scholarship about Pentecostalism.

Charles Fox Parham was born in Muscatine, Iowa on June 4, 1873. He grew up as a sickly child suffering from rheumatic fever, a condition that plagued him all his life. In his childhood he felt the call to Christian ministry.

In 1891, while a student at Southwest Kansas College, he was attacked by rheumatic fever. It was during this time he felt a call to a full-time Christian healing ministry. In 1893 he started his ministry in Topeka, Kansas. He first worked as a supply pastor for the Methodist church. In 1898 he left the Methodist church to assume an independent ministry after he became convinced of a third experience called the baptism of the Holy Spirit under the ministry of Irving's Fire-Baptized people.<sup>50</sup> In the next few years he founded a Bible School, a healing home and the Apostolic Faith Magazine. By 1929 few people knew who he was in Pentecostal circles.

In 1900, Parham gave an assignment to his Bible School

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49 Burgess and McGee, eds., Dictionary of Pentecostal and Charismatic Movements, 660-661.

50 Vinson Synan, The Holiness-Pentecostal Movement, 100, 101; Hollenweger, The Pentecostals, 22.

students to read the book of Acts so as to learn how people were filled with the Holy Spirit. Students came back from their holidays in January 1901 with a unanimous answer: people were baptized with the Holy Spirit by speaking in tongues.<sup>51</sup> Agnes N. Ozman, a student of Parham's school, was the first person to receive the baptism of the Holy Spirit on New Year's Day 1901.<sup>52</sup>

Parham formulated a doctrinal position for the movement and saw the first person filled with the Holy Spirit in modern times in Pentecostal circles. Parham coined the phrase "the Bible evidence" to describe people who were filled with the Holy Spirit with speaking in tongues.<sup>53</sup> Donald Dayton says Parham could not be the founder of the Pentecostal movement because he formulated the doctrinal position of speaking in tongues. Another church called the Holiness Church of God of the Americas, (an African-American organization) "formed by merger in 1926, but tracing its roots back to 1898, taught the baptism of the Holy Spirit with the evidence of speaking in tongues."<sup>54</sup>

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51 Klaude Kendrick, The Promise Fulfilled, 70.

52 Vinson Synan, The Holiness Pentecostal Movement, 101.

53 Cecil Mel Robeck, Jr., "William Seymour and the 'The Bible Evidence'" in Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism, ed. Gary B. McGee, (Peabody, MA: Hendrickson Publishers, 1991), 72-95.

54 Donald W. Dayton, Theological Roots of Pentecostalism, 20.

Parham's message was limited to the Midwest United States. His greatest influence was upon William Seymour who inspired the worldwide Pentecostal movement.<sup>55</sup> Parham was an evangelist, a textual and expository Bible teacher. His approach to preaching influenced Seymour and Pentecostalism.

#### 2.1.4.2 William Seymour

##### 1. Social and political conditions in America

Firstly, the color line was clearly drawn between the Whites and African-Americans. The African-Americans were slaves until 1864.<sup>56</sup> President Lincoln issued the Emancipation Proclamation in January 1, 1863 freeing slaves. On December 6, 1865 the 13<sup>th</sup> amendment abolished slavery. In 1868 the 14<sup>th</sup> amendment granted full United States citizenship to African-Americans. They were furthermore granted voting rights in 1870, but institutional racism continued until 1954 (African-Americans were not allowed equal rights in public schools, restaurants or public washrooms). In 1965 the Civil Rights Act banned discrimination in public accommodation, employment, and labor unions.<sup>57</sup> Although

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55 J.R. Groff suggests that Parham was the founder of the Pentecostal movement not Seymour. His position reflects older research. The Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee eds., s.v. "Parham, Charles Fox," by J.R. Groff, 660-661.

56 Nelson, "For Such A Time As This: The Story of Bishop William J. Seymour and the Azusa Street Revival", 32.

57 Microsoft Encarta 98 Encyclopedia, disk 1. s.v. "American Slavery"

Abraham Lincoln started the emancipation proclamation on January 1, 1863, it was not until 1868 that African-Americans were granted citizenship. Voting rights were given in 1870. In 1915 the Ku Klux Klan, a White supremacist group, had 4,000,000 members. During Seymour's time approximately three people per week were lynched.

Secondly, political factors contributed to the revival. By the time Seymour came onto the scene the country was in turmoil. A civil war had been fought and the nation was fractured.

Thirdly, the church at large was split along racial and doctrinal lines. The North wanted slavery abolished and the South wanted to keep slavery as part of the American landscape. People wanted more from God.

Fourthly, people were hurting economically from the cost of the civil war and the drop of the Dow-Jones Industrial Average by 45% in 1907.<sup>58</sup>

## 2. The early life and ministry of William Seymour

He was born in 1870 during the height of the Ku Klux Klan

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by Peter Kolchin. He contributed to some of the information found in this citation.

<sup>58</sup> Nelson, "For Such A Time As This: The Story of Bishop William J.

violence in Centerville, Louisiana, St. Mary's Parish, amidst vast sugar cane fields.<sup>59</sup> In the period of 1871-1894 he educated himself, learning to read and write about Black culture. In 1895-1899 he moved to Indianapolis via the Underground Railway (covert system for helping slaves to freedom). He found employment as a waiter in a large downtown hotel restaurant near his address at 1271/2 Indiana Avenue, and later 309 Bird Street.

He joined Simpson Chapel Methodist Church, an African-American congregation in the largely White Methodist Episcopal Church. In 1900-1902 he moved to Cincinnati, Ohio where he joined Evening Light Saints Church.<sup>60</sup> It was here he became part of the Holiness movement and was influenced by prominent leader Martin Wells. Seymour had also worked as a waiter in Indianapolis. He acknowledged the divine call to preach during this time. Seymour was ordained with the Saints, later known as the Church of God Reformation movement, Anderson, IN.<sup>61</sup> He was also involved in the Baptist holiness movement before he met Parham.<sup>62</sup>

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Seymour and the Azusa Street Revival", 36.

59 Ibid., 31.

60 Ibid., 33.

61 Ibid., 35.

62 Clemmons, Bishop C. H. Mason, 43.

Seymour was stocky and somewhat disheveled in appearance, customarily quiet and unassuming, but fervent in prayer and preaching. Seymour had a vaguely unsettling effect on others—an effect enhanced by his blindness in one eye. To admirers and critics alike his demeanor suggested untapped depths of awesome power, divine or diabolic.<sup>63</sup>

a. Early ministry

In 1903-1905 Seymour returned to the South to evangelize and to look for relatives lost during slavery. He found them in Houston, Texas, and settled there for a while. In the summer of 1905, Seymour pastored Rev. Mrs. Lucy Farrow's holiness church while she was away in Kansas serving as governess in the home of Rev. Charles F. Parham.

It was Mrs. Farrow who told him of the Baptism of the Holy Spirit, that people were receiving the same under Parham's ministry and were speaking in tongues. In 1905 Seymour persuaded Parham to enroll him in his Bible School in Kansas. After a short period at Parham's Bible School Seymour was invited to pastor a holiness church in Los Angeles by the pastor and received financial help from Julia Hutchins, Neely Terry and others.<sup>64</sup>

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<sup>63</sup> Anderson, Vision of the Disinherited, 60.

<sup>64</sup> Nelson, "For Such A Time As This: The Story of Bishop William J.

b. The influence of Charles Fox Parham

Seymour heard about the Holiness movement and was allowed only to sit outside Parham's Bible School to listen to the lectures<sup>65</sup> since African-Americans could not mix with Whites. Parham influenced Seymour's view of the Baptism of the Holy Spirit by speaking in tongues, or glossolalia. He then traveled to Los Angeles where he was invited to preach and as a result, a major revival was initiated.

3. Glory days, 1906-1909

a. The revival at Azusa Street

The revival resulted in part from Seymour's fasting for more than a week before the first person received the Baptism of the Holy Ghost. On April 9, 1906 Seymour and seven others received the Baptism of the Holy Spirit in Los Angeles.<sup>66</sup> All-night meetings characterized the early Pentecostals and fasting was common. Another advantage of the Azusa Stable, in which the meetings were held, was that the poorest of the lower classes could come to it and not be intimidated by the stained-glass trappings of the traditional church...<sup>67</sup> As the revival continued people came by trainloads from all

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Seymour and the Azusa Street Revival", 168.

65 Synan, The Holiness-Pentecostal Movement in the United States, 103.

66 Ibid., 106.

67 Ibid., 107.



over the continent.<sup>68</sup> ...Seymour and his workers in the mission lived on the upper floor where there was also a special long room, a place where seekers were sent to receive their own Pentecostal experience. In a short while the majority of the attenders were White but there was always complete integration of the races in the services, one man exclaiming that the color line was washed away by the blood.<sup>69</sup>

b. Why California?

Why did God not use another state or country to start this revival? These reasons are presented:

Firstly, the United States was torn apart by civil war; the church and society were divided along racial lines. The Northern States welcomed African-Americans but the South rejected African-Americans as equals—they were slaves.

Secondly, California was a rich new State won by war with the Mexicans in 1846 and celebrated its first Independence Day on July 4, 1847.<sup>70</sup>

Thirdly, California was a racially free State and rich. In 1848 gold was discovered! African-Americans were served in

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68 Ibid., 108.

69 Ibid., 109.

70 Encyclopedia Britannica, 1996, ed, s.v. "Los Angeles: History," 2, 3.



the restaurants by White waitresses.

Fourthly, The Southern Pacific railroad reached Los Angeles in 1876 allowing people easy access to the revival meetings.<sup>71</sup>

c. Worldwide impact

In a short time people came from many States, Canada, Europe and from all over the world to receive their personal Pentecost. These people in turn influenced others and, in some cases, started new denominations. Reports came of people receiving the Baptism of the Holy Spirit in India.

What Seymour did was destroy the myth of propositional European, colonial Christianity and replaced it with an oral, primitive Christianity that is more accommodating to any culture. This has contributed to the growth of the Pentecostal movement more than any other single element. Harvey Cox asserts that: ...no responsible historian of religion now disputes that Pentecostalism was conceived when essentially African and African-American religious parties began to mingle with the poor White Southern Christianity that stemmed from a Wesleyan lineage.<sup>72</sup>

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71 Nelson, "For Such a Time as This," 183.

72 Cox, Fire From Heaven, 149.

d. Reasons for success

Under Seymour's leadership the Pentecostal movement became worldwide in scope. This was because Seymour's oral African-American culture was closer to Biblical culture (oral or semi-oral)<sup>73</sup> than European culture practiced by White Americans. Seymour's background made him a perfect candidate to receive the Baptism of the Holy Spirit and to be used by God to lead a worldwide movement.<sup>74</sup> Hollenweger gives reasons why God used Seymour to be the father of a worldwide movement.<sup>75</sup>

Firstly, it is the black elements among Pentecostals that contributed to the growth of a worldwide movement in a short space of time.

Secondly, the movement was absent from any prescribed liturgical traditions—people were allowed to be themselves.

Thirdly, the whole community participated in prayer and made

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73 David Noel Freedman, The Anchor Bible Dictionary, Vol. 5, 30-37.

74 Seymour's background contributed to the growth of the worldwide movement particularly the "...extraordinary synthesis of indigenous African elements...incorporated into Protestant Christian worship. Trance, ecstasy, visions, dreams, and healings were not foreign either to the slaves or to their descendants." Walter J. Hollenweger, "Priorities in Pentecostal Research: Historiography, Missiology, Hermeneutics and Pneumatology", in Experiences of the Spirit, ed. Jan A.B. Jongeneel, (New York: Peter Lang, 1989), 9, 10.

decisions.

Fourthly, African-American culture included the embodiment of dreams, visions and the supernatural in worship and private life.

Finally, the community participated in praying for the sick and experienced God in public worship.

Hollenweger observes that the Pentecostal movement was an integrated African-American community. What unites the Pentecostal movement is not doctrine but religious experience. Many Pentecostals come from a variety of backgrounds (including the Catholic Church) and brought with them liturgical and theological traditions from their pre-Pentecostal backgrounds.<sup>76</sup> Not only individuals responded to the Pentecostal message, but whole congregations and in some cases whole denominations and communities did so.<sup>77</sup>

#### 4. Theology and vision of Seymour

Seymour's theology is an orthodox theology. His vision was

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75 Ibid., 101.

76 Jurgen Moltmann and Karl-Josef Kuschel, eds., Pentecostal Movements as an Ecumenical Challenge (London: SCM Press, 1996).

77 Cox, Fire from Heaven, 72.

to return Christianity to its original form where there is neither Jew nor Gentile, where all people are treated equally, where all men and women can worship together. He emphasized experience in contrast to doctrine. Seymour saw tongues as a sign of the Spirit's baptism but also included evidence of love and communion among all nationalities.<sup>78</sup> He succeeded in demonstrating his vision from 1906-1909 until Whites returned to segregation and schism from within.

#### 5. Later days and ministry

##### a. William H. Durham controversy

Durham inflicted great damage onto Seymour. He had gone to California from Chicago and received the Baptism of the Holy Spirit under Seymour's ministry. Durham later returned to California when Seymour was away, got permission to use Seymour's church for special meetings. He tried to take away the leadership position of the Pentecostal movement from Seymour. Durham, of whom more will be said later, will be remembered for his "finished work" theory.

##### b. The postal list

When Seymour married Jennie Moore, an African-American woman, there was disapproval from Clara Lum, a White woman

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<sup>78</sup> Clemmons, Bishop C.H. Mason, 45; Nelson, "For Such A Time As This," 201-208.

and secretary of The Apostolic Faith paper. Clara took the paper's postal list leaving only the names of subscribers in California. C.H. Mason said Seymour told him the reason Clara disapproved of the wedding was because she was in love with Seymour and it was her way to take revenge.<sup>79</sup>

With the mailing list gone, Seymour's influence began to lose ground. The Apostolic Faith paper continued for one more year, 1909.

#### c. Later ministry

The latter part of Seymour's life took a different turn. His local church continued to deteriorate until it was closed after his death. But his itinerant ministry increased with more speaking in African-American Churches. He died at age 52. Some say he died of a broken heart.

Seymour, amidst constant humiliation and persecution, developed a spirituality that became the foundation of Pentecostalism<sup>80</sup> and influenced the world.

#### 2.1.3.3. C. H. Mason

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<sup>79</sup> Clemmons, Bishop C. H. Mason, 50.

<sup>80</sup> Walter J. Hollenweger, "Priorities in Pentecostal Research: Historiography, Missiology, Hermeneutics and Pneumatology," ed. Jan A.B. Jongeneel, 8. The Assemblies of God now recognizes that Seymour is the founder of the Pentecostal Movement. cf. Hollenweger, Pentecostalism: Origins and Developments Worldwide, 23.

Reverend C. H. Mason was an African-American who organized a Holiness church called The Church of God in Christ (COGIC). Mason changed the doctrinal position of the COGIC after he and some of his church leaders went to Azusa Street in June 1907, stayed a few weeks, and became filled with the Holy Spirit.<sup>81</sup> They then returned to transform the whole church into what is still the largest black Pentecostal denomination in the [North America] world.<sup>82</sup>

The COGIC is important because it was the organization that ordained both White and African-American ministers until 1914 when the Assemblies of God formed a splinter organization. The African-American COGIC carries the vision of Seymour more closely than any other group.

In what ways is the COGIC important to Pentecostal preaching? Clemmons points out that the COGIC adopted, fostered and encouraged African culture into church life and preaching. Their preaching therefore represents oral culture and African slave religion.<sup>83</sup> This theme will be developed more fully later.

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<sup>81</sup> Ibid., 79.

<sup>82</sup> Cox, Fire from Heaven, 72 ; McGee, ed., Dictionary of Pentecostal and Charismatic Movements, 190-191; William and Robert Menzies, Spirit and Power: Foundation of Pentecostal Experience (Grand Rapids: Zondervan Publishing House, 2000). They disagree with the numerical strength of COGIC citing improper records, 26.

<sup>83</sup> Clemmons, Bishop C.H. Mason, 31.

#### 2.1.3.4. William H. Durham

Durham stands out in the Pentecostal movement as the person responsible for splitting the Pentecostal movement into two by emphasizing two works of grace instead of three.

Durham was born in Kentucky in 1873. At the age of 18 he joined a Baptist church and was converted in 1898. In 1901, after much searching, he experienced entire sanctification under the influence of Holiness teaching. He later became an evangelist and the pastor of Gospel Mission Church, an independent Holiness mission located at 943 North Avenue in Chicago.<sup>84</sup> Durham received the baptism of the Holy Spirit at Azusa Street in Los Angeles. He returned to pastor his church in Chicago where the church experienced a revival as he began to spread this new doctrine.

After Durham returned to Chicago a great revival took place. Thousands of people, especially those from the Midwest U.S.A. and Canada, came and received the baptism of the Holy Spirit. He will be remembered for influencing independent churches into an organization called the Assemblies of God (AG)<sup>85</sup> that became especially important for Whites in the

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84 D. William Faupel, The Everlasting Gospel (Sheffield: Sheffield Academic Press, 1996), 231.

85 Ibid., 113.

American Midwest and Canada.

Durham was a Baptist before he became involved with the Holiness movement. Baptist teaching stresses two works of grace (salvation and the baptism of the Holy Spirit), not three works of grace as the Holiness people taught. Durham influenced the new organization to accept the Baptist position of two works of Grace.<sup>86</sup>

Through Durham's influence the Baptist position of two works of grace became the foundation of the Pentecostal movement in the Midwest States and the AG.<sup>87</sup> He influenced many Christian Missionary Alliance ministers because they held to two works of grace.<sup>88</sup> Durham's theological position and statement of faith for the AG became the model for many Pentecostal groups.

The following are reasons why the AG split from the COGIC. Firstly, Mel Robeck (AG) suggests the split was motivated by a racial problem under the guise of doctrine.<sup>89</sup>

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86 Ibid., 228-306.

87 Ibid., 237.

88 Burgess and McGee, eds., Dictionary of Pentecostal and Charismatic Movements, s.v. "Finished Work Controversy," by R.M. Riss, 308.

89 Telephone interview with Mel Robeck, Fuller Theological Seminary, June 9, 1998.



Secondly, they split for social and cultural reasons. Although Ithiel C. Clemmons does not come out and say it, he does point to the radical step C.H. Mason took, to include African slave religion and culture into its church life.<sup>90</sup> The COGIC adhered to African culture; the AG followed European culture. The cultural difference in a racial America was enough grounds for African-Americans and White Americans to go their separate ways. In the AG another split took place between adherents of the Trinitarian and oneness positions on water baptism.<sup>91</sup>

This split between White Pentecostal organizations and African-American Pentecostal organizations continued for the next thirty-five years until the Pentecostal Fellowship of America was formed in Des Moines, Iowa, October 26-28, 1948.<sup>92</sup>

The AG brought to their organization a doctrinal and European concept of Christianity and preaching. This theme will be developed more fully later on in the dissertation.

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90 Clemmons, C. H. Mason, 21-71.

91 William Faupel, The Everlasting Gospel, 237.

92 Burgess and McGee, eds., Dictionary of Pentecostal and Charismatic Movements, s.v. "Finished Work Controversy", by R.M. Riss, 308, 309; s.v. "Pentecostal Fellowship of America", by W.E. Warner, 703-704.



#### 2.1.3.5. A.J. Tomlinson

A.J. Tomlinson was a traveling Bible-sales representative for the American Bible Society. Because he was a well traveled individual he was very aware of what was going on in different Holiness groups. Although he was not an ordained minister, he preached regularly during his travels. Tomlinson influenced a Holiness group called the Church of God of Cleveland, Tennessee (COG) to accept the Pentecostal doctrine. This group came mainly from the Methodist church. Many of the founding members of COG experienced a revival similar to Azusa Street where people spoke in tongues. Poor Whites experienced a Pentecost similar to that of Azusa Street<sup>93</sup> at Camp Creek Cherokee County, South Carolina in 1896. Tomlinson was convinced that leaving the Methodist church was the right thing to do. The Methodist rejection of Holiness theology was the main reason he left that denomination. "Come-outism" was the predominant view during the 1880s when he started this new organization.<sup>94</sup>

During this time a few churches split from the Weinbrenner Church of God (This was a small holiness organization with a few churches) to form the Church of God. The Church of God elected him Overseer after he worshiped in one of their

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<sup>93</sup> Charles W. Conn, Like A Mighty Army (Cleveland: Pathway Press, 1977), 13-27.

churches for a short time. As leader, he was able to expand the membership of the COG greatly in a short time.

Tomlinson was filled with the Holy Spirit while G.B. Cashwell was speaking. He taught the people under him to be filled with the Holy Spirit. The Church of God then became a Pentecostal Church<sup>95</sup> and officially accepted Pentecostalism at a Convention in 1908<sup>96</sup>

## 2.2 The Theology of Pentecostal Preaching

The theology of Pentecostalism is a subject that is under study by the Society for Pentecostal Studies, a professional group of Pentecostal scholars. Mel Robeck in "Experience, Hermeneutics and Theology",<sup>97</sup> gives the impression after

94 Synan, The Pentecostal-Holiness Movement, 46.

95 Ibid., 77-93.

96 "A very important meeting took place in 1908 in Cleveland, Tennessee where a Pentecostal preacher named G.B. Cashwell, who had also been baptized in the Spirit at Azusa Street attended the General Assembly of the recently organized white Holiness (but not yet Pentecostal) sect called Church of God. A.J. Tomlinson, the General Overseer—the highest officer of the church—who was seated on the stage near the speaker, was listening with rapt attention. Suddenly, to everyone's amazement, Tomlinson fell out his chair and crumbled in a heap in the rostrum at...Cashwell's feet. When he lay there Tomlinson received the Pentecostal Blessing." Ibid., 136-134.

97 Donald Gelpi, Experiencing God: A Theology of Human Emergence (New York: Paulist Press, 1978), 227-228; Gerald T. Sheppard, Pneuma, 6: 2; Ernest Williams, Systematic Theology, 3 Volumes (Springfield, MO: Gospel Publishing House, 1953); Ned D. Sauls, The Pentecostal Doctrines: A Wesleyan Approach (Dunn, NC.: The Heritage Press, 1979), Raymond M. Pruitt, Fundamentalists of the Faith (Cleveland, TN: White Wing Publishing House and Press, 1983), and Guy P. Duffield and Nathaniel M. Van Cleave, Foundations of Pentecostal Theology (Los Angeles, CA: L.I.F.E. Bible College, 1983); quoted in Mel Robeck, "Experience, Hermeneutics and Theology," Pneuma 6: 2 (Fall, 1984), 1-3.

citing several books and articles that Pentecostalism is about "experience" instead of theology.

Roswith Gerloff (in her published dissertation "A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction",<sup>98</sup>) and Hollenweger's first book, Pentecostalism, 1972, and his second book, Pentecostalism: Origins and Developments Worldwide, 1997, come to the same conclusion: Pentecostalism is about experience not doctrine.<sup>99</sup> Only Joseph Byrd's dissertation, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", speaking from a White Classical position, argues that Pentecostalism is both doctrinal and experiential.<sup>100</sup> David Daniels, a COGIC minister and professor of history at McCormick Seminary, said no one has been smart enough to conceptualize

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98 Roswith I.H. Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 61-65.

99 In an e-mail, June 16, 1997 to Aldwin Ragoonath, Roswith I.H. Gerloff said, "Pentecostalism is a certain way of doing theology and/or worshipping—not certain dogmatic positions," 1; e-mail, June 10, 1, 2, 1998 to Aldwin Ragoonath she writes: "I am adamant that Pentecostal preaching and mission did not thrive on doctrine but experience—and this was a new way of doing theology, partly from Black sources, and contrary to White theological culture, and it was White Pentecostalism which tried to make itself respectable by adapting to middle-of-the-road American Protestantism, thus dissociating itself from its roots."

100 Joseph Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics," 32.

Pentecostal theology.<sup>101</sup>

Stephen J. Land in Pentecostal Spirituality: A Passion for the Kingdom<sup>102</sup> in his doctrinal analysis suggests:

Pentecostalism flows in paradoxical continuity and discontinuity with other streams of Christianity...it is more Armenian than Calvinist in its approach to issues of human agency and perseverance. It is more Calvinist than Lutheran in its appreciation of the so-called 'third use of the Law' to guide Christian growth and conduct. It is more Eastern than Western in its understanding of spirituality as perfection and participation in the divine life (theosis). ...It is both ascetic and mystical. These treasures could naturally and fruitfully be mined as the line of Wesleyan continuity is traced backwards and forwards. Pentecostalism is more Catholic than Protestant in emphasizing sanctification-transformation more than forensic justification, but more Protestant than Catholic in the conviction that the Word is the authority over church and tradition for matters of faith, practice, government and discipline. In its origins Pentecostalism was more Anabaptist than the magisterial Reformation in its concern for peace and a covenanted believers' church where discipline are essential features of congregational life. Pentecostalism has a more Holiness-Evangelical hermeneutic than fundamentalist-Evangelical tradition in terms of its actual use of Scripture and understanding of the role of reason. Finally, it is more liberation-transformationist than scholastic-fundamentalist in its way of doing theology as a discerning reflection upon living reality.<sup>103</sup>

For lack of a better word for 'doctrine', we are using doctrine in a loose sense. 'Guidelines' or 'emphasis' also describe Pentecostalism. Classical Pentecostals were

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101 A telephone interview with David Daniels, September 26, 1999.

102 Stephen J. Land, Pentecostal Spirituality: A Passion for the Kingdom, 29-30.

Christians who were filled with the Holy Spirit starting in 1900 and were expelled from their churches and formed their own organizations, e.g. Church of God in Christ, Church of God, (Tenn.) and the Assemblies of God.

Pentecostalism is both theological statement and experience of the Spirit. To define the theology of Pentecostal preaching is complicated. This section, in which there is some overlap with earlier portions of this chapter, is divided into these four points.

#### **2.2.1 Pentecostal theology is orthodox**

Pentecostalism adheres to Apostolic and historic Biblical Christianity. It holds to historicity of the Scriptures, the divinity of Jesus Christ, the virgin birth of Jesus Christ, and the death and resurrection of our Lord.

The Pentecostal Fellowship of America (PFA) was founded in 1948. Fifteen major Pentecostal bodies make up the PFA. Their doctrinal statement is similar to that of the Evangelicals in North America except in the area of the baptism of the Holy Spirit, speaking in tongues as a sign of the baptism, and healing.<sup>104</sup>

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103 Ibid., 29, 30.

104 The doctrinal statement of the National Association of Evangelicals in North America is as follows: "1. We believe the Bible to be the

### 2.2.2 Pentecostal theology stresses supernatural experiences

There are many types of Pentecostals: Trinitarian, Oneness, those who believe in tongues as a sign of the Spirit's baptism, and those who do not, feet-washing and non-feet-washing kinds, those influenced by European culture, and those influenced by African culture. One thing Pentecostals have in common is that they believe supernatural things can happen today.

By a theology of experience we mean that one views Christianity not only intellectually but also experientially. By experientially we do not mean mystically. There are several things one can experience.

Firstly, Pentecostals stress conversion or the new birth as a crisis experience where one comes to know and experience

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inspired, the only infallible authoritative Word of God. 2. We believe there is one God, eternally existent in three persons: Father, Son and Holy Ghost. 3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning sacrifice through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and His personal return in power and glory. 4. We believe that for the salvation of the lost and sinful men regeneration by the Holy Spirit is absolutely essential. 5. We believe that the full gospel includes holiness of heart and life, healing for the body and the baptism in the Holy Spirit with the initial evidence of speaking in tongues as the Spirit gives utterance. 6. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. 7. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. 8. We believe in the spiritual unity of believers in our Lord Jesus Christ." Except for Article Five, this entire formulation was taken from the Statement of Faith that was drawn up in 1943 by the National Association of Evangelicals—an organization which many Pentecostal groups initially joined.

the new birth or comes to know Christ in a personal way (John.3:5). Gerloff writes that among African-Americans conversion is a new way of life, which leaves the old life behind, but among the Whites it may not necessarily mean a new way of life.<sup>105</sup> A theology that emphasizes conversion as a crisis experience motivates the Pentecostal preacher to preach for a verdict and gives non-Christians a specific point they can look to when they trusted Christ. A problem arises when third and fourth generation Christians are born into the church and cannot point to a crisis experience. Two things can be helpful here: the assurance of the Holy Spirit who witnesses to hearts that we are children of God (Rom. 8:16) and, (to borrow from Reform theology), when Christians are viewed as a covenant people.<sup>106</sup>

Secondly, the Pentecostal view of healing of the body through the atoning work of Christ causes non-Christians to listen to a sermon and respond positively (most times), especially in oral cultures. Pentecostal Christians see healing not as a means to an end but as a useful tool to witness or demonstrate the divinity of Jesus to non-Christians. A Christian Hindu will respond easily when the

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105 Roswith I.H. Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 61.

106 W.I. Williamson, The Westminster Confession of Faith (Philadelphia: Presbyterian and Reformed Publishing Company, 1964), 64-67.



Christian God heals him or her. All Classical Pentecostals believe that Jesus heals today.<sup>107</sup> They believe that one can pray for the sick according to James 5:13-16 and be healed. Some Pentecostals, and some Evangelicals, believe that healing is in the atonement while others do not. Pentecostals see themselves as agents of healing.<sup>108</sup>

Thirdly, Pentecostals believe the baptism of the Holy Spirit, as evidenced by speaking in tongues, is for today. Some Classical Pentecostals mentioned in this dissertation believe in the baptism of the Holy Spirit, with the initial sign of speaking in tongues,<sup>109</sup> some do not. For example, The COGIC holds a different position from the AG. The COGIC teaches that "speaking in tongues" is only one of the signs. Power or any one of the gifts<sup>110</sup> can be a sign that one has received the Baptism of the Holy Spirit. COGIC insists the baptism in the Spirit must be accompanied with love. The COGIC position follows the teaching of Seymour, who moved away from the teaching that speaking in tongues was the only sign of the Holy Spirit's baptism.<sup>111</sup> Some Classical

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107 Roswith I.H. Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its transatlantic cultural and theological interaction, 15, 352-373.

108 Ibid., 65.

109 Faupel, The Everlasting Gospel, 27-30.

110 Hollenweger, Pentecostalism: Origins and Developments Worldwide, 19.

Pentecostals see the initial speaking in tongues as an entrance into a state. All Classical Pentecostals distinguish speaking in tongues as a sign of being baptized in the Holy Spirit, the gift of tongues mentioned in 1 Cor. 12:10 and using tongues as a prayer language (1 Cor. 14:13, 14). This will be dealt with in Chapter five.

All Pentecostals would agree that the baptism of the Holy Spirit makes the layperson and the preacher a bold witness for Christ. The preacher speaks with a sense of authority. Laypersons and preachers become a more powerful witness for Christ.

### **2.2.3 Pentecostal theology stresses the Second Coming of Christ**

Dispensationalism influenced Pentecostalism by emphasizing pre-millennialism and the assertion that an outpouring of the Holy Spirit would precede the rapture of the Church and the Second Coming of Christ.

At a conference held in Powerscourt Castle, Dublin, in 1830, Darby formulated the dispensational teachings that became the backbone of Brethren Church doctrine. Darby maintained

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111 Cecil Mel Robeck, "Azusa Street Revival", 36; quoted in Joseph Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 29.

that the Bible could be rightly divided by first recognizing that God had established different ground-rules governing his relations with man for different epochs or dispensations. An understanding of this enabled one to distinguish between those Biblical injunctions intended for people of earlier dispensations and those intended for today. The dispensation of grace had begun with the Christian era and would soon be ended by the rapture of the church and the Second Coming of Christ, which would usher in the next dispensation, the Millennium.<sup>112</sup>

Over time Darby Dispensationalism became part of the thinking of the Keswick movement that influenced the birth of Pentecostalism. Dispensationalism was also popularized by the Scofield Reference Bible and by Finis Jennis Dake (1902-1987) Dake's Annotated Bible (1963).<sup>113</sup> Dake was a Pentecostal minister.<sup>114</sup> Both of these Bibles were widely used by Pentecostals.

The only problem Pentecostals had with Dispensationalism was that it taught that the baptism of the Holy Spirit and the

112 Robert Mapes Anderson, Vision of the Disinherited: The making of American Pentecostalism (New York: Oxford University Press, 1979), 40.

113 Burgess and McGee, eds. Dictionary of Pentecostal and Charismatic Movements, s.v. "Finis Jennings Dake," by P.H. Alexander, 235-236.

114 Joseph Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics," 52, 53.

gifts of the Spirit ceased in the apostolic period and cannot be practiced today. The majority of Pentecostals in North America are dispensational in theology.

Charles F. Parham, one of the founders of Pentecostalism, accepted pre-millennialism but not necessarily dispensationalism. Some Pentecostal groups are more Reformed in theology than dispensationalist as, for example, the AG. Today some Pentecostal denominations, such as the Church of God (Cleveland, Tenn.), the Pentecostal Holiness Churches,<sup>115</sup> and the Pentecostal Assemblies of Canada (sister organization of the AG) have a dispensational theology imbedded in their statement of fundamental and essential truths.<sup>116</sup>

Dispensationalism influenced Pentecostalism by teaching that we are living in the last days. Dispensationalism as it pertains to eschatology sees the rapture of the church as a secret taking away of believers. The Second Coming of Christ is the time when new believers and backsliders will be saved after (some say in the middle of) the tribulation. Re-dedicated Christians from the seven years of tribulation and

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115 Burgess and McGee, eds. Dictionary of Pentecostal and Charismatic Movements (Grand Rapids: Zondervan Publishing House, 1988), s.v. "Dispensationalism," by F.L. Arrington, 247-248.

116 General Constitution and By-Laws, The Pentecostal Assemblies of Canada, 2450 Milltower Crt., Mississauga, Canada, 1980, 12.

new Christians will be taken away with Christ at His Second Coming. There are many variations of this doctrine within Pentecostalism.

Most Classical Pentecostals see Joel 2:28-30 as being fulfilled today when God is pouring out His Holy Spirit before the world comes to an end.

#### **Latter-Rain Movement**

At the beginning of the Pentecostal movement many preached that Joel 2:28-32 was being fulfilled in their lifetime, the Lord was pouring out His Holy Spirit around the world. That meant they were experiencing the "latter rain".<sup>117</sup>

The main emphasis of the latter rain movement is about the Lord coming back soon and Christians needing to do all in their power to win the world for Christ. In some ways the eschatology of Pentecostals and the Latter-rain movement are the same. They both emphasize the Second Coming of Christ and that one needs to do all one can to spread the good news before the end of the world comes.

The latter rain movement and dispensationalism influenced

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117 Note: This they compare to the two rainy seasons in Palestine. They teach the first rain was experienced at Pentecost and they are now experiencing the latter rain.

Pentecostalist preaching by motivating preachers to aggressive evangelism. Everyone felt responsible to spread the gospel because Jesus may be coming soon. The expectation of the rapture or the secret taking away of the church heightened the importance of evangelism and holy living. According to some of today's Pentecostal interpretation of the Bible only Christians who are fully committed to Christ will go in the rapture; the backslider will have to go through the tribulation.

#### **Summary of chapter 2**

How does Pentecostal theology influence preaching?

Firstly, the whole premise of Pentecostalism is to "contend for the faith once delivered to the saints", and to emphasize Apostolic Christianity. The concept of emphasizing Apostolic Christianity gives Pentecostal preaching a sense of boldness and confidence to preach the Word.

Secondly, the experiential part of Christianity gives validity or life to the written Word. For example, Pentecostals cannot only say Jesus healed, but also that He heals and transforms people's lives today.

Thirdly, the Baptism of the Holy Spirit empowers Christians for ministry.

Fourthly, Pentecostals emphasize that belief in the supernatural gives Christians tools to operate in the metaphysical realm. The gifts of the Spirit give Christians a sense of power to be useful in the church. The baptism of the Holy Spirit empowers the preacher's message, making preaching more effective.

Finally the emphasis on the Second Coming of Christ gives urgency to preach the gospel to the entire world.

## Chapter 3

## HERMENEUTICS OF PENTECOSTAL PREACHING

Walter J. Hollenweger, an eminent Pentecostal historical theologian said, in his 1972 The Pentecostals, that he was dedicating his book to the Pentecostals who taught him to love the Bible and the Presbyterians who taught him to understand the Bible.<sup>118</sup> The above may be simplistic; however in 1992 he changed his mind when he said Pentecostals scholars have come of age and should be taken seriously. He concludes this article by saying:

Pentecostalism has come of age. It is now possible to be filled with the Spirit, to enjoy the specific Pentecostal charismata and Pentecostal spirituality, to believe in Pentecostal mission, and at the same time to use one's critical faculties to develop them and to use them—as any other charisma for the kingdom of God.<sup>119</sup>

This is borne out also by the Fall 1993 issue of Pneuma: The Journal of the Society of Pentecostal Studies which dealt with Pentecostal Hermeneutics—a current area of interest among Pentecostal Scholars. This issue also reflects that Pentecostal scholarship has reached new levels of sophistication.

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118 Walter J. Hollenweger, The Pentecostals, xvii.

119 Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect", Journal of Pentecostal Theology 8 (1996): 69-70; quoted in W.J. Hollenweger, "The Critical Tradition of Pentecostalism", JPT 1 (1992), 7, 9.



In an article, "Trends in Pentecostal Hermeneutics," Roger Stronstad outlined the hermeneutical research of the 1970s, '80s and earlier. He described the leading thinkers on Pentecostal hermeneutics. Charles F. Parham taught a Pragmatic hermeneutic<sup>120</sup> later expanded by Carl Brumback. Gordon D. Fee, professor of New Testament at Regent College, Canada, teaches a Genre hermeneutic.<sup>121</sup> Howard Erwin, professor of Old Testament at Oral Roberts University, Tulsa, Oklahoma teaches a Pneumatic hermeneutic.<sup>122</sup> William W. Menzies, professor of Biblical studies at Asia Pacific

120 In Parham we find the distinctive of the Pentecostal movement, namely: 1. The conviction that the contemporary experience should be identical to apostolic Christianity. 2. The separation of the baptism of the Holy Spirit from sanctification (as Holiness movements had earlier separated it from conversion/incorporation), and 3. That tongues-speaking is the indisputable evidence of the baptism in the Holy Spirit. Carl Brumback's book, What Meaneth This? A Pentecostal Answer to a Pentecostal Question, affirms Parham's position. He teaches that the tongues experience is normative for Christians as in the apostolic church. Nowhere does Brumback analyze or explain his hermeneutic: quoted in Roger Stronstad, "Trends in Pentecostal Hermeneutics", Paraclete, (Summer, 1988): 1-5.

121 As a general principle Fee advocates: "It should be an axiom of Biblical hermeneutics that the interpreter must take into account the literary genre of the passage he is interpreting, along with the question of text, grammar, philosophy and history. So with the Acts, upon which Pentecostal theology is based: '...it is not an epistle, nor a theological treatise. Even if one disregards its historical value, he cannot, indeed must not, disregard the fact that it is cast in the form of historical narrative.' The significance of fully appreciating that Acts is cast in the form of historical narrative "is that in the hermeneutics of Biblical history the major task of the interpreter is to discover the author's [we would add, the Holy Spirit's] intent in recording that history." Stronstad suggests that Fee makes a grave mistake by majoring on the minor: separability and subsequence, something Fee warns against. Fee misses the main point, that is: the baptism of the Holy Spirit empowers believers for service; quoted in Ibid., 5-7.

122 In his essay, "Hermeneutics: A Pentecostal Option", Pneuma, Vol. 3, No. 2 (1981), 11-25. His essay has more to do with epistemology of the Word and experience. According to Stronstad, Erwin's essay has more to do with epistemology than hermeneutics; quoted in Ibid., 7-9.

Theological Seminary teaches a Holistic hermeneutic.<sup>123</sup>

The research in this chapter reflects some of the insights, scholarship and present thinking on the subject of hermeneutics. We will discuss Pentecostal hermeneutics from several perspectives. We will discuss the relationship of Pentecostal hermeneutics to conservative Evangelical Christianity, discuss theories that can facilitate the re-experiencing of the text, and discuss the use of linguistic philosophy as it applies to re-experiencing the text and the application of Pentecostal hermeneutics as it derives from the Biblical text by Pentecostal theologians. We will include some instances of hermeneutics that borders on homiletics.

### 3.1 Important questions

1. The influence of Evangelical Christianity on Pentecostalism

We seek to answer three questions: Who are the Evangelicals that influenced Pentecostalism? Why do Evangelicals have such an influence upon Pentecostalism in North America? In what ways have conservative Evangelicals influenced Pentecostalism?

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123 Roger Stronstad, "Trends in Pentecostal Hermeneutics", Paraclete (Summer, 1988): 1-12.

2. Who are the Evangelicals that have influenced Pentecostalism?

It was not fundamental Evangelicals but Methodists and moderate Evangelicals that influenced Pentecostals. It can be safely stated that Pentecostalism is the child of the Evangelical movement in North America and more specifically of the Methodist movement.<sup>124</sup> Pentecostalism started as a group of Evangelicals in North America (mostly Wesleyans) looking for ways to return to Apostolic Christianity starting about 1850 and culminating with Parham in 1901 and, to a lesser extent, Seymour in 1905.

D.W. Dayton affirms that Pentecostalism can be described less as fundamentalism and more as Wesleyanism.<sup>125</sup> Matthew Spencer Clark, (From the Faith Mission<sup>126</sup> with a Th.D. in Pentecostal theology and a Th.D. in Pentecostal Hermeneutics), summarizes and affirms Dayton's position:

i. Fundamentalism (and its successor, neo-evangelicalism), has as a primary concern the preservation of the tenets of classical post-Reformation orthodoxy. Its concern is thus belief as intellectual assent to the

124 See chapter two on the history of the Pentecostal movement.

125 Matthew Spencer Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", (Th.D. diss., University of South Africa, 1997), 58; quoted in R. K. Johnston, ed. The Use of the Bible in Theology: Evangelical options (Atlanta: John Knox Press, 1985), 130-134.

126 The Apostolic Faith Mission was originally racially united. But with the dawn of apartheid they separated along racial lines and supported the South African government that persecuted their non-White brothers. Praise God—they are racially united again!

confession and dogma of that era. Methodism, in line with Pietism, does not share this particular concern as much as a concern for a living experience of the truth of the Word.

ii. Wesleyanism was more amenable to some of the concerns of the Enlightenment, particularly historical awareness and the role of reason. Fundamentalism appears to wish to uphold the tenets of pre-Enlightenment orthodoxy against the legitimate historical and rational concerns of the Enlightenment.

iii. Wesleyanism is not as concerned as fundamentalism with the crisis of unbelief where what is to be believed is a matter of the mind. The 'whom' and 'how' of belief are more important than the 'what'. It is thus not as strongly challenged by the skepticism of the Enlightenment period.

iv. Wesleyanism has been more conscious of relativity and change in the human social, historical and spiritual situation. The concern of fundamentalism has been with the immutable and absolute and it is thus at heart ahistorical.<sup>127</sup>

Pentecostals resent the term Fundamentalist because of extreme positions and portrayal in the media. The media and liberal theologians have associated militant Islamic and Sikh fundamentalism with Christian fundamentalism.<sup>128</sup> Fundamentalism (of all kinds, including Christian) is now associated with extremism, bombings of American planes and the killing of medical doctors who practice abortion. 'Evangelical Christians' does not mean 'Fundamentalist

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127 Matthew Spencer Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", 58.

128 The Encyclopaedia Britannica, 1997, describes militant Shi'ite Moslems and Shiromai Akal Dal and Evangelicals as Fundamentalist. Evangelicals resent such associations.

Christians'.<sup>129</sup> Fundamentalism is a movement, which rejected the higher criticism of the last century that came from Europe.<sup>130</sup> (Evangelicals also rejected higher criticism. The difference is Evangelicals are moderate Christians.) Evangelicals see institutions and people from the extreme right as fundamentalist because of their extreme positions. Bob Jones University and people like Jerry Falwell are fundamentalist.<sup>131</sup>

Evangelical Christians in North America may or may not be fundamentalist.<sup>132</sup> For example, Fuller Theological Seminary where many Pentecostals attend and teach is not a so-called fundamentalist school. Pentecostal Christians are not extreme or fundamentalist; they are more associated with Wesleyanism than with fundamentalism. Furthermore, fundamentalist/Evangelical Christians are not a denomination or a group of denominations but a group of Christians. They

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129 Mark A. Noll, David W. Beedington, George A. Rarcllyk, eds. Evangelicalism (Oxford: Oxford University Press, 1994), 390. David Wells defined Evangelicalism as ambiguous.

130 Wagner gives an overview of the process by which this terminology came about, viz. through the journal of The Fundamentals; quoted in Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", 55.

131 Norman F. Furrries, The Fundamentalist Controversy, 1918-1931 (Handen, Connecticut: The Archon Books, 1963), 35-45. One of the issues at the heart of the controversy are certain characteristics of fundamentalism. In the past and to a lesser extent today, those on the extreme right display un-Christian attitudes such as arrogance, association with the Ku Klux Klan, anti-intellectualism, pride, egotism and exaggerated opinions.

132 Mark Ellingsen, The Evangelical Movement (Minneapolis: Augsburg Pub. House, 1988), 46-97.



may be Presbyterian, Baptist, Lutheran, Anglican or from any of a host of other Christian denominations.<sup>133</sup>

The influence of Evangelicals upon Pentecostals can be seen in their involvement with a moderate Evangelical group, The National Association of Evangelicals (NAE). (In 1928 the fundamentalists rejected the Pentecostals as members of their fellowship. In 1943 the fundamentalist movement split between the extreme right and the moderates. The moderates formed the National Association of Evangelicals.) Pentecostals have worked closely with the NAE and three Pentecostals have served as its president: Thomas F. Zimmerman, a former General Superintendent of the Assemblies of God; Ray H. Hughes, a Church of God, Tenn. General Superintendent; and presently Dr. Don Argue (AG). Billy Graham preaches under the auspices of the Evangelical movement.<sup>134</sup>

3. Why do Evangelicals have such an influence on Pentecostalism in North America?

North American Pentecostalist roots are in the Evangelical

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133 William Hordern, A Layman's Guide to Protestant Theology (New York: The Macmillian Company, 1971), 1-51. Dr. Hordern is a former Lutheran Professor at the Lutheran Seminary in Saskatoon, Canada.

134 Burgess and McGee, eds. Dictionary of Pentecostal and Charismatic Movements, s.v. "National Association of Evangelicals", by C.M. Robeck, Jr., 634-636.

community therefore, it is only natural to belong to the National Association of Evangelicals.

North American Pentecostalism has been influenced by Evangelical Christianity because of the latter's overwhelming numbers, their theological schools, the printed page and the media.

4. In what ways have conservative Evangelicals influenced Pentecostalism in North America?

They have influenced many Pentecostals in the way they think of themselves. Pentecostals did not want to be referred to as a sect. They wanted to be part of the larger body of Christ. They wanted to be accepted by other Christians as normal. For example, Gordon Fee refers to himself first as an Evangelical then as a Pentecostal.<sup>135</sup> In North America, Classical Pentecostals have succeeded in becoming part of the Evangelical movement.

Evangelicals have influenced some Pentecostals by their hermeneutics. This takes place when Pentecostals attend Evangelical Seminaries and are influenced by their scholarship. In most cases Pentecostal hermeneutics has

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135 Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", 57.

remained the same. Kenneth J. Archer in an article "Pentecostal Hermeneutics: Retrospect and Prospect", said three things concerning the Pentecostal view of the inspiration of Scripture: firstly, Scripture is the inspired Word of God which is authoritative and wholly reliable (cf. any Pentecostal statement of faith). The Bible is not only a witness to the Word of God but the very Word of God. Secondly, as a result, it is received as the Word of God in spite of the distance between the text and the interpreter. The interpreter focuses primarily upon the immediate context. Thirdly, the interpreter is colored by his/her Christological full-gospel pre-understanding of the text. Finally, the prime interpreter is the local church pastor.<sup>136</sup>

In a general sense Pentecostals are no different in their understanding and practice of preaching. Mel Robeck from Fuller Theological Seminary has said that this is not the case in every situation and to a lesser part among the COGIC. This is because the COGIC always associated with other African-American Christian denominations that share oral theology and culture instead of with the White church.<sup>137</sup>

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<sup>136</sup> Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect", Journal of Pentecostal Theology 8 (1996): 63-81.

<sup>137</sup> A telephone interview with Dr. Robeck of Fuller Theological Seminary on June 9, 1998.



On the one hand this situation about COGIC ministers is fast changing. As they climb the social ladder they can afford attending White Seminaries and schools of higher learning. This is what the writer discovered when he received some books on preaching from Dr. Bennie E. Goodwin who is in the minority among Blacks to receive higher education. On the other hand, American Pentecostals, both White and African-Americans have opened their own seminaries. Amidst this, Dr. Cecil M. Robeck Jr. of Fuller Theological Seminary feels the African-Americans have been able to retain the original message of the Azusa Street revival<sup>138</sup> more fully than their White counterparts. The inerrancy of Scripture is not a major issue among COGIC ministers.<sup>139</sup> The result is that Pentecostals are pluralistic hermeneutically in North America.

The only area where Pentecostalism does not agree with Evangelicalism is in the definition of dispensational theology. Although not all Evangelicals are dispensational in their theology, Pentecostals do not agree fully with Evangelicals who teach the Bible is divided into seven periods of time. They were attracted to dispensationalism

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138 Ibid.

139 Result from our survey. See survey details in the next chapter. cf. an e-mail received from Roswith Gerloff, 24.10.97; also compare Hollenweger, Pentecostalism, 200-218.

because of its emphasis on the Second Coming of Christ. The problem Pentecostals have with dispensationalists is that the latter teach that miracles, the supernatural and spiritual gifts ceased with the Apostles. In recent time there has been less dependence upon dispensationalism. Two books on eschatology bear out this fact: Stanley Horton's The Promise of His Coming (1967) and R. Hollis Gause's Revelation: God's Stamp of Sovereignty on History (1983).<sup>140</sup>

### 3.2 Re-experiencing the Biblical text

One of the biggest problems Classical Pentecostals face is how to retain the early form of Pentecostal preaching in a changing world. They also face several other challenges: the alignment of Pentecostals with mainline Evangelicals; the rise of the social and economic standards of Pentecostals; the rise of the educational standard of the clergy and the lay people; the retaining of the Pentecostal message with a changing audience of second and third generation Pentecostals; the institutionalization of the church (to a larger extent the White church); and a move from an oral culture to a written culture.

Pentecostals need to determine what was and is important to

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<sup>140</sup> Burgess and McGee, Dictionary of Pentecostal and Charismatic Movements, s.v. "Dispensationalism", by F.L. Arlington, 247-248.

Pentecostal preaching and retain those factors that are thoughtfully formulated hermeneutically. Spontaneity was one of the main ingredients of the revival in Azusa Street.<sup>141</sup> Preaching was done by anyone who was moved by the Spirit, both preachers and lay-people. For example, Mrs. W.H. McGowan, a lay person and participant at the Azusa Street revival, tells how before the service she was reading 1 John 3:1, 2 and after the preacher preached she was moved by the Holy Spirit to share what the Spirit had revealed to her earlier. After she was finished preaching many people rushed to the altar.<sup>142</sup>

Several things stand out in the first decade of Pentecostal preaching: 1. Preaching was spontaneous and not reserved for the clergy. 2. Preaching was only part of the service. The end of the preaching did not mean the end of the service. 3. The congregation participated in the sermon by responding to "call and response" and more fully at the altar call. 4. The sermon was usually a result of a truth the Lord had impressed upon the preacher. The sermon did not focus on the exegesis but on the immediate meaning of the text. 5. Preachers used Scripture symbolically. The African-American

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141 Joseph Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", PNEUMA: The Journal of the Society for Pentecostal Studies Vol. 15, No. 2, (Fall 1993): 203.

142 R.L (Clara) Davis, Azusa Street Till Now (Tulsa: Harrison House, 1983), 7-71.

Pentecostal Church still practices the symbolic use of Scripture<sup>143</sup> and so do some White ministers. The whole purpose of the Pentecostal service was to re-experience God at the altar service.<sup>144</sup> 6. Pentecostal preaching was classical in its content. 7. It focused on the imminent return of Jesus Christ and on divine healing.<sup>145</sup>

Given these points, Pentecostal preaching requires a theory and method of hermeneutics that facilitate a "re-experiencing" of the biblical text and the use of symbols. Pentecostal preaching requires a hermeneutic where the participants can be involved in the service.

Pentecostal preaching focused on the immediate meaning of a text and not necessarily what the text meant in its original cultural context. One feature of sermons in the first decade was that preachers focused on what one may experience in one's devotions or on the re-experiencing of the text.

In this discussion we will firstly, look at Byrd's

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143 This was implied in Dr. Roswith Gerloff's text, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 204-208.

144 Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 250.

145 The last two points were made by Dr. Mel Robeck of Fuller Theological Seminary, California in a telephone interview on June 9, 1998. This represents the first decade of Pentecostalism.

writings.<sup>146</sup> He builds his theory on Thomas G. Long's The Witness of Preaching, Fred B. Craddock's As one Without Authority, Henry Mitchell's narrative preaching in the African-American experience<sup>147</sup> and Paul Ricoeur's works. We will look at how he draws the above writings together and add our observations and conclusions.

### 3.2.1 Thomas Long, The Witness of Preaching

Thomas Long attempts the use of a variety of sermon methods from inductive-narrative and phenomenological models. He suggests that the preacher should let the literary form of the biblical text shape the sermon.

#### 3.2.1.1 Theology of preaching

Long suggests there are several ways preachers should approach the Biblical text: as herald, pastor and storyteller.<sup>148</sup> He prefers the concept of the preacher as a storyteller. He contends the storyteller should use a story form in preaching because the Biblical narratives are in story form. Long says that "witness" best brings together the herald and pastoral models of preaching, that "bearing

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146 Joseph Kendall Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 208-254.

147 Ibid., 248-250.

148 Thomas Long, The Witness of Preaching (Kentucky: John Knox Press, 1989), 19-48; quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 194-205.

witness" follows Paul Ricoeur's four claims about witnessing:

i. The witness is not a volunteer, but only the one sent to testify.

ii. The authority of the witness is not about the global meaning of human experience, but about God's claim upon life.

iii. The purpose of the testimony is proclamation to all peoples.

iv. The testimony is not merely one of the words, but rather demands a total engagement of speech and action.<sup>149</sup>

The preacher goes to experience the text on behalf of the congregation. Authority is given to the Pentecostal preacher in what he has seen and heard in the text.<sup>150</sup>

### 3.2.1.2 Sermon Technique

Long advocates a variety of methods in preaching from inductive-narrative to phenomenological models. He presents five steps in the exegetical process:

#### a. Getting the text in view

Select the verses to preach from; get the text within its context—one must not cut off a piece of text from the whole

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149 "The Hermeneutics of Testimony", Essays on Biblical Interpretation, ed. Lewis S. Mudge (Philadelphia: Fortress Press, 1980), 131; cf. Long, 42-43; quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 195.

150 Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 195-196.

and preach it; use a reliable translation.<sup>151</sup>

b. Getting introduced to the text

Get a basic understanding of the text and the syntax.

c. Attending to the text

Ask every imaginable question about and from the text. These questions may come from a variety of sources: some of them will be generated by the theological tradition of the preacher, some by the emphasis of the church year, others by the contemporary situation, and still others by puzzling or intriguing aspects of the text itself. Most of the time, though, the questions will emerge from the interaction among these conversational partners: that is, from the totality of our situation as we stand before the text.<sup>152</sup>

d. Testing what is heard in the text

Methods of exegesis are: analyze the text historically; look at the literary character and function of the text; explore the text theologically; consult commentaries.

e. Moving toward the sermon

Apply the finding of the text both to the preacher and the audience.<sup>153</sup>

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151 Ibid., 197, 198.

152 Long, The Witness of Preaching; quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 198.

153 Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 196-204.



### Summary

Long's literary model can be useful in Pentecostal preaching because of the emphasis on "witness", where the preacher goes to the text and re-experiences the text. Long's definition of preaching as witness is appropriate for Pentecostalism because the preacher is a witness in experience and testifies about that experience. He does not talk about the work of the Holy Spirit in preaching.<sup>154</sup>

### 3.2.2 Eugene Lowry, Sermon Plot <sup>155</sup>

His major contribution to Pentecostal homiletic can be his theory that sermons should not be divided into points in a sermon but into moves, the natural movement of a thought or narrative. He suggests that people think less about logic and more about the natural structure of a story. His method may be classified as the phenomenological use of language.<sup>156</sup>

#### 3.2.2.1 Preaching theory

For Lowry there are two ways to outline sermons: to order experience or to order ideas. The traditional model outlines ideas but his method orders experience. We should order experience because it focuses on analysis and is useful in

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154 Ibid., 205-205.

155 Ibid., 159-169.

156 Ibid.



facilitating a "re-experiencing" of a Biblical text.

He says that storytellers seek to change from ideas to ordering experience: so does television. Sermons then should be suspenseful movements of the disequilibrium to resolution, or "itch to scratch". A sermon should be viewed as a process, not a structure. He poses two ideas to accomplish his goal: note that the typical movie plot begins with a felt discrepancy and moves to an unknown conclusion and, in the second plot, seen in a television series, the story begins with a felt discrepancy and moves to a known conclusion, i.e. we know the character will live for the next episode.<sup>157</sup>

### **3.2.2.2 Sermon technique**

Lowery notes that his sermon plot design is forward moving and horizontal, not a vertical and static structure like the traditional outline. Lowery has six suggestions for outlining sermons.

#### **a. Upsetting the Equilibrium**

This stage is termed "oops" and it sets up the ambiguity and conflict. If the ambiguity is presented properly the rest of the sermon will fall into place.

#### **b. Analyzing the Discrepancy**

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<sup>157</sup> Ibid., 160-162.

Next, one analyzes or diagnoses the felt ambiguity. It is abbreviated as "ugh". One of the prominent questions to ask in this stage is "why"? The preacher needs to ask several why questions.

c. Disclosing the clue

The clue to the resolution is shown and the answer is given. It is abbreviated "aha". Once the clue is given it is a matter of time before the problem is solved.

d. Experiencing the gospel

This stage is abbreviated "whee"; the preacher discloses the clue, giving an answer to the question presented. What is the answer to the problem? Lowry views his plot design as moving inductively toward the clue and resolution to proclaiming the gospel deductively.

e. Suggestions on using the Plot

This stage is abbreviated "yeah" and focuses on the gospel, then on the human response subsequent to experiencing the gospel. Lowry recommends that the preparation process should begin by identifying materials and thoughts as problems, solutions, or resolutions.<sup>158</sup> He states:

When the clue to resolution is found, it should make existentially credible the prescription of the gospel and the sermonic articulation of the subsequent consequences, which may be anticipated.<sup>159</sup>

158 Ibid., 162-170.

159 Eugene Lowry, The Homiletical Plot (Atlanta GA: John Knox Press, 1980), 83; quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 166.

He says that the reversal will work sometimes and that many, many 'why' questions be asked. He gives 12 pointers for telling stories:

1. the preacher should attend to every insignificant line. Such attention will give a new slant to the story.
2. look at the cultural context of what is not said.
3. stop between explicit action long enough to imagine implicit action.
4. use information and experience from your own life to complement the story.
5. move behind the behavior to motive, ascertaining the causative factors involved.
6. move behind the facts to prior dynamics.
7. utilize the senses, i.e. sight, sound, smell, touch and taste.
8. switch the characters with whom the hearers should identify.
9. use active grammar.
10. break into the first and second person singular form in dialogue sections of the story.
11. move between the subjective and objective, from the particular to the general.
12. set the stage, foreshadowing major turns or events.<sup>160</sup>

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<sup>160</sup> Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 167-168.

### Summary

Lowry has an inductive theory for preaching. He borrows from dramas and movies to formulate his method of preaching.

One of the weaknesses of this method is that many of the Old Testament stories are well known—there is no hidden plot. Therefore this method will not work in every case.

Byrd cautions that Pentecostals should give careful attention to this method of preaching because it does not function on the intellectual and logical plane. It functions on the experience plane and will work well for Pentecostal preaching.<sup>161</sup> One of the good things about this method is that the gospel is presented. Reformed preaching looks upon moral preaching with disdain because they want to preach the gospel and not the law. Pentecostals insist the gospel must be presented.

### 3.2.3 Henry Mitchell, Black Preaching

Byrd suggests a third person who can assist Pentecostals in formulating a Pentecostal homiletic — Henry Mitchell and his narrative preaching theory.<sup>162</sup> He writes about African-American preaching. We found out during our survey that, although African-American is a sub-culture, its method of

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161 Ibid., 168.

162 Henry Mitchell, Black Preaching (San Francisco: Harper and Row, 1979); quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic

preaching crosses denominational lines. Henry Mitchell is an authority on African-American preaching. He has written several works that deal with the subject.

### 3.2.3.1 Preaching theory

It is natural that the theology of the African-Americans stems from their experience as slaves in the U.S.A. Their theology reflects oral culture. Therefore, the story form of preaching is best defined among African-Americans. Redemption and liberation are prominent themes. Liberation and redemption may include moving to the North, a better life or salvation as a radical experience.<sup>163</sup>

### 3.2.3.2 Sermon Technique

#### a. Call and response

Call and response is a common pattern of communication reflected among people from the South, both African-American and White. Mitchell states:

Southern-culture Whites of lower socioeconomic classes and many Pentecostals from all over America engage in variations on the same theme. In rebuttal, one could deal with tremendous differences, not all of them subtle, between Black and White religious traditions. However, it is far more profitable to view the racial traditions in historical perspective, and to be aware of the strong possibility that this similarity is the first-fruits of a more serious two-way exchange between

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in Dialogue with Contemporary Protestant Homiletics", 169-179.

163 From our survey we found out that African-Americans are climbing the social ladder, and there are 2<sup>nd</sup> and 3<sup>rd</sup> generation Christians born into the COGIC that don't have a radical conversion experience.

White and Black religious traditions.<sup>164</sup>

An African-American started Pentecostalism and they use dialogue in preaching. Since African-American preaching influenced Pentecostal preaching it is only natural that all Pentecostals use some type of dialogue in preaching.<sup>165</sup>

b. Intonation in Delivery

Intonation is speaking in a singing voice. Sometimes sermons are chanted. This comes from the custom of African-Americans who sing almost everything. Gerald L. Davis, in I Got the Word in Me and I Can Sing It, You Know, identifies five pitches in African-American speaking in the intensity and flow of the sermon.<sup>166</sup> Mitchell explains:

What once took the place of print in African culture stayed on to serve Blacks in other ways. It reminded them of home at first, and later it was simply something they had to themselves, not shared without or understood or controlled by Whites. It was an affirmation of Black identity, a means of celebrating and supporting Black personhood.<sup>167</sup>

As a general guideline both Mitchell and Byrd express that Whites and people of other cultures should not speak in a

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164 Mitchell, The Recovery of Preaching (San Francisco: Harper and Row, 1977), 119; quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue With Contemporary Protestant Homiletic", 173.

165 Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue With Contemporary Protestant Homiletic," 174.

166 Gerald L. Davis, I Got the Word in Me and I Can Sing It, You Know: A Study of the Performed African-American Sermon (Philadelphia: University of Pennsylvania Press, 1985), 64-111.

167 Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue With Contemporary Protestant Homiletic", 174

singing tone.

c. The sermon as an experience

The whole reason for the African-American sermon is to create an experience and an encounter with God. This is done both intellectually and emotionally. Mitchell states that for the preached Word to become experience two things should be included: the experience that the preacher desires the sermon to create must be one that the preacher has had—the preacher must internalize the text; the experience must be created so that those who hear the Word have an intellectual-emotional experience.<sup>168</sup>

Summary

African-American preaching is similar to Pentecostal worship. And because Pentecostal preaching and worship originated from an African-American preacher many things are similar among all Pentecostals. Pentecostals as a whole can and should use the methods of dynamic exchange, intonation, and creative story telling.<sup>169</sup> (That is, where it is conducive to do so.)

**3.2.4 Paul Ricoeur's writings on re-experiencing the text**

Paul Ricoeur's hermeneutic theory gives some foundation for Pentecostal preaching.

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<sup>168</sup> Ibid., 178.

### 3.2.4.1. The hermeneutic problem

Ricoeur affirms the same problems some Pentecostal scholars see in transforming the written Word to the living Word. We pointed out earlier that Pentecostalism requires a homiletic that enables the audience to "re-experience" the text and moves people to the altar to experience the power of God in salvation, healing, deliverance and the prayer for special needs. The earliest Christians wrestled with this problem in attempting to relate the Old Testament to the kerygmatic event. Ricoeur explains:

The kerygma is not the first of all the interpretations of a text; it is the announcement of a person. In this sense, the Word of God is, not the Bible, but Jesus Christ. But a problem arises continually from the fact that this kerygma is itself expressed in witness, in the stories, and soon after in the texts that contain the very first confession of faith in the community. These texts conceal a first level of interpretation. We ourselves are no longer those witnesses who have seen. We are hearers who listen to the witness: *fides ex auditu*.<sup>170</sup>

Ricoeur notes that the distance between the text and the interpreter has been a problem since the earliest of times. This problem is greater for the contemporary interpreter because we live in a scientific age. He describes the cultural difference between the text and the interpreter as "distanciation". The interpreter is caught in a dialectic of

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169 Ibid., 179.

170 Paul Ricoeur, Essays on Biblical Interpretation, ed., Lewis S. Mudge (Philadelphia, PA: Fortress Press, 1980), 54; quoted in Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 207.



distanciation and "appropriation" of the text. Ricoeur defines "appropriation" as:

...the counterpart of the semantic autonomy, which detached the text from its writer. To appropriate is to make 'one's own' what was 'alien'.<sup>171</sup>

#### 3.2.4.2 Biblical myth and symbol

In his analysis of the last century Ricoeur understands Bultmann's demythologization as digging beneath the literal meaning of the text, with its mythological worldview, in that demythologization realizes the intention of the text, which speaks not of itself but the event.<sup>172</sup> Ricoeur rejected Bultmann's definition of myth. He contends that myth is not "false explanation by means and images and fables".

It is:

...a traditional narration which relates to events that happened at the beginning of time and which has the purpose of providing grounds for the ritual actions of men of today and, in a general manner, establishing all the forms of action and thought by which man understands himself and his world.<sup>173</sup>

Biblical myths are symbols developed in the form of narrations and articulated in a time and space which cannot be coordinated with the data of the critical method."<sup>174</sup>

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171 Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 208.

172 Ibid., 207-208.

173 Paul Ricoeur, The Symbolism of Evil. trans., Emerson Buchanan (Boston, MA: Beacon Press, 1976), 5; quoted in Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 208.

174 Paul Ricoeur, The Symbolism of Evil, trans. Emerson Buchanan



Ricoeur gives the following example:

...exile is a primary symbol of human alienation, but the history of the expulsion of Adam and Eve from Paradise is a mythical narration of the second degree, bringing into play fabulous personages, places, times and episodes. Exile is a primary symbol and not a myth, because it is a historical event made to signify human alienation analogically; but the same alienation creates for itself a fanciful history, the exile from Eden, which, as history that happened in *illo tempore*, is myth.<sup>175</sup>

Ricoeur postulates that the interpretation of symbols is made possible by the "reenactment of the experience made explicit by the myth."<sup>176</sup> The interpretation of symbols must penetrate to such experience.

#### 3.2.4.3 Understanding and explanation

Ricoeur suggests two dialectical movements between *Verstehen* and *Erklaeren*. Explanation, *Erklaeren* is the hermeneutical method for the natural science when external facts are present to observe. He explains:

Explanation finds its paradigmatic field of application and understanding in the natural sciences. When there are external facts to observe, hypotheses to be submitted to empirical verification, general laws for covering such facts, theories to encompass the scattered laws in a systematic whole, and subordination of empirical generalizations to hypothetic-deductive procedures, then we may say we explain. And the appropriate correlate of explanation is nature understood as the common horizon of facts, laws and

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(Boston, MA: Beacon Press, 1976), 5; quoted in "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 208.

175 Ibid.

176 Ibid.

theories, hypotheses, verifications, and deductions.<sup>177</sup>

And understanding, *Verstehen*, is the hermeneutical method of the human sciences, which deal with the experience of the other subjects or other minds similar to our own. He explains:

Understanding, in contrast, finds its originary field of application in human sciences (the German *Geisteswissenschaften*), where science has to do with the experience of other minds similar to our own. It relies on the meaningfulness of such forms of expression as physiognomic, gestural, vocal, or written signs, and upon documents and monuments, which share with writing the general character of inscription. The immediate types of expression are other mind, which they convey.<sup>178</sup>

Ricoeur's theory explains that the interpreter moves between explanation and understanding and from understanding to explanation and then from explanation to comprehension. Ricoeur suggests that there are two "naïves". The first naïve is understanding the meaning of the text in which one guesses at the meaning of the text. The second naïve is approbation of the meaning of the text, even in the context of distanciation.

The first time, understanding will be a naïve grasping of the meaning of the text as a whole. The second time, comprehension will be a sophisticated mode of understanding, supported by explanatory procedures. In the beginning, understanding is a guess. At the end, it satisfies the concept of appropriation, which was described...as the rejoinder to the kind of

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177 Ricoeur, Interpretation Theory: Discourse and the Surplus of Meaning (Forth Worth, TX: Texas Christian University Press, 1976), 72.

178 Ibid., 72, 73.

distanciation linked to the full objectification of the text. Explanation, then, will appear as the mediation between two stages of understanding.<sup>179</sup>

#### 3.2.4.4 Ricoeur's theory may be explained as a curve.

The ascending curve of the author's subjective intention is expressed in symbols, which contain objective meaning and objective referents. The descending curve concludes with the reader's subjective appropriation of the symbolic referent.<sup>180</sup>

Lorettes Dornisch suggests that there are five stages in Ricoeur's interpretation of symbols: the experience of symbols; expression of the experience; reflection of the expression; validation of interpretation and post-critical re-experiencing of the symbol.<sup>181</sup>

#### 3.2.5 Pentecostal adaptation

Matthew Clark is one Pentecostal scholar who rejects Ricoeur's work citing that Ricoeur does not believe in the historicity of the Bible and that he writes from a secular point of view.<sup>182</sup> Byrd does not think that should be a

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179 Ibid., 74, 75.

180 Ibid., 80-88.

181 Lorettes Dornisch, "Symbolic System and the Interpretation of Scripture: An Introduction to the Work of Paul Ricoeur," *Semeia* 4 (1975): 14; quoted in Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 209.

182 Matthew Clark, "An Investigation into the Nature of a Viable

problem. Although most Pentecostals believe the Bible to be literally true, their preaching demonstrates they believe biblical narratives have a symbolic as well as a historical nature.<sup>183</sup>

Ricoeur's work can help Pentecostals who hold to both a literal and a symbolic view of narratives. Ricoeur's work is built upon the historical-critical method; his work can be helpful if understood and applied properly.<sup>184</sup> In the first "naïveté", the Pentecostal preacher views Biblical narratives as a historical record. Pentecostal preaching and ethos goes further than preaching the historical record of the characters in a narrative. In Pentecostal hermeneutic the preacher still has to "re-experience" the text; the appropriating of the text's symbols requires "explanation" or "critical consciousness".<sup>185</sup>

The interpreter does not regard the text as validated by mere probability, independent of critical consciousness.

Structural analysis among Pentecostals will maintain the

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Pentecostal Hermeneutic", 97.

183 Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation", 230.

184 Gerloff, An e-mail from Dr. Gerloff from University of Leeds, UK., October 15, 1998, 2.

185 Ibid., 210.

historical reality behind the text. This will include the interpreter's sharing from his own experience as he interacts with the symbols in the text.<sup>186</sup> The interpreter may move now to the second naïveté where:

The second immediacy, the second naïveté that we are after, is accessible only in hermeneutics; we can believe only by interpreting. This is the modern modality of belief in symbols; expression of modernity's distress and cure for disease...I believe that being can still speak to me, no longer indeed in the precritical form of immediate belief but as the second immediacy that hermeneutics aims at. It may be that the second naïveté is the postcritical equivalent of the precritical hiephany.<sup>187</sup>

Pentecostals are climbing the social ladder and there are now second and third generations of Christians born into the church who need to experience God as their forefathers did. Because Ricoeur focuses upon symbol in the text, "images" for the sermon can be more easily drawn from the text. His hermeneutical method does not move the interpreter to the meaning of the text but to a meaning.<sup>188</sup> Ricoeur explains:

The secondary meanings, as in the case of the horizon, which surrounds perceived objects, open the work to several readings. It may even be said that these readings are ruled by the prescriptions of meaning belonging to the margins of potential meaning

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186 Ibid.

187 Paul Ricoeur, Conflict of Interpretations, ed., Don Hide: trans., Dennis Savange (Evanston, IL: Northwestern University Press, 1974), 298; quoted in Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 211.

188 Byrd, " Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 211.

surrounding the semantic nucleus of the work. But these prescriptions too have to be guessed before they can rule the work of interpretation.<sup>189</sup>

Byrd states that if the sermon is more focused it can add the symbolic use of Scripture with greater success. For example, if "disease" is used symbolically in the narrative about healing it can be applied more forcefully to the congregation.<sup>190</sup>

The Pentecostal sermon must facilitate the listener's ability to identify and feel the experiences in the text. A hermeneutic, which focuses only upon what the text meant or one that focuses upon the distance of the text, will not satisfy the requirements of a Pentecostal sermon. The symbol must be discovered in the text and appropriated by the members of the contemporary audience.<sup>191</sup>

### 3.2.5.1 An example of appropriating Ricoeur's hermeneutic by Byrd

INTERPRETER (first naïveté)

a. Briefly relate your past experience with the text. What are your prejudices about, and what is your pre-understanding of the text?

b. What are the 'typical' accepted interpretations of the focus or intention found in this text? That is, what has the Church believed about this passage? What have Pentecostals believed about the passage? How does this text fit into the larger analogy of faith? (Is it crucial? Peripheral? Irrelevant?)

TEXT (critical consciousness)

a. Identify and describe the literary genre.

b. Outline the passage according to its literary structure.

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189 Ricoeur, *Interpretation Theory*, 78; quoted in Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 211.

190 Ibid., 211.

191 Joseph Byrd, "Paul Ricoeur's Hermeneutical Theory and Pentecostal Proclamation," 211- 212.

- c. List, describe and discuss specific metaphors, imagery and important language found in your text.
- d. Is there a climax or a focus to your text? What is the theological 'point' that the text is trying to make?
- e. Discuss the text's context. Identify the author, recipients, and *Sitz im Leben*. What is the significance of what is being said to the recipients of your pericope?
- f. What words or particular actions in the text do you need to have a literary, historical, social or theological context in order to understand properly?

#### AUDIENCE

- a. Describe the community for which you plan to interpret your text.
- b. Describe the cultural setting.
- c. Describe the social setting.
- d. Describe the educational setting.
- e. Describe the worship/ministry setting.
- f. What is your relation to this group?
- g. What is the significance of this text to them?
- h. How does important vocabulary 'sound' in their ears?
- i. Do they care about the issue in your text?
- j. Determine the existential elements (e.g. fear, joy, guilt, etc.) in your text. How does your specific group relate to these elements at the present time?
- k. How will you communicate this text? List the sorts of vocabulary, stories from life, and images (worldview as well as illustration), which parallel those in the text that you can use to communicate this text.<sup>192</sup>

Byrd's application of Ricoeur moves the interpreter from understanding the context of the passage, the text, the symbols of the passage, to re-experiencing and appropriating a Scriptural passage. The hearers' ability to re-experience a text is directly proportional to their ability to identify existentially with the images in it.<sup>193</sup> This method builds upon the historical-critical method. Kenneth J. Archer said,

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<sup>192</sup> Ibid., 212-213.

<sup>193</sup> Ibid., 213.



"This literal or face value interpreting of Scripture without any concern for the historical distance allowed Pentecostal preachers to emphasize the immediate meaning of Scripture."<sup>194</sup>

### Summary

In the preceding section we looked at Byrd's writings. Byrd presented the work of four persons for our consideration. The main point of the discussion is that Pentecostals need to re-experience the text for it to be effective and in keeping with Pentecostal preaching and ethos.

The first person whose work Byrd presented was Thomas Long. He can contribute to Pentecostal preaching if we assimilate his concept by going to the text as a witness on behalf of the congregation and then sharing from that premise, in experiencing the text and sharing what one has received from that process. His work is similar in that he affirms Paul Ricoeur's work of looking at the symbolic meaning of the text and re-experiencing the text. It is letting the context guide you.

The second person Byrd discussed is Eugene Lowry. Lowry concludes that a sermon should specify moves in a narrative

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194 Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect," Journal of Pentecostal Theology 8 (1996): 66.

instead of points to be proven. This is in keeping with the Biblical narratives and the exposure to television that communicates in story form. He uses the inductive method because it is more conducive to Pentecostal preaching culminating in the altar call. Moves in a sermon help Pentecostals not to be dependent upon the deductive model of Scripture and give the interpreter more freedom to move with the flow of Scripture. Lowery's method is more Biblical and ultimately moves the hearer to the altar to "re-experience" God.

The third person Byrd discusses is Henry Mitchell. He has dealt with narrative preaching in African-American preaching. Since Seymour was an African-American it is only natural for the founder of a movement to influence his followers. In essence Pentecostal preaching is in the story, the use of symbols and in the preaching that moves one to a re-experience with God. And Pentecostal preaching moves people to the altar to experience God. Generally White Pentecostal preaching still uses African elements of preaching.

The fourth person whose work Byrd discusses is Paul Ricoeur. He writes from a secular standpoint that deals with the interpretation of language. His method can be used in

discussing the importance of the symbolic use of Scripture and the appropriation of the text. Ricoeur's theory can help Pentecostals to return to their roots by helping them to re-experience the text and to gain an understanding of the Biblical text. He moves the reader to a position of understanding the text that will normally be lost. If his position is rightly applied it can help Pentecostals and give them a theory to interpret the Biblical text both literally and symbolically.

Altogether Byrd presents logical and convincing arguments in presenting a viable homiletic for Pentecostals today. But he presents a point of view which falls short of solving the difficulty of understanding Pentecostal preaching. One of the reasons may be that Pentecostal preaching, especially in the Third World, is a lay movement. It is far from being a result of merely applying an academic theory. Byrd's writings present two major weaknesses.

The theory he presents does not answer the question of where Christ is preaching, except when Byrd cites Lowry. He fails to reinforce Christ at the center of preaching. Ricoeur's method of re-experiencing the text has no guidelines for the interpreter in putting Christ in the preaching. Narratives from the Old Testament can be re-experienced and be reduced



to moral preaching. One of the solutions to the problem can be to make all our preaching Christocentric. The writer took a course at Westminster Theological Seminary in California that dealt with the symbolic use of Scripture from Dr. E.P. Clowney, "Preaching Christ from the Old Testament". His course was different from re-experiencing the text in that it was developed and guided by "Holy History" (it is God's salvific, from the beginning to the end of the Scriptures) and the course was Christological in its methodology. We think this is a safe approach to the interpretation of Scripture.

Furthermore, although Byrd gives Pentecostals a good hermeneutical and homiletical basis for re-experiencing the Biblical text for Pentecostal preaching, and although this method can be used by anyone, Pentecostal or non-Pentecostal, Byrd suggests that re-experiencing the text is limited to narratives. There is nothing in his arguments to say that the re-experiencing of the text should be limited to narratives. One can experience a text from the Epistles. For example, one can re-experience the peace of God as portrayed in the book of Philippians and preach it with passion and power, the power of experiencing God's peace again. I have used this method for a number of years in pastoral ministry. After having devotions from a book,

outline sermon ideas are written down based on what God has dealt with and the needs of the congregation. I decide to preach a sermon based upon an idea God has spoken about, upon the timing and the need of the congregation. Only if a sermon idea meets the above criteria will I preach it. This gives a starting idea to do exegesis and all the standard procedures in preparing a sermon. After the sermon is prepared one again needs to re-experience or cement the experience through prayer and meditation. Pentecostal ministers in the past usually spent more time in meditation and prayer before preaching than they do today. And many fasted before preaching. This needs to be affirmed again. Augustine regularly preached from what he experienced in his devotions.<sup>195</sup>

### **3.3 Holistic approach to Pentecostal preaching**

#### **3.3.1 What is a holistic approach to Scripture?**

We have chosen the title "holistic approach to Pentecostal preaching" for lack of a better way to describe Pentecostal preaching. We could have chosen "full-gospel", referred to in the previous chapter, but the term is limiting. We have chosen the term holistic preaching because many Christian groups fail to follow all (if not most) of the teachings of Jesus Christ. It is true that Pentecostal Christians, like

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195 Jay E. Adams, Sermon Analysis (Denver: Accent Books, 1986), 51-56.

most Christians, are selective in their teaching and preaching of Scripture. It seems to be irrefutable that Christians, both today and in the New Testament, practice a syncretism par excellence.<sup>196</sup> The difference with Pentecostals is that they can be described as understanding the power of the Gospel as present-day reality, and relying on the power of the Holy Spirit, being more open to new insights, and not being bound by rigid doctrines and traditions. Roswith Gerloff, quoting one of her students said, "Pentecostal preaching can be viewed hermeneutically as a triologue between the preacher, the congregation and the Spirit of God."<sup>197</sup> We think the Word of God needs to be added to the above because without the Word of God we have no content. The point we want to make here is that Pentecostalism seeks to return to Apostolic Christianity. Pentecostals believe that signs, wonders and miracles should follow their preaching.

### **3.3.2 It is an approach to all of Scripture, the New Testament in particular.**

Pentecostals refer to all of Scripture as the Word of God. They do not make a difference between the Old Testament and

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196 Walter J. Hollenweger, Pentecostalism: Origins and Developments Worldwide, 1997, 308.

197 Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 13.

the New Testament, the Gospels and the Epistles, as the Word of God. They see the Epistles and the Gospels as teaching doctrine. For example, regarding the Baptism of the Holy Spirit, they examine all of the New Testament Scripture to form a synthesis. They do not single out authors such as Mark against Paul.<sup>198</sup>

### **3.3.3 A sense of historical continuity of the people of God.**

This refers particularly to the New Testament Christians, God's dealing with them, and that the apostolic experiences are repeatable today. A holistic approach to Scripture guarantees to answer the "how" and "why" questions directed towards it. In this case Pentecostal hermeneutic is different from that of non-Pentecostal Christians because their hermeneutic does not arise out of a rational reflection, but rather out of lived experience. Pentecostal Christians see themselves the same as New Testament Christians in that they share a common experience; therefore there is a sense of continuity with the New Testament Christians.<sup>199</sup>

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198 M. S. Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic," 180.

199 Ibid., 180-182.

### 3.3.4 The context is the charismatic community.

By "charismatic" Christians we mean those who believe the gifts of the Spirit can be practiced today as in New Testament times. Pentecostal interpretation of Scripture is done within the context of a charismatic community. A charismatic community presupposes charismatic individuals so the text is approached in a charismatic context at all times. The role of the Holy Spirit is not limited to illumination but is also relevant in leading, discernment, witness and demonstration. The community provides a filter at all times.

Interpreting Scripture in a charismatic community does not necessitate that one be Western, White and middle-class. People can be any color and may come from different religious backgrounds.

Pentecostals seek to be people of the Spirit and the Book at all times.<sup>200</sup>

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200 Ibid., 182-185.



### 3.4 Pentecostal hermeneutics

#### 3.4.1 Pentecostals build their hermeneutics upon Luke 4:16-21.

##### 3.4.1.1 Jesus' teaching in Luke 4:16-21

And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up. And there was delivered unto him the book of the prophet Elias. And when he had opened the book he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (KJV)

##### 3.4.1.2 The main points of this passage as it pertains to preaching

Jesus began his ministry as a result of the anointing at the River Jordan (Mark 1:10), and his appearance in the synagogue confirms this anointing.<sup>201</sup> It is because of the work of the Spirit that Jesus can do the rest of things

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201 When we turn from the Greek and Hellenistic world to that of the OT, we enter a different atmosphere. In place of a neutral idea of God we have the personal God. In place of the neutral forces of nature we have the power and might of the personal God, which do not operate in terms of immanent law but which rather carry out the will of God according to His direction. The difference, based upon the whole conception of God, is plainly expressed in the concept of power, 290. In the NT we have Christ as the Anointed One who was filled with the Holy Spirit and emanates the power of God. Luke portrays him as the bearer of the power of God, including power over demons and miracles Mt. 11:20, 13:58, Mk 6:2, 5. The disciples are given power, Acts 1:8. "He endows His disciples with this power and they continue His activity in His place." This dunamis is expressed in proclamation on the one side, Acts 6:10, and miracles on the other side, 6:8. Stronstad talks about the breath of God, moving and empowering us for Christian service, 1 Cor. 2:4, 5. Dunamis is the same word used in Acts. Gerhard Kittel, ed., Geoffrey W. Bromiley, transl. and ed., Theological Dictionary of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), Vol. 2, 117, s.v. "Dunamis", Walter Grundmann, 284-31.

mentioned in this passage. He can preach the gospel to the poor, heal the broken-hearted, preach deliverance to the captives, the recovery of sight to the blind<sup>202</sup> and set at liberty those who are bruised. Although there are some textual problems in this passage (the insertion of Isaiah 58:6, "to heal the broken hearted" and the deletion of "day of the Lord's favor and the day of vengeance"), that does not rob anything from the accuracy and application of the passage.<sup>203</sup> As it applies to the above, Luke may be quoting from the Q source.<sup>204</sup> (New Testament scholars refer to the Q source as a written document that recorded the life of Christ and was used by Matthew and Luke as their primary source.) But what we see here is Luke quoting from the LXX (Septuagint), and emphasizing his own pneumatic view of the Spirit.<sup>205</sup> Marshall sees in Luke 4:16-19 the fulfillment of Isaiah 61:1, 2. The typological counterpart of the stories of Elijah and Elisha and the eschatological fulfillment of 'this day' has come (Luke 4:21). The Scriptures have come to

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202 TDNT. Vol. 8, 270-294. Recovery from blindness is mainly used in the literal and physical sense; George Arthur Butterick, The Interpreters Bible, Vol. 8. (New York: Abingdon Press, 1952).

203 Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1971), 137.

204 I. Howard Marshall, The Gospel of Luke (Grand Rapids: William B. Eerdmans Publishing Company, 1989), 181.

205 Ibid, 183. "In Is. 61 the anointing is clearly that of a prophet (cf. 1 Kings. 1:21; CD 2:12; 6:1; 1QM 11:7), and in view of 4:23 the same motif should be seen here, although Schurmann, 1, 229, thinks that Luke himself reinterpreted his source in terms of a 'messianic', i.e. kingly, anointing. Ultimately, the concepts of the eschatological prophet and the Messiah merge."

fulfillment and the last days have begun.<sup>206</sup>

The important points for Pentecostal preaching are: we can do zero without the work of the Spirit (anointing); and signs, wonders, miracles are part of preaching.<sup>207</sup>

### 3.4.1.3 The Implications of having the OT prophetic gift

Pentecostal preaching is built upon the concept of the OT prophetic gift. Robert P. Menzies argues that Christians enjoy the same gift as the Old Testament people of God.<sup>208</sup> The main work of the Spirit is to give the ability to preach.<sup>209</sup>

Menzies theorizes that Christian preachers are prophets in the sense that they become a channel of the Holy Spirit to preach and also to heal.<sup>210</sup> The Old Testament prophet is one

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206 Marshall, The Gospel of Luke, 178.

207 "Euaggelizesthai is not just speaking and preaching; wonders accompany the Evangelical message. They belong together, for the Word is powerful and effective. The proclamation of the age of grace, of the rule of God, creates a healthy state in every respect. Bodily disorders are healed and man's relationship to God is set aright (Matt. 4:23, 9:35, 11:5; Lk. 9:6; Acts 8:4-8, 10:36ff., 14:8-18, 16:17; Romans 15:16-20; 2 Cor. 12:12; Gal. 3:5).", Theological Dictionary of the New Testament, Vol. 2, s.v. "Euaggelizesthai" by Rostoch Buchsel Friedrich, 720.

208 Robert P. Menzies, Empowered For Witness: The Spirit in Luke-Acts (Sheffield Academic Press, 1991).

209 Ibid. 256.

210 Stronstad, The Charismatic Theology of Luke. The charismatic activity of God is seen all through the Old Testament, the LXX, and the intertestamental period, for example the Exodus, the killing of Goliath

who speaks to God on behalf of his people, and on behalf of God to his people.

A second implication we see in the life and ministry of Jesus is that there is no consistent pattern of preaching and healing. They may happen together at a synagogue service, or healing may happen as a separate incident. (In a synagogue service, Lk.4: 33-37, a demon-possessed man was delivered; in someone's home, Luke 4: 38, Simon's mother was healed of fever; going to a prayer meeting the Apostles heal a lame man, Acts 3:1-11). This is why a healing service is Scriptural, whether it is in a church service or in a home organized for that specific purpose. The gospel of John reminds us that miracles and the supernatural always should validate the divinity of Jesus Christ (John 20: 31). Pentecostals agree one hundred percent with the Apostle John.

We have shown that Jesus' ministry was charismatic in keeping with the messianic motif of Is. 61:1, 2. Pentecostals see Jesus as the Son of God and the founder of the New Testament church and the best example of charismatic ministry.

### 3.4.2 Some Pentecostal scholars build their hermeneutics upon Luke's two-volume work.

#### 3.4.2.1 Luke's two-volume work is different from Paul's understanding of the Spirit.

One of the main objections raised by New Testament scholars about Pentecostal Pneumatology is that it is built upon Luke's two historical books and not the epistles.<sup>211</sup> They believe that the epistles are the teaching books of the New Testament.

#### 3.4.2.2 Historiography and Luke's work vs. Paul's Epistles

Gordon Fee, D.G. Dunn, William Menzies and Stronstad raise arguments concerning the historiography of Luke's two-volume work.

Fee argues for building Pentecostal theology on the epistles instead on Luke's two-volume work. He is the son of a Pentecostal and speaks from within the movement. His credentials are impeccable. Fee argues for a genre hermeneutic. His arguments are found in several articles: "Hermeneutics and Historical Precedent—a Major Problem in Pentecostal Hermeneutics",<sup>212</sup> "Acts—The Problem of Historical

211 One of the leading Pentecostal scholars who raise this argument is Dr. Gordon Fee, God's Empowering Presence and The First Epistle to the Corinthians.

212 Gordon D. Fee, "Hermeneutics and Historical Precedent—A Major Problem In Pentecostal Hermeneutics"; quoted in Roger Stronstad, "Trends in Pentecostal Hermeneutics," PARACLETE Summer (1988): 5.



Precedent",<sup>213</sup> and "Baptism in the Holy Spirit: The Issue of Separability and Subsequence".<sup>214</sup>

Fee does agree on the baptism of the Holy Spirit, but he builds his arguments on Paul's writings. He argues that one cannot build doctrine on Luke's two-volume work because it is a historical document. According to Stronstad Pentecostal theology is built upon the two-volume work of Luke—the baptism of the Holy Spirit is for every believer; this is evident by speaking in tongues, and empowers the believer for Christian service.<sup>215</sup> Furthermore, Fee fails to deal with the main issue: that the baptism of the Holy Spirit gives power for service. Later on we will deal more fully with Stronstad's arguments.

In his work, A Theology of the Holy Spirit, J. Dunn writes from a non-Pentecostal perspective, analyzing the baptism of the Holy Spirit as a separate work of grace. He challenges Pentecostals on their position of basing their theology on the book of Acts. "Dunn, Baptism in the Holy Spirit in particular, and his Jesus and the Spirit in general, challenges the classical Pentecostal understanding of

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213 Ibid., 5.

214 Ibid., 5.

215 Ibid., 5-7.

Spirit-baptism while at the same time affirming the charismatic character of the early church."<sup>216</sup> Robert Menzies answers his arguments. (Both have been carrying out their argument in the *Journal of Pentecostal Theology*.) Both Menzies and Dunn use the historical-critical method. In addition to the preceding Menzies uses redaction criticism in his analysis. Although both use the same methods, Dunn himself agrees that Menzies has the better argument.

Robert Menzies argues Dunn does not give Luke enough credence for a view of pneumatology that is distinct from Paul. Robert Menzies argues that Luke describes the gift of the Spirit exclusively in charismatic terms as the source of power for effective witness, and it was Paul who first attributed soteriological functions of the Spirit.<sup>217</sup>

Therefore the central issue concerning the debate between Dunn and Menzies is: Does Luke separate the gift of the Spirit and see it as an empowering gift rather than a soteriological gift? Dunn argues 'no' and Menzies argues 'yes'.<sup>218</sup>

Stronstad puts forward the best answer to the problem of building theology on the two-volume work of Luke. He states that Luke's two-volume work must be understood as separate from Paul's work. It is a well-established belief by New

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216 Kenneth J. Archer, "Pentecostal Hermeneutics: Retrospect and Prospect", *Journal of Pentecostal Theology* 8 (1996): 70.

217 Ibid., 70-74.

Testament scholars that each author must be understood as separate from the others. But most scholars have failed to apply this method to pneumatology. Howard Marshall observes:

What is significant are his (Luke's) combinations of the story of Jesus and the story of the early church in one account. Thereby he testified that the two stories are really one, and that the break between them is not of decisive importance as that between the period of the law and the prophets and the period in which the gospel of the kingdom is preached.<sup>219</sup>

The inference by Marshall is that Luke is as reliable as the Epistle of John in building doctrine. Stronstad argues, "The literal unity of Luke-Acts must compel the interpreter to recognize a theological homogeneity in the theology of the two books."<sup>220</sup> Concerning historiography, the Bible does not make a distinction between didache of the Apostles and history as it pertains to the Old Testament. Paul reminds us that the same method should apply to all of Scripture when he writes:

All Scripture is inspired by God and profitable for teaching (*didaskalian*) for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work (2 Timothy 3: 16-17). KJ

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218 Ibid., 73.

219 I. Howard Marshall, Luke: The Historian and Theologian, Contemporary Evangelical Perspectives (Grand Rapids: Zondervan Publishing House, 1970), 221; I.H. Marshall, "An Evangelical Approach to 'Theological Criticism'" Themelios 13 (1988), 81, 83; quoted in Menzies, Empowered for Witness, 240. I.H. Marshall points out that a conservative doctrine of Scripture assumes that Scripture assumes that 'Scripture as a whole is harmonious'. However, he notes that this assumption does not rule out theological differences between various biblical authors. Rather, it suggests that the differences, which exist, are "differences in harmonious development rather than irreconcilable contradictions".

220 Stronstad, The Charismatic Theology of St. Luke, 5.



Stronstad theorizes further. If for Paul the Old Testament historiography had significance for New Testament Christians, certainly Luke's writings would have the same significance, since Luke modeled his writings after the Old Testament writers.<sup>221</sup>

#### **3.4.2.3 Luke's emphasis versus Paul's emphasis**

The main difference between Paul's Epistles and Luke's two-volume work is that Paul emphasizes soteriology and Luke emphasizes the power of the Spirit in preaching and deliverance. Many theologians have read Paul into Luke's work instead of accepting both as individuals with their own point of view with respect to the audience they are writing to. Luke's historical work records history by gathering information from many sources. Paul's Epistles deal with problems in the churches. History then is a good source because it records facts. The Epistles have the potential to be a less reliable source because they deal with specific problems in the churches. The context of each book then needs to be understood. It appears that Luke wrote his work first, (probably 70 A.D.)<sup>222</sup> and was not aware of Paul's Epistles at the time of writing. Luke preferred to use the

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221 Ibid., 7.

222 Menzies, Empowered for Witness, 252.

term "filled with the Spirit" and Paul "baptized in the Spirit".<sup>223</sup>

	Luke	Paul <sup>224</sup>
Baptized in the Spirit	3x	1x
Filled with the Spirit	9x	1x

The above chart further emphasizes that Luke needs to be recognized as a theologian in his own right and that Pauline theology should not be read into Luke's work.<sup>225</sup>

#### 3.4.2.4 The concept of power in Pentecostal preaching

What do Pentecostals mean when they talk about the "power"? "Ruach" (Hebrew) and the Greek word "pneuma" originally meant air in motion. From this basic concept, these two words came to mean wind, breath, the human spirit, and the Divine Spirit. Connoting, as they do, invisibility, movement, power and life, ruach and pneuma were appropriate words to describe God in action. It is the idea of 'God in action' which stands behind the biblical record of the

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223 "Instructing the church at Corinth, Paul writes, 'For by one Spirit we were all baptized into one body, whether Jew or Greek, whether slaves or free, and we were all made to drink of one Spirit' (1 Cor. 12:13). According to this metaphor, Spirit baptism is 'the spiritual transformation' which puts the believer 'in Christ', and which is the effect or receiving the gift of the Spirit (hence "baptized in the Spirit"). Therefore, according to Paul, the metaphor signifies initiation and incorporation, that is, 'it is, in fact, the means of entry into the body of Christ'." Ibid., 10.

224 Ibid., 11.

225 Stronstad, The Charismatic Theology of Luke, 11.

charismatic activity of the Spirit of God.<sup>226</sup>

(As was mentioned previously Luke shows a great dependence upon the LXX and use of the word pneuma to describe the charismatic activity of God.) Pentecostals see the Spirit-filled life as enduement with power, the power of the Holy Spirit in the Old Testament sense. Luke-Acts consistently portrays the gift of the Spirit as a prophetic enduement that enables recipients to fulfill a divinely ordained task.<sup>227</sup>

**3.4.2.5 The purpose of the Baptism in the Spirit is to be empowered for witness, Acts 1:8.**

It is subsequent to salvation. As in the case of the Apostles, Pentecostals see this enduement as a subsequent experience to salvation. All the incidents about the filling with the Holy Spirit in Acts talk about a subsequent experience to salvation. Upon five episodes in Acts, Classical Pentecostals build their distinctive theology regarding the gift of the Spirit: 1. to the disciples on the day of Pentecost (Acts 2:1-13); 2. to the believers at Samaria (8:14-19); 3. to Saul of Tarsus (9:17-18); 4. to Cornelius and his household (10:44-46); and 5. to the

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226 Ibid., 13.

227 Menzies, Empowered for Witness, 226.

disciples at Ephesus (19:1-7).<sup>228</sup>

Not all Classical Pentecostals and Charismatics hold to this position. The COGIC, a Classical Pentecostal denomination, is more open about the baptism of the Holy Spirit than their counterparts mentioned in this dissertation.

Tongues are an entrance into the state of being filled.<sup>229</sup> In keeping with the historical record of Acts 2:4, most Classical Pentecostals insist that tongues must be accompanied with changes such as boldness in the Apostles' lives, conversion of the non-Christians and the occurrence of miracles. There must also be a continual re-filling of the Spirit, (Acts 6:3; 7:55; 11:24; 4:31). The gifts and the fruit of the Spirit must also accompany the Spirit-filled life, (Gal. 5:16-26).

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228 Stronstad, The Charismatic Theology of St. Luke, 5.

229 The three groups we are studying hold to this position. The Church of God in Christ teaches a similar position. Tongues may not come immediately after the baptism but at some time in the person's life they will be manifested. (COGIC, conference, April 14-16, 1998. Interview with one of the Bishops); Bishop P.A. Brooks and Charles Hawthorne, Understanding Bible Doctrine as Taught in the Church of God In Christ, (Detroit: Church of God in Christ, First Jurisdiction Michigan, 1981), 16-17. "To be baptized in the Holy Ghost means to be immersed in the Holy Ghost as a ladle is immersed in a bowl of liquid. It emerges full. To be baptized in the Holy Ghost is the same as being filled with the Holy Ghost. Compare Acts 1:5 with 2:4. ...That this experience is not an option but a command. ...be filled with the Spirit (Eph. 5:18) ...this experience is for all believers. Acts 2:39...this experience is subsequent to conversion, Acts 8:5-17; 8:14; 8:17; 9:17; 9:1-18; 19:1, 2; 19:6 ...this experience is God's gift to his children, not a reward. Lk. 11:13.

Regarding the concept of the Spirit-filled life and power in preaching, Pentecostals teach that one receives power to witness, to preach and to perform miracles through entrance into the Spirit-filled life. Jesus told the disciples to wait for the power, Luke 24:48; Acts 1:8; and Acts 2 records that the result of receiving this power was mass conversion. Paul talks about power when he says in 1 Cor. 2:4, 5:

My speech and my preaching was not with enticing words of man's wisdom:<sup>230</sup> but in the demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God.

Paul uses the same word "power" in Acts 1:8 to describe his preaching. Paul then was saying (in 1 Cor. 2:4, 5) that his preaching was not dependent upon the popular oratory of his time. But he demonstrated his preaching by changed lives and miracles.<sup>231</sup>

This concept of power can only be realized when one is involved in fasting and prayer. Pentecostals see fasting and prayer as a clear command of Jesus when he spoke about a demon-possessed man. The disciples could not cast out the

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230 Johannes P. Louw and Eugene A. Nida, eds., Greek-English Lexicon of the New Testament (New York: United Bible Societies, 1989), 28: 50. "to cause something to be known as genuine—to demonstrate, to show, to make clearly known".

231 Hans Conzelmann, A Commentary on the First Epistle of the Corinthians (Philadelphia: Fortress Press, English translation, 1975), 55; Joseph Henry Thayer, Greek-English Lexicon of the New Testament (Grand Rapids: Zondervan Publishing House, 1968), 68; Fred Fisher, Commentary on 1 and 2 Corinthians.

demons,<sup>232</sup> Mark 9:29. Then Jesus said, "...this kind can come out only through fasting and prayer," (NIV). In our experience in several countries, over a period of three decades we have never seen anyone who had a deliverance and healing ministry who did not fast (pray) on a regular basis (at least two or three times a week). It has been a written policy that ministers from the COGIC should fast twice a week. COGIC ministers fast at least once a week now; other Pentecostal ministers fast at least twice a month.<sup>233</sup> Roswith Gerloff further observes that a Pentecostal preacher receives his power from his character, his charismatic leadership and the ability to receive a message for the moment and deliver it with visible power and emotion.<sup>234</sup>

#### Summary

Stronstad theorizes that one can build theology on the two-volume work of Luke. And Paul's work should not be read into Luke's work. Therefore Pentecostals have a convincing argument on building their theology on Luke's two-volume work. This theology follows the messianic motif in Is. 61:1, 2; cf. Luke 4:16-21, exemplified in the life of Jesus. We

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232 Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 14.

233 See the chapter on a survey of Pentecostal preaching.

234 Gerloff, A Plea for British Black Theologies: The Black Church Movement in Britain in its Transatlantic Cultural and Theological Interaction, 204-208.

have shown that Pentecostals seek to follow Jesus and the early church (Luke and Acts in their understanding of power in ministry), and that tongues are a sign of entrance into the Spirit-filled life.

### 3.5 Examples of a Pentecostal hermeneutic

#### 3.5.1 Matthew Clark's interpretation

Matthew Clark suggests three things that need to be kept in mind when interpreting Scripture: implementation, demonstration and realization. *Implementation* is seeking to influence personal commitment, the use of charismatic gifts and rejecting anti-Christian philosophies.<sup>235</sup> *Demonstration* is not only teaching that the gifts of the Spirit are for today but exemplifying the gifts. For example, if an exegete is speaking about prophesying (in Clark's theory), he must model prophesying.<sup>236</sup> *Realization* is moving the audience to experience the text themselves. As it pertains to the gifts of the Spirit it is helping the audience to discover and use the gifts of the Spirit.<sup>237</sup>

The following gives an idea on how Pentecostals will look at a passage in the New Testament. Romans 8 illustrates the

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235 Clark, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", 189.

236 Ibid., 190 (1 Cor. 14)

237 Ibid., 190-191.

point.

### 3.5.1.1 Philosophy

The Pentecostal movement understands Scripture holistically. Therefore when Paul, the human writer of Romans 8, refers to God/Spirit and God/Christ, his logical and propositional terminology should be understood the same way as such terminology in the rest of Scripture. Therefore Romans 8 must be read within the entire context of Scripture. The community sees itself to be involved in the ongoing history of God. Therefore it interprets the Pauline texts in the sense that 'Paul's story is also my story'.<sup>238</sup>

### 3.5.1.2 Process

It is presupposed that the Pentecostal interpreter be filled with the Spirit, and know something about healings, deliveries and the power of the Holy Spirit in his/her life. A Pentecostal reading of this passage will begin with a historical investigation of the text. Next the reader will seek to analyze the text in the context by placing the chosen portion in the context of the author's wider argument.

In Romans 8 Paul concludes that the person who is saved by grace, through faith (Rom. 1-5), and who has identified in baptism (understood by Pentecostals as a

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<sup>238</sup> Ibid., 261.



step of discipleship) with the death and resurrection of Jesus Christ (Rom. 6), will overcome in the battle between the old nature (the flesh) and the regenerate spirit (Rom. 7) by consciously 'walking in the Spirit'. Rom. 8:1-17 deals with the necessity, demands and implications of this walking. Romans 8:18-30 is a discussion of the eschatological implications of the indwelling presence and manifestation of the Spirit of God in the believer. Rom. 8:31-39 emphasizes the aspect of promise in the Spirit's indwelling: the Spirit which pours out the love of God in our hearts and assures us of hope Rom. 5:5) is assurance that, in the midst of opposition and persecution (as Christian messenger) the love of God will be ever present in and with us, sustaining us.<sup>239</sup>

Clark explains:

Essentially Paul is describing the standing of people who live 'according to the Spirit' (v. 5), who 'have the mind/way of thinking of the Spirit' (v. 6), who are 'in the Spirit' (v. 9), in whom 'the Spirit dwells' (v. 9), who 'put to death by the Spirit' the 'deeds of the body' (v. 9), who are 'led by the Spirit of God' (v. 14), who have 'received the Spirit' (v. 15), with whose spirits 'the Spirit agrees/testifies' (v. 16).<sup>240</sup>

It is only natural to assume that the same Spirit that baptized believers is referred to here. A Pentecostal reader will assume that Paul's experience here transcends inner guidance, illumination and conscience but includes glossolalia (1 Cor. 14:18), healings, deliverances and revelations.<sup>241</sup> Romans 8 refers then not only to soteriology

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239 Ibid., 262.

240 Clark suggests there is general agreement that Romans 8 is about the Holy Spirit. Bruce (1963) states that the Holy Spirit pervades the chapter. Scott (1994:39) says it is 'full of the Spirit'. Achtemeier's (1985:25) analysis of the chapter is representative of many others: The Spirit and the flesh (8:1-17); the Spirit and the future (8:18-30); the Spirit and Christian assurance (8:31-39). Ibid., 263.

241 Ibid., 263.

but also the Spirit's activity.

Romans 8:18-30 focuses on eschatology. It focuses on the Spirit's work in helping the believer in the last days: He helps the believers in weakness, and intercedes for them (v. 26). Where a Pentecostal reading of Romans 8 would find in vv. 1-17 a focus on the Spirit's power, in vv. 17-30 a Christian is comforted by the reality of the Spirit's inner presence, intercessory activity and future promise.<sup>242</sup>

Romans 8:31-39 focuses upon the Christian's experience of opposition and persecution in this age. This is something with which Paul and the New Testament church are well acquainted (Acts, 2 Timothy and 2 Cor. 10-13). A Pentecostal reading of Romans 8:31-39 therefore sees far more than comfort offered to those who sorrow and suffer because of human brokenness—it sees hope and assurance offered to those who are laboring for the Master amidst persecution.<sup>243</sup>

The reader will continue his research into the historical-grammatical approach to Scripture. 'How' and 'why' questions will be asked of the passage. The idea is to try to get to the intent of the writer. The Pentecostal reader will seek

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242 Ibid., 165.

243 Ibid., 266.

as much as possible to understand the mindset of the first-century missionary and charismatic church, and seek to identify as much as possible with the above.<sup>244</sup>

A Pentecostal exegete of Romans 8 sees life in the Spirit not only as the presence and inner working of the Spirit, but also the dynamic healing, delivering and revelatory charismatic manifestations. He/she sees the work of the Holy Spirit as helping in dynamic witness, intercession and eventual quickening (quickenning of the Holy Spirit is when the Holy Spirit becomes active in a person's life in some revelatory way) of the Holy Spirit. The Holy Spirit helps the believers by being in their midst and helping them when persecuted.<sup>245</sup>

### 3.5.1.3 The Practice

The practice will cover three areas: implementation, demonstration and realization. A Pentecostal exegete will accept the context and message of the text as absolute in comparison to a secular interpretation, which is relative. The exegete will have to accept either 'walk in the flesh' or 'walk in the Spirit'. The admonition is to walk in the Spirit. "Pentecostal implementation begins when the reader

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244 Ibid., 263.

245 Ibid., 266-267.

accepts the depiction of reality offered by the text, as opposed to that assumed by the secular consensus in which they live."<sup>246</sup>

*Demonstration* occurs when the Pentecostal reader has a full grasp of what it means 'to walk in the Spirit' accompanied by the visible, and potent manifestation of the charismata. Demonstration means a radical life-style change from walking in the flesh to walking as a disciple of Jesus Christ in the power of the Spirit. Such living shows that the interpretation is understood and viable today.<sup>247</sup>

*Realization* is linked to the 'making real' of the promise of the text. It is coming to experience what it means to walk in the Spirit, and to live a radical life-style. It is to experience the comforting power of the Holy Spirit in the midst of suffering and persecution.<sup>248</sup>

### 3.5.2 William W. Menzies' interpretation

Menzies' hermeneutic holds a similar position to Clark's in that both of them hold to Luke's two works as containing sufficient data to build their Pentecostal theology, and that Paul's writings must be read separately. Menzies'

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246 Ibid., 167.

247 Ibid., 267, 268.

248 Ibid., 268.

present thinking is reflected in an article, "The Methodology of Pentecostal Theology: An Essay in Hermeneutics".<sup>249</sup> Menzies' hermeneutic has three levels: 1. the inductive level, 2. the deductive level and 3. the verification level.

In his inductive level he has three types of listening: 1. declarative, i.e. those texts whose transparency renders their meaning relatively unambiguous, 2. implicational, for some important truths, such as the doctrine of the Trinity which are implied in Scripture, rather than stated in categorical declarations of an overt kind and 3. the descriptive, which is the real battleground.<sup>250</sup>

The battleground is what one thinks about the book of Acts.

Stronstad concludes:

If it can be demonstrated that Luke did not intend to teach theology by what he described, then 'there is not genuine basis for a Pentecostal theology at all'. This realization constrains Menzies to reject Fee's guidelines for historical precedent and normativeness and he concludes contra Fee, that the Biblical data implies normativeness, rather than mere repeatability.<sup>251</sup>

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249 W. Menzies, "The Methodology of Pentecostal Theology: An Essay on Hermeneutics," in Essay, edited by Elbert, 1-4; quoted by Stronstad, "Trends in Pentecostal Hermeneutics," Paraclete, Summer, (1988): 9.

250 Ibid., 9.

251 Ibid., 10.

In Menzies' holistic hermeneutic the deductive level complements the inductive level. If the inductive level is exegesis then the deductive level is Biblical theology. It integrates difficult passages into a meaningful whole.

Menzies holistic hermeneutic includes a verification level. It is not only to believe a truth but also to demonstrate it in real life. Thus Peter on the day of Pentecost could say, "This is that". (Acts 2:6.)

Menzies' holistic three-level hermeneutic—inductive, deductive and verification—has much to commend it. It integrates the synthetic, the theological, and the application dimensions of Biblical interpretation. Using his hermeneutic, four things can be affirmed: 1. Pentecost as pattern, 2. the theological normativeness of this pattern, 3. subsequence and 4. the sign of tongues.<sup>252</sup>

#### Summary

In the preceding section on holistic hermeneutics we have tried to show the following:

1. The New Testament church was charismatic. Pentecostal Christians see the charismatic activity of the early church as normative for today.

2. Jesus implied a Pentecostal approach to Scripture when he quoted from Is. 61:1, 2 and applied it to himself.

He was charismatic in his ministry.

3. Stronstad, Menzies and Clark put forward a convincing argument that one can build doctrine on Luke's two-volume work. They further theorize that Paul emphasizes the soteriological work of the Spirit while Luke emphasized the empowering, charismatic and anointing work of the Spirit.

4. We gave two examples from Menzies and Clark on how a Pentecostal interprets Scripture. They emphasize that Scripture should be interpreted in charismatic terms.

### **3.6 The gifts of the Spirit and preaching**

In this section we will deal with the gifts of the Spirit and His contributions to Pentecostal preaching. All the gifts of the Spirit help preaching in a general way, but it is not reasonable to deal with all the gifts in this thesis. We have selected a few gifts that we feel will contribute most to preaching. We will look at applicable information that will help our understanding of the gifts and how they contribute to preaching.

#### **3.6.1 Important questions**

##### **3.6.1.1 What are spiritual gifts?**

The gifts of the Spirit are gifts given to Christians. The prominent New Testament words are: Gr. *pneumatika*, spiritual

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252 Ibid., 9-11.

things; Gr. *charismata*, graces or favors; Gr. *phaneroseis*, showing or manifestations; Gr. *energemata*, workings; Gr. *diakonia*, ministries. The best-known statement of the Apostle Paul on the subject of spiritual gifts is 1 Cor. 12:1-11. The most prominent words describing spiritual gifts are used here: *charismata*, *diakoniani*, and *energemata*. The main point of these words is that the gifts of the Spirit are gifts given by the Spirit of God to Christians.<sup>253</sup>

John R.W. Stott, writing from a non-Pentecostal perspective, indicates that our talents become gifts when we become Christians. He suggests that talents are the same as spiritual gifts. He raises two arguments: God knew us before the creation of the world and created us with talents (this argument is based on the predestination of God), and, according to Stott, many of the gifts of the Spirit are mundane and not miraculous. So if one has the ability to teach, after his conversion he can be said to have the gift of teaching.<sup>254</sup>

God uses whatever abilities we have as Christians, but to

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253 Burgess and McGee, eds. Dictionary of Pentecostal and Charismatic Movements, s.v. "Gifts of the Spirit", by J.R. Michaels, 332-233.

254 John R.W. Stott, Baptism and Fullness: The Work of the Holy Spirit Today (Downers Grove, Ill: Inter-Varsity Press, 1971), 90-94.



reduce talents to the gifts of the Spirit is to remove the idea that spiritual gifts are given by the Holy Spirit. It further removes the supernatural dimension of the gifts and the Pauline emphasis on the work of the Holy Spirit.

#### 3.6.1.2 When are the gifts of the Spirit given?

Most scholars who take a dogmatic view of this subject do so by using the argument of silence. The argument of silence is when there is no clear Scripture on a subject to come to a conclusive answer. We do know that Paul reminded Timothy to stir up the gifts he received at the laying on of hands (2 Timothy 1:6), but one cannot build a doctrine on one Scripture. (It appears Timothy received his gifts at his ordination service.)

Pentecostal oral theology teaches that one receives the gifts of the Spirit after the baptism of the Holy Spirit. It is referred to as the "gateway" position.<sup>255</sup> This cannot be the case because one cannot build doctrine on tradition, especially when it contradicts Scripture.

1 Corinthians 12:11, "dividing to every man severally as he will", gives us a possible answer because it is the Holy Spirit who is the author of the gifts and He does what He

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<sup>255</sup> Wonsuk Ma and Robert P. Menzies, editors, Pentecostalism in Context (Sheffield, UK: Sheffield Academic Press, 1997), 50. They do not answer the question; they just state the problem.

wants and when He wants.

### **3.6.1.3 How are the gifts of the Spirit imparted?**

1 Corinthians 12:11 gives us a possible answer on how the gifts are imparted to the body of Christ. We are encouraged to desire the best gifts (especially prophecy, 1 Cor. 14:1), but it is still the Holy Spirit who determines how the gifts are imparted (1 Corinthians 12:31). We cannot will a gift. The gifts are not talents or learned skills; they are supernatural abilities given by the Holy Spirit. They are sovereignly imparted. One New Testament word for gifts is *charismata* which has the idea that a gift is given by grace. It is a favor that one receives without merit, Rom. 12:6; 1 Cor. 1:7, 12:4, 31; 1 Peter 4:10.<sup>256</sup>

### **3.6.2 Purpose of the gifts of the Spirit**

Paul emphasizes that the purpose of the gifts is not for personal use but to build up the body of Christ. In 1 Corinthians he brings out this point: 1 Cor. 12:7, "...the Spirit is given for the common good". 1 Corinthians 14:4 says, "...but he who prophesies edifies the church". (NIV)

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<sup>256</sup> Donald Gee, Spiritual Gifts (Springfield: Gospel Publishing House, 1963), 20.

### 3.6.3 Love is the context of the gifts.

Firstly, the context is that the New Testament church was charismatic or gifted by the Spirit and a Christian in the early church would be charismatic.<sup>257</sup> There is no reason to suggest that the gifts of the Spirit are not normative today.

Secondly, the context is one of love. Right in the middle of 1 Cor. 12-14 is chapter 13, referred to as the love chapter. What Paul is saying in chapter 13 is that love is the context and basis for the operation of the gifts. The gifts should not be self-centered or used for personal gain only.

Thirdly, all the words that describe charismatic activity in 1 Cor. 12-14; Rom. 12, and Eph. 4 are similar in meaning. They all describe the charismatic activity of the Spirit and not priorities and definitions of offices in the church.<sup>258</sup> The point to keep in mind is that the early church was charismatic and Paul was dealing with charismatic activity. In each case Paul is not dealing with a classification (e.g. 1 Cor. 12:4-11 and 1 Cor. 12:27, 28) but intends to show a different way to describe the gifts.

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257 James D. Dunn, Jesus and the Spirit (Philadelphia: The Westminster Press, 1975), 258-265.

258 Ibid., 209-110; Gordon Fee, God's Empowering Presence (Peabody: Hendrickson Publishers, 1994), 187.

Fourthly, Paul in 1 Cor. 12-14, Rom. 12 and Eph. 4 was addressing the local church. Gifts can also be a means to minister to the world whether it be evangelism or hospitality. By implication, if the gifts are given to the church, and the church is supposed to reach the world with the gospel, then the gifts can be viewed as a means of reaching the world.

#### 3.6.4 The gift of the discernment of spirits

*Diakriseis pneumatov* literally means discernment of spirits. In Scripture it means to distinguish between good and evil (Heb. 5:11), and the ability to distinguish between spirits.<sup>259</sup> This gift is used to recognize false teachers. 1 John 4:2, 3; 1 Tim. 4:1. e.g. Peter discerns the lying of Annanias and Sapphira, Acts 5.

Dunn observes that the plural spirit(s)<sup>260</sup> might be referring to the three categories of spirits: good spirits, evil spirits and psychological spirits. The purpose of this gift seems to be to validate what is truly of the Holy Spirit.<sup>261</sup>

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259 William F. Arndt and F. Willbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: The University of Chicago Press, 4<sup>th</sup> edition, 1952, 14th impression 1957), 184.

260 Dunn, Jesus and the Spirit, 233.

261 Fee, God's Empowering Presence, 172.

The discernment of spirits helps the preacher to determine the state of the audience and determine what spirits are influencing the audience. The pastor can then adjust his sermon to suit. Pentecostals often deal with demon possession especially in the Third World and to a lesser extent in North America. The preacher can use the gift of the discernment of spirits if the person is demonized and then pray for liberation for the person. When non-Christians see someone they have known all their lives liberated, the non-Christian becomes willing to listen and accept the gospel. We have seen this happen over and over again.

### 3.6.5 The gift of prophecy

*Propheteia* comes from the word for prophesy, which means to encourage, come along, and help, and confront people with God's Word.<sup>262</sup>

Prophecy does several things:

1. It builds up, encourages and consoles, 1 Cor. 12:26a; Rom 12:8; Phil. 4:2.
2. Prophecy builds up because it often came as a word of revelation, (1 Thess. 4:15 'a word of the Lord'; 14:6,

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<sup>262</sup> Klaas Runia, "What is Preaching According to the New Testament?" Tyndale Bulletin 29 (1978): 18.

26, 30)

3. Prophecy in 1 Cor. 14:22 also builds up because it serves as a 'sign for believers'.
4. It bares the secrets of the unbeliever's heart. 1 Cor. 14:24

This is somewhat different from Plato's distinction between prophecy of inspiration and prophecy of interpretation. If anything, it is prophecy of inspiration in Plato's distinction.<sup>263</sup> Prophecy is more in keeping with the Old Testament prophet, a person who speaks for God. It is inspired utterance.<sup>264</sup> It can also be a spontaneous utterance, a revelation given in words to the prophet to be delivered as it is given<sup>265</sup> (1 Cor. 14:30). It is speaking forth words given by the Spirit in a particular situation and ceases when the words cease.<sup>266</sup>

The New Testament prophet faces the same verification as the Old Testament one (1 Cor. 14). New Testament prophecy is not meant to write Scripture (except the apostles) but to encourage the congregation.<sup>267</sup> It is also confrontational

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263 Dunn, Jesus and the Spirit, 229.

264 Ibid., 227.

265 Ibid., 228.

266 Ibid., 229.

preaching.<sup>268</sup>

There are a few problems in the application of this gift today, especially among most White Pentecostals. Pentecostal ministers and lay-people are afraid to exercise this gift because they do not want to offend, to be wrong. Pastors, in many cases do not know how to operate with the gifts and how to control the use of the gifts in the church. Also, many Classical Pentecostals have suggested that the gift of prophecy has ceased by not practicing it. As well, Pentecostals' services have become institutionalized with no room for the gift of prophecy. And, the problem with prophecy is how to validate the prophecy? If prophecy is Scriptural, to what extent should the role of the prophet be allowed to function? It is like saying to a Classical Pentecostal that tongues and interpretation or healing have ceased. Some Classical Pentecostals will totally disagree. The answer lies in the fact that there is no Scripture to suggest the gift of prophesy has ceased.

Another problem in trying to understand the gifts of the Spirit is: how does it apply to preaching today? It is our

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267 Fee, God's Empowering Presence, 170.

268 Klaas Runia, "What is Preaching According to the New Testament?" 16-18.

impression that Paul did not have in mind to dissect the gifts into little parts. What Paul had in mind is that the Holy Spirit is in charge of the gifts and many overlap. It is important to keep in mind that the whole purpose of the gifts of the Spirit is to build up the church.

Several positions have been put forward in the application of this gift today. Fee has suggested that prophecy and the discernment of spirits should be taken together.<sup>269</sup> Donald Gee has suggested that one should use the first person in prophesying, "I, the Lord, say unto you".<sup>270</sup> We feel it is more appropriate to use, "I feel the Lord is saying". The reason we feel our position is a better one is because prophesying is subjective and by using "I feel" you are holding yourself responsible. It is still a debatable subject with little agreement among scholars.<sup>271</sup>

As it applies to prophetic preaching, we feel that if confrontation is done in love it can be a positive experience for the church. In our limited experience it is like speaking to one's family about a problem; the result

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269 Fee, God's Empowering Presence, 171.

270 Gee, Spiritual Gifts in the Work of the Ministry Today, 44.

271 Fee, God's Empowering Presence, 171.



is always positive. The New Testament church is also referred to as family (body of Christ) and when confrontation is done in the church, the church benefits.

Generally speaking, the gift of prophecy helps the preacher to know and say things under the unction of the Holy Spirit, otherwise unknown to the speaker. This can be realized in the preaching context or at the altar service.

#### **3.6.6 The gift of the word of knowledge and wisdom**

We have grouped the word of knowledge and the word of wisdom together because they are similar in meaning. *Logos gnosis* (word of knowledge) means to come to know a thing. (Matt. 13:11)<sup>272</sup> Most likely it is a Spirit of utterance of some revelatory kind.<sup>273</sup>

*Logos sophia* (word of wisdom) means to operate with and in wisdom like Jesus, and the wisdom that God imparts.<sup>274</sup> It is not the wisdom of the Greeks (rhetoric, 1 Cor. 1:17). Both the word of knowledge and the word of wisdom should be taken together.

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272 Arndt and Gingrich, A Greek-English Lexicon of the New Testament, 159-160.

273 Fee, God's Empowering Presence, 167.

As it pertains to preaching, the word of knowledge and word of wisdom can operate in a speaker's life, making things known to the audience through the Spirit. It may be preaching about things in people's lives known only by the Spirit.

### 3.6.7 The gifts of pastor/teacher

We are putting the gifts of pastor and teacher together because of their similarity. They overlap one another.

Ephesians 4:11 reads:

And His gifts were (varied; He Himself appointed and gave men to us,) some to be apostles (special messengers), some prophets (inspired preachers and expounders), some evangelists (preachers of the gospel, travelling missionaries), some pastors (shepherds of His flock) and teachers. (Amplified Bible)

The word *poimenas*, (pastor, Eph. 4:11; cf. 1 Cor. 12:28) means a shepherd. The noun implies there is a flock of sheep to be shepherded; a group of Christian disciples, Lk. 12:32, a body of Christian Churches, Acts 20 28, 29. The verb form *poimaino* means to feed, to tend a flock. It is used in a figurative sense, to tend and take care of God's flock, and it is shepherding or overseeing a church by providing spiritual food.<sup>275</sup> Cf. Peter 5:7. "Be shepherds of God's

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274 Ibid., 766.

275 Joseph Henry Thayer, Greek-English Lexicon of the New Testament

flock that is under your care, serving as overseer..." (NIV) Shepherd is used here in the Old Testament figurative sense of taking care of God's people, which includes preaching.

Paul is saying that pastoring is not only an office (someone working full time at it) but it is a spiritual gift. The gift of pastoring helps pastors in preaching in that one needs to rely on the Spirit to impart to them the abilities of taking care of God's people, (and to depend on the Spirit). One becomes more effective at preaching if one has the gift of pastoring because preaching includes pastoring.

Another word, *didaskalous* (teacher, 2 Cor. 12:28; Eph. 4:11), comes from *didaskein*, which means to teach God's Word, to explain it.<sup>276</sup> It means to teach the gospel, to explain what it means and how it applies to the congregation.<sup>277</sup>

C.H. Dodd in his book, The Apostolic Preaching and its Developments (1936)<sup>278</sup> originally suggested that preaching

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(Grand Rapids: Zondervan Publishing House, 7<sup>th</sup> printing, 1968), 527.

276 Klaas Runia, "What is Preaching According to the New Testament?" 13-15.

277 Ibid., 13-16.

278 Quoted in "What is Preaching According to the New Testament? 13-16.

and teaching is different. In the last 40 years scholars have changed their minds in their understanding of teaching and preaching. Scholars now see the terms preaching and teaching are used together, (Matt. 4:23, 9:35, 11:1; Luke 20:1; Acts 4:1, 2, 5:42, 15:35, 28:30, 31), and both of these words refer to the same thing—to declare the gospel. The words are both used in pastoral and missionary situations.<sup>279</sup>

While preaching is not referred to as a gift in the Scripture, teaching and preaching are the same. It will be safe, then, to conclude that the gift of teaching (preaching) is a spiritual gift given by the Spirit, given for the building up of the church. Classical oral tradition sees teaching (preaching) as a spiritual gift to the church. (That is why Pentecostals do not see the need for training in preaching). The gift of teaching (preaching) is a gift of the Spirit, in that the Spirit convicts men's hearts of the truth of God's Word according to 1 Thess. 1:5, "...because our gospel came to you not simply with words, but also with power, with the Holy Spirit..." (NIV); 1 Cor. 2:4, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power..." (NIV) In other words, the gift of the Spirit is the Spirit

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working in and through the hearts of people.

### 3.6.8 The gift of evangelism

*Euaggelistias*, Eph.4:11, comes from *euangelizesthai* and is a synonym for *kerussein* that means to announce the good news of the gospel. It is proclaiming the gospel with power, signs and wonders accompanying the Evangelical message.<sup>280</sup>

The gift of evangelism shows that God has appointed people in his church to win others to faith in Christ. As in Eph. 4: 11, the evangelist may be one who exercises the gift full-time, therefore the reference to the office of evangelist. One cannot be certain here whether Paul is thinking of the church at large or the local congregation.<sup>281</sup>

### 3.6.9 The gift of miracles and healings

*Energeuata dunameon*, literally translated, means working of miracles, the power of God manifested in performing miracles. Lk. 1:7,<sup>282</sup> *Charismata hamaton* is literally translated gifts of cures. It means healing<sup>283</sup> from physical

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279 Ibid., 13-15.

280 Klaas Runia, "What is Preaching According to the New Testament?" 10.

281 Fee, God's Empowering Presence, 708-709.

282 Thayer's Greek-English Lexicon, 158-160.

illness or ills of any kind.<sup>284</sup>

Firstly, note that both of these gifts are in the plural. The plural suggests that there are many different types of healings and miracles.<sup>285</sup> Classical Pentecostal tradition might be right in suggesting that God has given Christians a gift of healing in one or a few areas but not all areas of sickness. The same may apply to the gift of miracles.

Secondly, the gift of miracles may be literally translated, "the operations of powers". The power of God is the whole basis of the gifts of the Spirit.

When do the gifts of miracles and healings help preaching? Miracles and healings confirm the divinity of Jesus and the message of the gospel. We have seen it over and over again especially in Third World countries where non-Christians put their faith in Christ because of the healings and miracles they have seen.

Many of the gifts overlap. The important thing to keep in mind is that the Spirit gives the gifts. As we seek to walk in the Spirit and in faith, more and more of the gifts

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283 Ibid., 295.

284 Arndt and Gingrich, A Greek-English Lexicon of the New Testament, 368-369.

285 Dunn, Jesus and the Spirit, 211.

become evident in our ministry.

Another thing to keep in mind: the gifts of the Spirit are for today. We can experience the same things the early church experienced.

### **Summary of Chapter three**

1. We have shown why Evangelicals have had a great influence upon Pentecostals. Pentecostalism is a child of the Evangelical movement and it is natural to be influenced by parents. Evangelicals have influenced Pentecostals in the way the latter think about themselves because of the numbers, the monopoly of the media, the printed page and theological schools. Evangelicals have indeed influenced Pentecostal hermeneutics.

2. We have shown that Pentecostals seek to re-experience the text at the altar, and in their daily lives, as was first experienced at Azusa Street. Pentecostal preaching, then, can be described as an experience with God. We have looked at Byrd and Ricoeur's arguments in this regard.

3. We have suggested that the text should be approached from a holistic point of view. Pentecostals do not see any differences between the New Testament historical books and the epistles in building doctrine. Pentecostals look at the

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whole New Testament to build doctrine.

4. We have proposed that Pentecostals depend on the gifts of the Spirit to help them in preaching. They see the gifts of the Spirit as different from talents. They see the gifts of the Spirit and the enabling of the Spirit as normative for today.



## CHAPTER 4

## SURVEY OF PENTECOSTAL PREACHING PRACTITIONERS

## 4.1 Introduction

In this chapter we report what Pentecostal preaching is from a survey of pastors and academics. No one has been able to systematically and thoroughly define Pentecostal preaching. A survey of this kind and extent has never been attempted. Some of the reasons may be because of the size, growth and diversity of the movement. We believe the results of this present survey will be helpful in understanding Pentecostal preaching and the Pentecostal movement, which now has more than 500 million adherents. The results of this survey have the potential of helping the wider church.

The survey was done via personal telephone interviews, faxes, e-mail, written letters and responses to a questionnaire. It is therefore, both a quantitative (questionnaires) and qualitative design (interviews, telephone calls etc.) to gain additional information, especially about the question: What is Pentecostal preaching? We will present our hypothesis of Pentecostal preaching and then report on the data collected from 1997-1999. Because of the nature of the survey's report some of the information will be repeated.

Hypothesis: Classical Pentecostal preaching is preaching done by someone who is Pentecostal (filled with and walking in the Spirit, who speaks in tongues), who is Christ-like in character, who preaches Pentecostal doctrines and whose ministry is followed with signs, wonders, and miracles by the power of the Holy Spirit.

#### 4.2 Survey characteristics

1. The surveys were presented to ministers of the COG (Cleveland), the COGIC and to the AG and its counterparts in Canada. Two hundred and thirty-three were slated for each organization (699). All were sent except 25 to the COGIC. Approximately 20 were returned because of incorrect addresses. The COGIC has 33,733 ministers, the COG has 5,653 ministers and the AG 34,125 ministers. These organizations have 8,983,351 Pentecostal members and adherents in North America.<sup>286</sup> (Two-thirds of people attending Pentecostal churches are not members.)

2. Four hundred and sixty-six surveys were sent by regular mail.

3. In April, 1998, we attended a conference of the COGIC in Memphis, Tennessee, to do surveys among COGIC ministers because we could not get a written list of their ministers and academics. At the conference 14 ministers did the

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286 Eileen W. Lindner, ed., Year Book of American and Canadian Churches

written survey and 50 ministers participated in one-to-one and small group interviews. It was difficult to get information from these ministers because this group operates in an oral culture. The survey of COGIC ministers cost the most and it was difficult to establish communication with the leaders of the church. The presiding Bishop, Chandler D. Owen, did not respond to any of our phone calls or two registered letters. When we got to the conference we had limited approval. It was an intimidating experience because we did not know our boundaries.

On the positive side, 50 ministers responded to our personal and group interviews. These interviews were tape-recorded and notes made. The personal interviews proved to be profitable because we were able to speak to several bishops, missionaries and to pastors individually and in groups.

The most profitable part of the conference was to be able to speak to ministers personally and ask direct questions: What is Pentecostal preaching? What are the important ingredients in Pentecostal preaching? In a few cases we were able to ask questions from sub-categories such as: What is African-American Pentecostal preaching? What is the difference between Anglo preaching and African-American preaching?

On the one hand working with COGIC ministers proved to be difficult and frustrating. But on the other hand the trip to Memphis was profitable and fruitful because we met fine people, purchased printed materials on African-American preaching and made personal contacts. Once personal contacts were made and trust established, it was much easier to conduct interviews over the telephone.

4. Ten COGIC ministers took part in telephone interviews, a result of contacts made at the conference in Memphis. This was done as a last resort because of the low number of written responses received from COGIC ministers. The telephone survey was necessary to get a larger representation because only 14 ministers responded to our written survey.

5. Ninety-four written surveys were received including four by e-mail and facsimile. Sixty-six Caucasians, twenty-four African-Americans and four persons from other ethnic groups took part in the survey. The written surveys returned by mail were the most effective in that more people responded to the survey. Anglo Saxons responded more positively than African-Americans to the written surveys. But African-Americans gave more detailed oral answers than White ministers in personal interviews about Pentecostal preaching.

6. The tables in the survey present the points we are seeking to prove. For example, in Table 1 we seek to show the historical development of the Pentecostal movement. We therefore are interested only in those who agree with the statements. It is assumed the reader will subconsciously fill in the blanks of 'disagree' and 'neutral'.

#### 7. Contents<sup>287</sup>

a. There are 79 questions in the survey: 21 qualitative and 58 quantitative questions in charts to help us define Pentecostal preaching.

b. The rating system used is 1-5; 1 is strongly disagree, 2 disagree, 3 neutral, 4 agree and 5 is strongly agree. In questions 14-25 and 32-41, 1-4 is used; 3 is removed but the rest of the score remains the same as above, 1-5.

c. In trying to obtain information about Pentecostal preaching we have included both qualitative and quantitative questions covering the same subject. For example, question 32 makes an objective statement for consideration--'Anointed preaching is speaking with divine certainty', and question 42 asks a subjective question--'What is your understanding of what it means to be anointed by the Holy Spirit?' Qualitative and quantitative answers are integrated.

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287 See Appendix A for the surveys.

#### 4.2.1 Survey methods

##### a. Design

The purpose of this survey is to acquire the present and past rationalization about Pentecostal preaching from Classical Pentecostal ministers in North America. Classical Pentecostals are Christian denominations that were started as a result of Seymour's ministry. Pentecostalism started in 1900 and teaches that Christians should return to apostolic Christianity.<sup>288</sup> To accomplish this purpose we asked several questions. The following is a summary of the subjects of the major questions: the demographics of Pentecostal preachers and congregations, the history of Pentecostalism, the preaching of the early Pentecostals, the development of Pentecostal preaching, character and preaching, the anointing in Pentecostal preaching, the difference between Pentecostal preaching and Evangelical preaching, the sociology of the Pentecostal movement and the dynamics of local churches. We tried to measure how the Pentecostal movement has been faithful to Seymour's vision, and to apostolic Christianity.

##### b. Sample

This study covers three groups: The Church of God in Christ, The Church of God and the Assemblies of God, The Church of

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<sup>288</sup> See chapter 2 for more detail about Pentecostalism.

God (Tenn.) and their counterparts in Canada. There are approximately 100,000 ministers or 70,000 pastors in the three organizations.

The first problem was designing the survey and, more specifically, the questions. After reading many books on the subject of the history, theology and homiletics of Pentecostalism we sought the help of Dr. Roswith Gerloff from the University of Leeds (UK). She is a Pentecostal academic. After she was satisfied with the basic questions, we worked with a religious sociologist Dr. Raymond Curie, academic dean of Arts at the University of Manitoba, Canada and his assistant Ms. Valerie Michaud, a research sociologist and the Director of the Winnipeg Area Study.

We tested the survey on several academics and pastors. We had a larger representation from academics than pastors. Some of the academics are from Eastern Pentecostal Bible College; the associate academic dean of theology from Oral Roberts University; the academic administrator of Oral Roberts University; the archivist of ORU; a professor of homiletics at Central Bible College, Springfield, MO. About 12 persons participated in testing the survey including a former General Superintendent of the Pentecostal Assemblies of Canada. Most of the pretesting with pastors was done with

pastors in Canada because we do not know many pastors in the United States of America. Some of the pretesting of the survey was done over the phone and by facsimile instead of by mail to hasten the process.

Questions were improved as a result of the pretesting. Specifically, questions that resulted in the same answers were eliminated. The study was then resubmitted to my promoter, Dr. H.J.C. Pieterse, at the University of South Africa. He approved the survey.

One of the weaknesses of the oral interview as it pertains to the COGIC is that we were able to ask only the key question: What is Pentecostal preaching? The respondents answered that question clearly. We were not able to ask many questions from the subcategories during the oral interviews. Still, the oral interviews proved to be a bonus because they gave us more information.

We will be using Douglas J. Nelson's dissertation, "For Such a Time as This" as the measuring-stick to determine the accuracy of our information.<sup>289</sup>

#### **4.3 Responses to the survey's objective, research, and**

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<sup>289</sup> Douglas J. Nelson, "For Such a Time As This: The Story of Bishop William J. Seymour and the Azusa Street Revival".



## study questions

## 4.3.1 Historically

Table 4.1

**Historical analysis of Pentecostal preaching**

STATEMENTS	PERCENTAGE AGREE
1. In the beginning most North American Pentecostals were influenced by African-American Pentecostals in North America.	41
2. Pentecostals had a mixture of peoples in the origin of the movement. While a majority was from the working class, others also came from the middle, and upper classes and educated clergy.	81
3. Most of Pentecostalism was started by needy or disadvantaged people.	33
4. Most of Pentecostalism was started by people who were looking for a closer walk with God.	93
5. Most of Pentecostalism was started by people who wanted the power of the Holy Spirit in their lives.	89

## 4.3.1 History

## 4.3.1.1 What was Pentecostal preaching originally?

From Table 4.1 we show the following: Very few ministers had a clear sense of the historical roots of Pentecostalism. Most seemed confused about the origin of the movement but were quite knowledgeable about the history of their own church organization. Most participants answered the questions wrongly about the founding of the Pentecostal movement (questions 60-65); 28% of Pentecostals disagreed that African-Americans influenced the movement and only 41% agreed that African-Americans started the movement. Forty-three percent (43%) of the participants disagreed that disadvantaged people started Pentecostalism and only 33% had

the correct answer that an the movement was started by an African-American started the Pentecostal movement.<sup>290</sup> The majority of pastors were correct when 93% agreed that the movement was started by people looking for a closer walk with God. Eighty-nine percent (89%) were correct when they agreed the movement was started by people searching for the power of the Holy Spirit in their lives. Eighty-one percent (81%) gave the correct answer as it related to the social class of the founding fathers of the Pentecostal movement, that the movement was started from a variety of social classes.<sup>291</sup> COGIC pastors were most knowledgeable about the origin of the movement, namely, that William Seymour started Pentecostalism at Azusa Street. Bishop Cole from Grand Forks, North Dakota, a bishop of COGIC, suggested one of the reasons why COGIC ministers are more knowledgeable about the founding of the Pentecostal movement is that all prospective members are taught that Seymour was the founder.

**Table 4.2**

**Changes in preaching**

CATEGORIES	SOME CHANGES vs. VERY MANY CHANGES	
1. Have you seen changes in Pentecostal preaching from lay to trained clergy?	33%	vs. 57%
2. Have you seen changes in Pentecostal preaching from story telling to topical preaching?	34%	vs. 54%

290 Douglas J Nelson, "For Such a Time As This," 182-218.

291 Ibid.

3. Have you seen changes in Pentecostal preaching from topical to textual and expository preaching?	34%	vs.	54%
4. Have you seen changes in Pentecostal preaching in a mixture of methods today: topical, textual, need-centered, expository and extemporaneous, etc.?	22%	vs.	74%
5. Have you seen changes in Pentecostal preaching that are not clear-cut?	27%	vs.	58%

#### 4.3.1.2 Has Pentecostal preaching changed over time?

##### 4.3.1.2.1 Have you noticed any changes in Pentecostal preaching in your study or experience? If yes, please explain what kind of changes you have noticed.

From Table 4.2 we show the following: First we will look at the objective answers and then the subjective answers to questions on changes in preaching. Most ministers feel positive changes have taken place in preaching. Thirty-three percent (33%) agree that there have been some good changes and 57% agree that there has been very much change moving from lay preaching to trained clergy preaching. Thirty-four (34%) agree that there have been some changes while 54% agree that there have been very many changes, moving from storytelling to topical preaching. Twenty-two percent (22%) agree that there have been some changes and 54% agree that there have been a lot of changes from topical to textual and expository preaching; 27% agree that there have been some changes and 74% agree that there have been many changes moving from textual/expository preaching to a mixture of

different methods of preaching (topical, textual, expository, need-centered and extemporaneous). Twenty-seven (27%) agree that there have been some changes and 58% agree that there have been very many changes where Pentecostal preaching is not always clear-cut. All together, Pentecostal ministers view changes in preaching as positive and good for the church.

From personal interviews and a subjective question (71) we discovered the following: Most ministers felt there are positive changes as a result of their training: a move from topical, textual to expository preaching. One pastor said that preaching today is less prophetic and has more teaching. Sermons now have "depth in Bible and preaching", and are practical. Pentecostal preaching also includes "how to" sermons. Ministers desire to return to the earlier roots of anointing and flowing in the Spirit.

A minority of ministers expressed concern about politically-correct sermons, a tendency to make people comfortable, relying more on methods, techniques, and less on the sovereignty of God; there is less emphasis on the anointing of the Spirit; sermons are less controversial now and there are fewer evangelistic sermons.<sup>292</sup> One pastor sees cycles,

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292 A homiletician, JesseK. Moon from Central Bible College, Springfield, in a personal interview, supports these views in February

not changes. Other pastors expressed concern about the removal of the testimony service and that sermons are now more academic than previously. We observe from personal interviews that pastors with Seminary training spend less time in prayer and fasting and more time in sermon preparation. Pastors with no Seminary training spend more time in prayer and less time in sermon preparation.

#### 4.3.1.3 What do Pentecostal pastors and academics know about the founders of Pentecostal preaching?

##### 4.3.1.3.1 Please tell me what you know about the origins of Pentecostalism and Pentecostal preaching?<sup>293</sup>

Only about two-fifths (41%) of all pastors had a clear knowledge of their Pentecostal roots and a clear sense of the history of Pentecostalism, but most were aware of their own (local church) denominational roots. Most ministers seem confused about the origin of Classical Pentecostalism. Some White ministers still believe that Charles Fox Parham was the founder of Pentecostalism.<sup>294</sup> Nelson's dissertation and Hollenweger's writings have nullified this argument.<sup>295</sup> Most

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1997.

293 See Nelson's dissertation.

294 For more information see chapter 2 on the history and theology of the Pentecostal movement.

295 W.J Hollenweger, The Pentecostals (Minneapolis: Augsburg Publishing House, 1972); Hollenweger, Pentecost Between Black and White (Belfast: Christian Journals Limited, 1974); Hollenweger, Pentecostalism: Origin and Developments Worldwide (Peabody: Hendrickson Publishers, 1997).

ministers from the Church of God in Christ, but only a few White ministers, had accurate information about the history of Pentecostalism and Pentecostal preaching. The present thinking among Pentecostals scholars is that Pentecostalism was started in Azusa Street under Seymour not Parham in Kansas.

#### 4.3.2 Homiletically

##### 4.3.2.1 Homiletically Distinctives of Pentecostal preaching

Table 4.3

#### Distinctives of Pentecostal preaching

STATEMENTS	PERCENTAGE AGREED
1. Pentecostal preaching focuses on the anointing.	75
2. Pentecostal preaching is by the power of the Holy Spirit in the preacher's life.	85
3. Pentecostal preaching cannot be described without the altar call.	55
4. Pentecostal preaching moves toward the altar:	
a. Calls people to give their lives to Christ	92
b. Rededicates the Christian	90
c. Includes prayer for special needs	94
5. Pentecostal preaching is extemporaneous preaching.	30
6. Pentecostal preaching stimulates people:	
a. Emotionally	85
b. Intellectually	90
7. Pentecostal preaching involves the whole person in presentation: body, spirit, emotions and intellect.	100
8. Pentecostal preaching has nothing to do with drama, moving around on the platform, or loud speaking	54
9. Pentecostal preaching is best defined as Mixed: the pastor preaches and the audience responds with a few 'amens', 'Hallelujahs', 'praise the Lords'.	62
10. Pentecostal preaching is best defined as Dialogue: the pastor preaches and the audience responds constantly by 'praise the Lord', 'Hallelujah', 'amen' and repeating some of the phrases of the preacher	33

11. Pentecostal preaching is mainly Topical, e.g., forgiveness; Scripture strung together	26
12. Pentecostal preaching is mainly Textual, preaching from one text and explaining it. e.g. Is. 61:1	32
13. Pentecostal preaching is mainly expository, e.g., a section of Scripture. Rom. 8:1-8. The benefits of salvation	44
14. Pentecostal preaching is a mixture of methods of preaching: storytelling method, need centered, topical, expository and biographical	94
15. Pentecostal preaching is giving a testimony	19
16. It is a preparation of the heart, not the preparation of a sermon	29
17. Pentecostal preaching can be prophetic. A message is God speaking through the preacher as in the Old Testament sense	68
18. Pentecostal preaching in need: focusing on the needs of the congregation	71

#### 4.3.2.1 What is your concept of Pentecostal preaching?

From Table 4.3 we find that Classical Pentecostals emphasize the preaching of the Word of God. The idea is to preach the Word as the apostles did, Acts 4:8; Mk. 16:20. "Basically there is a call and command to preach the word," 1 Tim. 2:7.

The COGIC has a clear understanding of Seymour's vision of preaching. Pentecostal ministers are Biblical in their preaching. The following are some of our findings from COGIC ministers about preaching (from personal interviews):

One, all of the above ministers, missionaries and bishops defined Pentecostal preaching as something done under the anointing of the Holy Spirit through the baptism of the Holy Spirit with the initial evidence of speaking in tongues.

Two, it is done through a sanctified and Spirit-filled life.

Three, it is dynamic and powerful.

Four, it can be accompanied with signs wonders and miracles as in Luke 4:16-21.

Five, COGIC ministers preach Pentecostal doctrines.

Six, Pentecostal preaching is similar to the Old Testament concept of the prophet. It is prophetic preaching in that COGIC ministers preach as if they are channels of the Holy Spirit. They preach or imply: "thus said the Lord".

Seven, it is similar to Protestant preaching in that it is similar in style and content, but it is different in the understanding of the anointing, experiencing miracles, and the use of the altar. The altar is a place to call men and women to repentance and pray for the needs of people.

Eight, the main purpose of preaching is bringing non-Christians to faith in Christ and helping Christians to conform to the image of Christ. (Col. 1:28, 29)

Nine, COGIC pastors see preaching of the apostolic period as normative today. Very few White pastors shared this perception about preaching.



**4.3.2.1.1 What would you say are some of the areas  
Pentecostal preaching focuses on?**

Pentecostal preaching focuses on the *Kerygma*: the life, death and resurrection of Jesus Christ and the forgiveness of sins. Others say Pentecostal preaching focuses on the whole counsel of God, the person and work of the Holy Spirit, repentance, holy living, deliverance, and a better life. Most pastors feel they should not limit their preaching to Pentecostal distinctives, but be more inclusive of wider Biblical Christianity. One of the prominent themes of COGIC preaching is deliverance and redemption.

**4.3.2.1.2 What does the altar call mean to you?**

Fifty-five percent (55%) of ministers agree that Pentecostal preaching cannot be described without the altar call. However, 92% describe the altar call as a place for people to give their lives to Christ; 90% agree it is the place for Christians to rededicate their lives to Christ; and 94% feel the altar is a place to pray for the needs of people. Some ministers postulate that the altar is a place to respond to the Word, a time of prayer for self and for others. It is calling people to make a commitment to the preaching and a call to apply the Word to themselves. It is place to meet the Lord in prayer.

**4.3.2.1.3 How would you describe the preaching style of a typical Pentecostal of former times?**

The preaching style of a typical Pentecostal minister of the past was loud, less educated and had a greater dependence upon the Holy Spirit than the style of the trained minister today. Preachers in the past had a greater anointing upon their lives.<sup>236</sup> Their preaching was accompanied by a holy life. Their preaching style was fiery, full of hellfire and brimstone, fervent, serious, with equal emphasis on the Scripture and the Spirit.

**4.3.2.1.4 Do you prepare for preaching? If yes, what kind of preparation do you do and how much time do you spend in preparing for a sermon?**

All pastors spend time in preparation to preach. Most ministers refer to prayer and study as part of their preparation to preach but only COGIC pastors mention fasting and harmony with the Holy Spirit as part of the process of preparing to preach. The amount of time spent in preparation seems to be dependent upon the training of the pastor. Pastors with seminary training spend more time in study to do exegetical and expository preaching. It appears, since most Pentecostal pastors preach an average of three times a week, that this can explain the small amount of time spent

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<sup>236</sup> A homiletician, Jesse K. Moon from Central Bible College, Springfield, in a personal interview supports these views in February 1997.

on preparation. The average time spent in preparation for a sermon is about 5 hours per sermon, the least time is 30 minutes per sermon, and the most time 20 hours per sermon.

**4.3.2.1.5 Can the Holy Spirit manifest Himself in a person's preaching? If yes, how does this occur?**

The unanimous answer is yes. The Holy Spirit can manifest Himself through someone's preaching. "This occurs by the gifts of the Spirit operating in the preaching. Two gifts that are very needful in preaching are prophecy and discerning of spirits." The gifts operate in a pastor's life when people allow the Holy Spirit to use them as vessels. A case in point is Peter's preaching at Cornelius' house "While he was still speaking the Holy Spirit came upon them," Acts 10:44. The Holy Spirit can also give holy unction, change the organized sermon to speak words not prepared and influence the preparation and delivery of a sermon. He can change the person's voice to be more authoritative and dynamic, resulting in conviction and productive changes in the life of the hearers.

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#### 4.3.2.2 What is anointing in Pentecostal preaching?

Table 4.4

##### Anointed preaching

STATEMENTS	PERCENTAGE AGREED
1. It is speaking with a divine certainty.	84
2. It is preaching like the Old Testament prophet.	26
3. It is bold preaching.	75
4. It is the power of the Holy Spirit in the preacher's life.	85
5. It is followed by positive results: people are saved and delivered.	69
6. It is followed by negative results: people are turned off by Pentecostal preaching.	12
7. It has nothing to do with volume or voice.	62
8. It is the fruit of the Spirit seen in the preacher's life.	75
9. It is God using the character of the preacher.	70
10. It is God using the social class of the preacher.	55
11. It is God using the abilities of preachers from all social classes.	76

##### 4.3.2.2.1. What is your understanding of what it means to be anointed by the Holy Spirit?

From table 4.4 we find that most ministers (75%) feel the anointing is important for the Pentecostal preaching ministry and 85% feel the Holy Spirit in a minister's life gives one power in preaching. Most ministers talk about the anointing in terms of feelings: seventy-five percent (75%) say it is boldness in preaching the Word; eight-four percent (84%) say it is speaking with a divine certainty and being "directed to speak the truth". It is "divine enablement to speak the Word so it does not return void"—people are saved

and delivered. Sixty-seven percent (67%) disagree that Pentecostal preaching can be followed by negative results (people turned off by preaching). Twenty percent of pastors were not sure about what we mean by people being turned off by negative preaching. We found out during telephone surveys that the problem was with the wording of the question. The question was too ambiguous. Only a few ministers talk about anointing as divine enablement, power in service, power to break the yoke of the enemy and set people free, unction, "power and seeing results from ministry". Again COGIC pastors seem to be more Biblical in their answer than White Pentecostal ministers as illustrated by a minister who said the anointing is "to be able to deliver the Word of God with simplicity, and with the power of the Holy Ghost that convicts people of their sins, and gives them the power to live a Spirit-filled Christian life. The anointing penetrates the listeners' hearts and opens the way to receive deliverance, healing, restoration and enablement to live a victorious Christian life." Another minister said, "the anointing is from the Holy Spirit enabling the preacher to operate in the gifts of the Holy Spirit with power, and seeing results from his ministries." It is power for service, (cf. Luke 4:16-21).

Sixty-two percent (62%) of Pentecostal pastors agree that Pentecostal preaching has nothing to do with volume or voice. Seventy-five percent (75%) agree that Pentecostal preaching has a lot to do with the fruits of the Spirit in the ministers' lives, 55% agree it is God using all social classes of preachers, and 76% agree that God is using the abilities of preachers.

#### 4.3.2.3 What is the importance of character in Pentecostal preaching?

Table 4.5

#### Character of Pentecostal ministers

STATEMENTS	PERCENTAGE AGREED
1. Training in preaching is equally as important as the character of the preacher.	59
2. I exemplify the Spirit- filled life.	96
3. I exemplify the fruits of the Spirit.	97
4. I have ethical convictions.	99
5. I live out the Word of God in everyday life.	98
6. I seek to be obedient to the Holy Spirit.	100
	<b>AVERAGES</b>
7. How often do you pray?	71 min. average per day
8. In your opinion, how often should a Pentecostal preacher pray?	90 min. per day <del>90 min. per day</del>
9. How much time do you spend on your daily devotions (including prayer and reading God's Word for personal benefit)?	88 min. per day.
10. In your opinion, how much time should a Pentecostal preacher spend on daily devotions?	94 mi. per day
11. How often do you fast?	48% fast at least once per

	month
12. In your opinion, how often should Pentecostal preachers fast?	72% say one should fast at least once per month

#### 4.3.2.3.1 What role does the ethos or character of a Pentecostal preacher play in preaching?

From table 4.5 we find that most Pentecostal pastors (59%) feel that the character is as important as training. One pastor said character has always been important to preaching. A few TV preachers, failing morally, have amplified the importance of character to preaching. Good character is imperative because Pentecostals see themselves as vessels and temples of the Holy Spirit. Good character is a clean vessel for the Holy Spirit to use. "The Holy Spirit works through the individual's character." Pentecostals from a holiness background hold to this conviction more firmly (2 Cor. 3:2, "Ye are our epistles written") than Pentecostals from non-holiness backgrounds. Christians from a holiness background teach there is a second work of grace called sanctification.

One pastor writes, "The leader should serve as an example to the membership, otherwise they will not believe his message." By character Pentecostals speak not only of integrity but also of the anointing of the Holy Spirit in their lives. It is producing fruit through one's preaching

that includes responses at the altar. At the altar signs, wonders, miracles and conversions can take place.

**4.3.2.3.2 Do you think Pentecostal preachers place more, less or about the same amount of emphasis on developing the character of the preacher in comparison to training in preaching? If Pentecostal pastors place (more/less) emphasis on developing the character of the preacher, why do you think this is the case?**

Pastors give mixed answers in response to this question. Some feel Pentecostals place more emphasis on character; others feel Pentecostals place less emphasis on character and a third group feels we place equal emphasis on developing the character of the minister as on training. Those who feel Pentecostals place less emphasis on character feel it is a result of theological schools that place more emphasis on doctrine and tradition instead of on character. Theological schools emphasize training in the academics, becoming theologians and achieving results, not the development of character—because it takes time to develop character. A few who said Pentecostals place the same amount of emphasis on character development as other Evangelicals, don't give any reasons, except one person who blames theological schools because schools focus on academics. Pastors with advanced theological training suggest that there should be an equal emphasis on training and character. The majority of Pentecostal pastors place



more emphasis on character because a person's character is more important than one's preaching style. Character is virtue, virtue is power, and character and the anointing is more important than preaching skills. The non-Christian and Christian world is looking to see the fruits of the Spirit in ministers' lives. Character should be beyond reproach. God's Word tells us so.<sup>297</sup> Those with holiness roots emphasize character more than those without holiness roots. Those who said that character is more important than training said so because they quoted from the early fathers of Pentecostalism who had little or no training. The early church fathers were first of all men of character. Character produced great Pentecostal preachers. But great preachers were first and foremost men of God.

The character of Pentecostal ministers can be seen as they spend an average of 71 minutes in daily prayer in comparison with the ideal 90 minutes; 48% fast at least 2-3 times a month; an average of 88 minutes (compared with the ideal 94 minutes) is committed to daily devotions that include prayer, reading and meditating on God's Word; 99% have strong ethical and moral convictions; 97% feel they exemplify the fruits of the Spirit in their daily lives and

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297 All the Scripture passages in the Epistles that have to do with the qualifications of ministers deal with character, cf. 1 Timothy 3:1-5:24; Titus 1:1-15.

96% feel they exemplify the Spirit-filled life; 98% feel they live out and practice the Word of God in their daily lives realizing that being a Pentecostal minister is a call to be a servant of Christ, not only a profession; 100% seek to be obedient to the voice of the Holy Spirit in their daily lives.

#### **4.3.2.4 What is the importance of the call to Pentecostal preaching?**

##### **4.3.2.4.1 Please describe your call to the ministry?**

Ministers responded to this question positively. Most people describe their call as a feeling, a burden and a sense of responsibility. Most were called to the ministry as children or young adults. Very few had what we will call a supernatural call, a vision, dream or hearing a voice that resulted in one going into the ministry. One person who had a supernatural call writes, "I was afflicted with a disease and I was at the verge of death. During this time I dedicated myself to my ministerial call..." This is a rare case. Other Christians usually affirm Pentecostal preachers of their call to full-time ministry. Several people or a Bible School may affirm one to be a minister, e.g., an elder, a pastor, friends or it may be the gift of tongues and interpretation. All ministers have pursued some type of training after their call. The point is that the call was

not a vocational choice, but a sense of the Lord's call, guidance and fruitfulness in ministry. A third generation female pastor made a good point when she said she had always been involved in a ministry in the church. Full-time ministry was a natural process for her.

#### **4.3.2.5 What is Pentecostal preaching today?**

##### **4.3.2.5.1. How would you describe Pentecostal preaching today?**

It is closely associated with the culture of the church. It may include some stereotypes: emotional, loud preaching. African-American preachers will communicate differently from White Americans. Pentecostal ministers, 30%, disagree that their preaching is mostly extemporaneous; 73% disagree that it is not preaching without notes; 85% agree that Pentecostal preaching stimulates emotionally, 90% agree to intellectual stimulation; 100% believe the minister's whole person is involved in preaching—body, spirit, emotion and intellect; 54% think Pentecostal preaching has nothing to do with drama—moving around on the platform or loud preaching; 76% think that Pentecostal preaching is not monologue (the pastor preaches, and the audience listens), 33% agree it is best defined as dialogue (the pastor preaches, and the audience responds constantly with "praise the Lord", and "Hallelujah"); 52% of Pentecostal ministers disagree that Pentecostal preaching is mainly story-telling, using symbols

in a story to teach truth; 65% disagree Pentecostal preaching is mainly spiritualizing stories in the Bible; 43% disagree that Pentecostal preaching is mostly topical preaching; 29% disagree and 32% agree that Pentecostal preaching is mainly textual preaching; 44% agree Pentecostal preaching is mainly expository preaching but 94% agree that Pentecostal preaching is a mixture of various methods, viz. story-telling, need centered, topical, textual, expository and biographical; 71% of Pentecostal ministers agree that Pentecostal preaching focuses on the needs of people; 19% agree, 36% disagree and 45% were neutral that it is giving a testimony but 68% agree that Pentecostal preaching is prophetic preaching where God is speaking through the preacher as in the Old Testament prophetic sense. Pentecostal preaching can be weak, vigorous, influential and passionate.

#### 4.3.2.6 Comparison of other Evangelical preaching with Pentecostal preaching

Table 4.6

##### A Comparison of Evangelical and Pentecostal preaching

STATEMENTS	PERCENTAGE AGREED
1. Pentecostal preaching is story telling, using symbols in narratives.	30
2. Pentecostal preaching focuses on all the facets of the gospel. It believes all the teachings of Christ are applicable today. Some of the popular doctrines are: Salvation, healing, the baptism of the Holy Spirit and the second coming of Christ.	98
3. Pentecostal preaching is no	

different from other forms of Evangelical preaching	28
4. Pentecostal preaching can be followed by signs, wonders and miracles.	100
5. Pentecostal preaching is simple expository preaching, not focusing too much on exegesis, but on the obvious meaning of the text.	30

**4.3.2.6.1 Do you think there are differences between Pentecostal preaching and non-Pentecostal preaching?**

From table 4.6 we find that a few ministers feel there are no real difference between Pentecostal preaching and other Protestant preaching because both groups are preaching the same Word of God. Four Canadian ministers disagreed that there is any difference between Pentecostal preaching and Protestant/Evangelical preaching. One of the reasons why this may be the case is that Pentecostals in Canada have so aligned themselves with Evangelical Christianity that they do not see any differences between Evangelical and Pentecostal preaching. Pentecostals worldwide use Evangelical textbooks in teaching/ preaching because there are no Pentecostal textbooks on preaching. This might be one of the reasons for the pluralism among Pentecostals in North America. Evangelical preaching/ teaching produces Evangelical preachers, not Pentecostal preachers. We have observed that in some Canadian Pentecostal churches one cannot tell if one is in a Pentecostal church or an

Evangelical church. This is the case especially when the churches are on radio or television.

Most Pentecostal ministers, 98%, are convinced there are differences between Pentecostal preaching and non-Pentecostal preaching. Pentecostals emphasize the anointing in the apostolic sense more than non-Pentecostals-- Pentecostals are more in tune with apostolic Christianity; Pentecostal ministers make room for the Person of the Holy Spirit to manifest Himself in power through signs and wonders following the preaching; Pentecostal preaching focuses on all the facets of the gospel and proclaims all the teaching of Christ as applicable today. Some of the more common differences are that Pentecostals emphasize healing, the baptism of the Holy Spirit and the Second Coming of Christ. One minister points out that Pentecostals display a greater dependence upon the Holy Spirit in preaching.

Pentecostal preaching can be gripping, fresher, bolder, have more emotional fervor and be more passionate: immediate results are expected at the altar call. Pentecostal preaching is not only story telling and using symbols in narratives (39% disagree there is a difference in this regard); 100% of Pentecostals agree that Pentecostal preaching can be followed by signs, wonders and miracles

while most Protestant/Evangelical preaching does not believe the above; 46% disagree, and 30% agree, that Pentecostal preaching is simple expository preaching, that focuses not too much on exegesis, but on the obvious meaning of the text.

#### 4.3.3 African-American and White preaching

**Table 4.7**

**A Comparison of African-American and White preaching**

<b>CATEGORIES</b>	<b>WHITE</b>	<b>AFRICAN-AMERICAN</b>
1. Training in preaching is equally as important as the character of the preacher.	47%	96%
2. Pentecostal preaching is the power of the Holy Spirit in the preacher's life.	82%	96%
3. The altar is a place for people to give their lives to Christ	91%	100%
4. The altar is a place to pray for special needs.	92%	100%
5. Pentecostal preaching is preaching extemporaneously.	25%	48%
6. Pentecostals use various methods in preaching.	55%	79%
7. Pentecostal preaching is a dialogue.	30%	45%
8. Pentecostal preaching is mainly story telling using the symbols in the story to teach truth.	9%	42%
9. Pentecostal preaching is spiritualizing stories.	9%	29%
10. Pentecostal preaching is mainly topical preaching.	18%	42%
11. Pentecostal preaching is mainly textual preaching.	29%	42%
12. Pentecostal preaching is mainly expository preaching.	35%	63%
13. Pentecostal preaching expects positive things to follow one's preaching such as deliverances and healings.	61%	88%
14. African-Americans influenced the movement in the beginning of Pentecostalism.	28%	79%
15. Most of Pentecostalism was started by disadvantaged peoples.	30%	46%
16. Pentecostal preaching has changed over time from lay to clergy preaching.	53%	71%
17. Pentecostal preaching has changed over time from storytelling to topical preaching.	47%	71%

18. Pentecostal preaching has changed over time from topical to textual and expository preaching.	45%	71%
19. Pentecostal churches are mainly African-American.	6%	86%
20. Pentecostal churches are mainly racially mixed churches.	49%	67%
21. Pentecostal churches are mainly city and town churches.	51%	90%
22. The average daily time of prayer of Pentecostal ministers.	67 min.	87 min.
23. The average daily time of devotions of Pentecostal ministers.	74 min.	127 min.
24. The fasting time of Pentecostal ministers	32% fast once per week or more	52% fast at least once per week or more

In this section we will use the term African-American and the Church of God in Christ (COGIC) interchangeably plus we are including one pastor who is African-American, with the Assemblies of God (AG, who responded to our survey. When we use the word White, we are referring to the Assemblies of God (AG) and the Church of God, Tennessee (COG) which are predominantly White.

Except for the areas mentioned in this section, our survey has led us to conclude that the Pentecostal denominations mentioned in this thesis have more commonality than difference. When we look at the difference between the races, African-American and White, we will be looking at how the differences reflect Seymour's vision and apostolic Christianity.



From table 4.7 we find that there are several areas where African-American preachers are different from their White counterparts. The most basic and prominent area is prayer and fasting. The majority (65%) of African-American pastors fast 2-3 times a week or more; only 45% of White pastors fast at least once a week. COGIC pastors spend 127 minutes in daily devotions in comparison with their White counterparts who spend 74 minutes in daily devotion. This includes prayer, reading and meditation on God's Word. Prayer and fasting that include seeking after God is a hallmark of the Pentecostal movement. This area is reflective of Seymour's vision.<sup>298</sup>

A second area of difference between African-American and White Pentecostal ministers is their reverence for the altar. African-Americans give greater emphasis to the altar as a place to meet God. They expect more people to be saved and delivered and healed, etc. as a result of their preaching (African-American 88% vs. White 61%). They see the altar as a place for people to meet Christ (100%) and to pray for people's needs (100%) in comparison to Whites 91% and 92% respectively. Praying for people's needs includes deliverance and healing.

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<sup>298</sup> Anderson, Vision of the Disinherited, 107.

A third difference between African-American and White Pentecostal ministers is their view of preaching. COGIC pastors have a greater esteem for and openness to various theories of preaching. COGIC ministers have seen the most positive changes in preaching. Ninety-six percent see character and training in preaching as equally important vs. Whites who see a 47% importance. Seventy-nine percent of COGIC pastors are more accepting of the various methods and theories of preaching vs. 55% of White pastors. COGIC pastors accept allegorical preaching (29% vs. 9%); using symbols in a story (42% vs. 9%); topical (42% vs. 18%) but textual (42% vs. 29%) and expository preaching (63% vs. 35%) stands out as their preferred method of preaching. These findings suggest that COGIC pastors are more upwardly mobile in their preaching than their White counterparts, aligning themselves with the benefits of Reformed textual/expository preaching. While they have moved forward in their preaching to textual and expository preaching, they have retained the original vision and emphasis of Seymour.

A fourth difference between African-American preaching and White preaching has to do with the audience they minister to. African-Americans minister to a more racially diverse

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(67%) audience than Whites (47%) do. They also minister to more city/town (90%) churches than Whites do (51%).

A fifth thing about COGIC pastors is that they know more about the history of the movement. They say that Pentecostalism was influenced by African-Americans (79% vs. 28%) and was started by disadvantaged people (46% vs. 30%).<sup>299</sup>

#### 4.3.4 Sociologically.3.2

Table 4.8

#### Racial/Social Composition of Pentecostal Congregations

STATEMENTS	PERCENTAGES
1. Mainly African-American	37
2. Mainly Caucasian	74
3. Racially mixed	54
4. City Church	66
5. Town Church	61
6. Country church	33
7. Age composition:	
Mainly mixed	70
Mainly youth	8
Mainly middle age	15
Mainly seniors	6

299 Harvey Cox. Fire from Heaven, 20, 21; Klaude Kendrick. The Promise Fulfilled: A History of the Modern Pentecostal Movement. (Springfield: Gospel Publishing House, 1959). 28, 19

8. Social class	
Mainly mixed	42
Upper class	4
Middle class	24
Working class	31

#### 4.3.4.1 Urban and rural churches

From table 4.8 we find the following: Pentecostal ministers agree that the majority of their churches are town and city churches; 32% are rural churches.

#### 4.3.4.2 Social class of the audience

Pentecostal ministers say that 42% of their audience belongs to a mixed social class of people; 4% minister to upper class people. The majority (55%) of Pentecostals minister to middle class and to working class people. In other words, the majority, 55% of Pentecostals, are working and middle class people.

#### 4.3.4.3 The racial class of the audience

Our research paints a different picture about racial segregation from that of academics (White and African scholars). One of the ways to explain this disparity is that at the administrative level there is racial segregation but at the local church level it is the opposite. People are mixing more at the local church level. Pentecostal ministers

agree that 54% of their churches are racially mixed. While this is not a large number, it is an encouraging sign.

#### 4.3.4.4 The age composition of the churches

Seventy percent of Pentecostal pastors minister to a mixed-age group, 15% to a middle-age group, 6% mainly to seniors and 9% to youth. We did not have a category for children.

#### 4.4 Conclusion

Table 4.9

#### Summary of Pentecostal Preaching in North America

STATEMENTS	PERCENTAGES
<b>1. Anointing:</b>	
Signs, wonders and miracles follow the preaching	100
Preach all the facets of the gospel	97
Preach with divine certainty	83
Anointing is the power of the Holy Spirit in the preaching ministry	85
<b>2. Character:</b>	
Pentecostal ministers seek to be obedient to the Holy Spirit	100
Have strong ethical convictions	98
Exemplify the fruits of the Spirit	96
Live out the Word of God	97
Live out the Spirit filled life	95
Have daily devotions	88
Over of half of Pentecostal pastors fast	72% fast several times a month
<b>3. Preaching:</b>	
a. Involves the whole person in presenting the gospel	100
b. Uses various methods in preaching the gospel	93
<b>4. Changes in Pentecostal preaching:</b>	

a. Uses various methods	95
5. Altar call:	
People give their lives to Christ	92
Prayer for special needs	93
Rededicating of the Christian	90
6. History:	
a. Pentecostalism grew out of a desire for a closer walk with God	93
b. Pentecostalism grew out of desire for the power of the Holy Spirit in people's lives.	88
7. Congregations:	
Are mixed racially	54
Are mixed in ages	70
Belong to city and town churches	majority

#### Summary of Chapter four

From table 4.9 we have concluded that this survey proved to be a profitable tool for gathering information about Pentecostal preaching. A sufficient number of surveys were returned by church organizations to reveal the following.

All pastors, academics and homileticians believe that Pentecostal preaching can be followed by signs, wonders and miracles. The main difference between Pentecostal preaching and non-Pentecostal preaching has nothing to do with style, method or theory of preaching. The difference is what one expects after the preaching.

Pentecostal preaching, according to 100% of respondents, involves the whole person (emotions, intellect and spirit) in presenting the gospel.

Pentecostal preaching focuses more on the inner person than on training in preaching. Most of all Pentecostal ministers are men of God. The anointing and the power of the Holy Spirit are very important to Pentecostal preaching. Preachers spend an average of 88 minutes in daily prayer and devotions. Forty-eight percent fast 2-3 times a month or more. Ninety-eight percent have strong ethical convictions and 96% seek to exemplify the fruit of the Spirit in their daily lives. Ninety-five percent seek to exemplify the Spirit-filled life. Ninety-seven percent seek to live out the Word of God in their daily lives.

Pentecostal preaching moves toward the altar call. Ninety-two percent see the altar as a place for people to give their lives to Christ; 93% see the altar as a place to pray for the needs of people and 90% of ministers see the altar as a place for Christians to rededicate their lives to Christ.

Pentecostal ministers disagree (79%) that Pentecostal preaching is mainly monologue. Ninety-four percent of

ministers believe that Pentecostal preaching is best described as using various methods (topical, textual, story telling, need-centered and/or expository) in presenting the gospel. Pentecostals prefer four methods in preaching: 71% of Pentecostal ministers prefer preaching that focuses on the needs of the congregation; 68% of Pentecostal ministers prefer preaching where the minister speaks like an Old Testament prophet; 43% of Pentecostal ministers prefer expository preaching; 32% of Pentecostal ministers prefer preaching that is textual in nature. In its delivery, 74% say their preaching is bold.

Another thing about Pentecostal preaching has to do with character. All of the responding ministers seek to be obedient to the Holy Spirit; 99% have strong ethical convictions; 98% seek to live out the Word of God in their daily lives; 96% seek to exemplify the fruit of the Spirit in daily life.

Pentecostal preachers are concerned with the content of their preaching: 98% seek to preach the whole counsel of God, all facets of the gospel. They teach that the entire Bible is normative for today.

Most Whites do not know that the origin of the Pentecostal movement was on Azusa Street. The African-American group had



more trustworthy answers than White Christians.<sup>300</sup> The following facts are accurate: 79% of Pentecostal ministers agree Pentecostalism was started by a mixed group of people; 46% of Pentecostals say that disadvantaged people started Pentecostalism; 96% of Pentecostals say people who wanted the power of the Holy Spirit in their lives started Pentecostalism.<sup>301</sup>

Pentecostal preaching is changing. This point has to do with the historical development of preaching. Pentecostals use a mixture of methods in preaching as reported by 94%, but textual/expository preaching heads the list as a preferred method of preaching by 76%.

Pentecostal preachers (54%) preach to racially mixed congregations. Pentecostals minister mainly to city and town people: most Pentecostal churches are non-rural churches. Seventy percent of Pentecostal ministers serve congregations that are mixed in ages.

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300 W.J Hollenweger, The Pentecostals, 1972; Hollenweger, Pentecost Between Black and White (Belfast: Christian Journals Limited, 1974); Hollenweger, Pentecostalism: Origin and Developments Worldwide, 1997.

301 Harvey Cox, Fire From Heaven, 149. Cf. Nelson's dissertation, "For Such a Time Like This".

Finally, Pentecostals minister mainly to working and middle-class people.

## CHAPTER 5

## REVIEW OF HOMILETICAL LITERATURE: PART ONE

This chapter presents a survey of written materials on preaching. We will be evaluating the first 10 years of Pentecostal preaching and analyzing the written sermons from 1919 to 1997. In a few cases we will analyze evangelists' sermons. Oral culture will be intertwined.

We use tables to categorize and explain Pentecostal preaching but do not evaluate sermons in scientific sociological terms.

We will use Jay E. Adams' text, Sermon Analysis, as our basic text to analyze sermons.<sup>302</sup> Eleven features are analyzed.

1. the content of the sermon the preacher's background as it relates to preaching
2. spiritual help received from the sermon
3. sermon theories
4. race of the preacher
5. social emphasis
6. the context of the sermon as it relates to New Testament preaching
7. the Scripture used in the sermons
8. the theme or subject reflected in the light of the earliest Pentecostal preachers

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<sup>302</sup> Jay E. Adams, Sermon Analysis, (Denver: Accent books, 1986), 9-27.

9. the theme or subject reflected in the light of the New Testament and
10. the uniqueness of the sermon as it pertains to sermon theory.

## 5.1 Pentecostal preaching in the first 10 years

### 5.1.1 Preaching ministry of Seymour

William Seymour, the father of the Pentecostal movement, (see chapter 2) is the first person whose sermons we will analyze. His sermons will give us an idea of his theory of preaching and vision of Pentecostal preaching.

First we will define the terms used in the tables and then analyze Seymour's sermons.

'Date' means the year in which the sermon was preached. 'Topic' means the topic assigned to the sermon by the preacher. 'Theme' means the subject the sermon covers. 'Text' tells us if a Biblical text was used at the beginning of the sermon. 'Sermon theory names' defines the theory the sermons use<sup>303</sup>, for example, was it a narrative sermon; 'uniqueness' defines anything that may be unusual in the sermon, for example the intertwining of Scripture. 'Race' states the race of the preacher. 'M' means male, 'F' means female, 'A' means African-American, and 'W' means white.

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<sup>303</sup> See chapter 3 for sermon theories.

'Spiritual help' means, did the sermon personally help this author? 'Comments' means, this reviewer's observations not stated directly in the sermon. And 'delivery' means what we can learn from the delivery. Most of the above categories are grouped in pairs. The above system is used throughout this chapter.

Table 5.1

## Written Sermons of Seymour

DATE	TOPIC/ THEME	TEXT	SERMON THEORY & UNIQUENESS	RACE/SEX	SPIRITUAL HELP	COMMENTS/DELIVERY
1905	Apostolic claims		This is an article. It articulates signs wonders, miracles, speaking in tongues and the altar	W/M		This is an article published by Houston Chronicle. It articulates the revival and summarizes Sermon and the mood of services. <del>This article focuses on the supernatural.</del>
1906	Weird Babel of Tongues		This is an article published by Los Angeles Daily Times. The subject is tongues	W/M		This article is written from a secular point of view with an anti-tongues bias. This article describes many people's <del>tongues experiences.</del>
1906	The elder Brother	Lk. 15: 28	Expository and narrative sermon. The use of symbolic language. He focuses on one aspect of the parable—the older brother	A/M		He describes the <del>Pentecostal experience</del> as a party and the traditional Christians are grumbling and missing out on God's blessings.
1907	The Church Question		Topical. He interweaves Scripture throughout the sermon. The sermon is guided by "Holy history."	A/M	Yes. We like the emphasis on the univers- ality of the church and Christ	This is an excellent sermon that addresses the question of <del>the church.</del> <del>It is a pastoral sermon.</del> He said a Christian is anyone who has accepted Christ. He does suggest that if someone does not speak in tongues he is not a Christian as some early Pentecostals taught.
1941	Doctrine		Doctrinal statement of			This <del>doctrinal</del> statement is confusing about the baptism of the Holy Spirit.

			Seymour			The doctrinal statement suggests that the "sign" of the baptism of the Holy Spirit is tongues (like the apostles) but in oral African-American culture and among the Church of God in Christ they are more open about receiving the gift of the Holy Spirit, even without tongues.
1906	The Precious Atonement		The benefits of the baptism of the Holy Spirit. This is a topical sermon with some supporting Scripture. It is guided by "Holy History."	A/M	Yes	This sermon is very logical and Biblical. He lays out four points that suggest that a believer enjoys the results of the atonement.
1906	The Way to Holiness		The way into the Holiest. This is a topical sermon with little supporting Scripture but guided by "Holy History".	A/M		This is like a word of exhortation on sanctification.
1906	River of Living Water	Jn. 4	Life in Jesus Christ. Topical/Textual-narrative sermon. He uses symbolic language	A/M	Yes	We like this sermon because it sticks with the text and applies it to the audience. The abundant life is salvation but also includes the baptism of the holy spirit.
1906	In Money Matters		Need centered preaching	A/M		This is a pastoral sermon about money. It deals with people who have gone too far in dealing with marriage and money. Some Christians were leaving their wives or husbands and giving all to the work of God. It is very possible they were going too far. He teaches against extremism bordering on cultic activity.
1906	Counterfeits		He warns against	A/M		Pastoral. He deals with counterfeits.

			counterfeits. Need centered. His sermon is guided by "Holy History".			He gives examples of people from the Christian Science, Theosophy movements, and Spiritualism coming and taking part in the services.
1907	Beginning of World Wide Revival		Report of the worldwide revival. It is guided by "Holy History".	A/M		This is a report of the revival at Azusa Street, of people being healed, delivered and filled with the Holy Spirit.
1907	Behold the Bridegroom Cometh!	Matt. 25: 1-13	Jesus is coming soon and we need to be prepared. The sermon uses a lot of symbolic language. The sermon is guided by "Holy History".	A/M		The Second Coming was one of the early emphases of Pentecostalism. People were convinced that Jesus was coming anytime. Underlying this sermons is dispensationalism. While the sermon does not use proper hermeneutics, it is guided by "Holy History."
1907	The Church Question		The operation of the church. Topical.	A/M		The emphasis of this sermon is to preach Christ. This is a pastoral sermon.
1907	Annihilation of the Wicked		Hell. Topical, supported with Scripture for each point. This will be considered a negative sermon with positive results.	A/M		This is a typical sermon of early Pentecostalism. It is more of an evangelistic sermon. The sermon motivates Christians to win others to Christ and is Christocentric--appealing to people to give their lives to Christ.
1907	Receive the Holy Ghost		The Baptism of the Holy Ghost. This is a topical sermon; it has supporting Scripture. It has a clear outline.	A/M		This is the first sermon where Seymour does not spell out that one has to speak in tongues to be filled with the Holy Spirit. He quotes from Acts 1:5, 8, to emphasize the Baptism of the Holy Spirit.
1907	The Gifts of		The gifts of the	A/M		This is well balanced as to the gifts



	the Spirit		Spirit. Topical/ Textual. He uses Scripture to support the points.			of the spirit. Seymour emphasizes love, prophecy and tongues as a description of the gifts.
1907	Rebecca: Type of the Bride of Christ.	Gen. 24	The New Testament believer. This is narrative preaching; he uses symbolic language and typology.	A/M		This is a pastoral sermon; it emphasizes the work of the Holy Spirit. This is a very interesting sermon because of the use of symbolic language and intertwining with typology. The point of the sermon is that God sent the Holy Spirit to go before us to select us for his own.
1907	The Baptism with the Holy Ghost	Acts. 2:4. Lk. 24:49	The Baptism of the Holy Spirit. Topical sermon. He emphasizes power, not tongues	A/M		Baptism of the Holy Spirit. He follows his usual pattern in affirming that one needs to be saved, sanctified and to receive the baptism of the Holy Spirit. He teaches in his sermon that one can be filled with the Holy Spirit like the apostles-- speaking in tongues. He exhorts his congregation not to be afraid of speaking in tongues but does not teach that one has to speak in tongues to be filled with the Spirit.
1907	Old Testament feast fulfilled in our souls today.		The OT feasts. Symbolic use of Scripture. He skillfully applies the OT feasts to Jesus Christ, salvation, and the baptism of the Holy Spirit.	A/M		This is a pastoral sermon.
1907	The Holy Spirit, the bishop of the church		The Holy Spirit is the leader of the church. Symbolic use of Scripture. He	A/M		This is a pastoral sermon; it emphasizes the work of the Holy Spirit. He skillfully intertwines Scripture symbolically to show that the Holy Spirit is the true leader of the church

			intertwines Scripture			and we should submit to His authority.
1907	The Ordinances taught by our Lord.	Jn. 13	This is a topical/textual sermon; intertwines the symbolic use of Scripture.	A/M		This is a pastoral sermon. Seymour taught both the literal and figurative meaning of feet washing. He taught three ordinances: feet washing, the Lord's supper and water baptism.
1907	The Marriage Tie		Marriage and divorce. This is a topical/textual sermon.	A/M		This is a pastoral sermon. This sermon affirms the sanctity of marriage and accepts no divorce and re-marriage.
1908	Christ's Messages to the Churches	Rev. 1: 5-7.	Topical/textual sermon. Scripture is used symbolically. He intertwines Scripture and emphasizes and that we should return to apostolic Christianity	A/M		This is a pastoral sermon. Seymour intertwines Scripture to make three points: Return to our first love to Christ. Repentance. Impure doctrine.
1908	To the Married	1 Cor. 7	Topical/textual. He supports each major point with Scripture.	A/M		This is a pastoral sermon on marriage. He deals with the sanctity, the concept of submission to the husband and sexual freedom over each other's body.
1908	The Baptism of the Holy Ghost		Revival. The NT is a model for revival today. Topical/textual with supporting Scripture for each major point.	A/M		Pastoral sermon. This sermon affirms the baptism of the Holy Spirit as the apostles received the baptism with speaking in tongues. Seymour does not teach that speaking in tongues is the sign of the baptism of the Holy Spirit. Tongues come as the Spirit gives utterance. Revival comes as people seek the Lord in prayer, when believers gather in one accord and the Holy

						Spirit flows through a sanctified life.
1908	The Holy Ghost and the Bride	Rev. 22:17	Working with the Holy Spirit. Textual/topical sermon. Symbolic use of Scripture.	A/M		This is a Pastoral sermon on the Holy Spirit. Seymour suggests some ways we can work with the Holy Spirit.
1908	Sanctified on the Cross	Heb. 2:11	Topical/textual sermon. Scripture supports each major point.	A/M		This is pastoral sermon. The sermon focuses on sanctification.

We do not know for sure the context of Seymour's sermons. We can only assume that the printed sermons were preached at his Apostolic Faith Mission on Azusa Street. Seymour was a self-taught man and was quite capable of writing sermons for the *Apostolic Faith* magazine. Another possibility is that Clara Lum took down the sermons in shorthand and edited them for the *Apostolic Faith* magazine.

Seymour preached to people who were looking for the power of God in their lives. They were mainly poor people who were discontented with the organized church. While the majority of his audience was poor people, there were also people from other social backgrounds and educated clergy.

#### 1. Sources

Seymour's sermons are few but we gleaned his sermons from the following sources. The doctrinal statement taken from the *Like As a Fire* magazine.<sup>304</sup> His doctrinal statement gives us an idea of his beliefs and emphases. Douglas J. Nelson's dissertation, "For Such a Time Like This", (a reliable source; he did his Ph.D. on the life and ministry of Seymour. We were able to glean two sermons by Seymour from Nelson's dissertation.) In many ways we are working with limited resources about Seymour's preaching but they are

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304 See Seymour's doctrinal statement.

enough to give us a good feel for his preaching.

## 2. Analysis of Seymour's Sermons

Several things stand out in the doctrinal statement of faith taken from Like As a Fire magazine.<sup>305</sup>

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305 Collected by Fred T. Corum and Rachel A. Harper Sizelove, republished by E. Myron Noble. Ed. Like As A Fire (Washington Atlantic Regional Press, 1995), Vol. 1. 2; Doctrinal statement received from the Assemblies of God Archives, Springfield, Missouri, Home Publication, 1941.

### THE APOSTOLIC FAITH MESSENGER — Seymour's Doctrinal Statement

#### DOCTRINE

We preach Christ, His birth, baptism, works, teachings, crucifixion, death, burial, resurrection, ascension, and His soon coming. We teach the personality of the three-fold Godhead; and contend that the very same Gospel in its purity and fullness as it was delivered by Paul, and the other apostles, to the early church, is the only Gospel for us today.

REPENTANCE TOWARDS GOD—Mark 1:15, Luke 13:3, Acts 20:21. Repentance is godly sorrow for sin. 2 Cor. 7:10.

JUSTIFICATION—Justification is that act of God's grace whereby we receive forgiveness of sins. It comes through repentance toward God, and faith in our Lord Jesus Christ. Acts 10:43; 13:38; Romans 3:26; 5:1. Luke 15:7. It is that birth of the Spirit spoken of in John 3:3-6.

SANCTIFICATION—Sanctification is that act of God's grace which makes us holy. It is a second, definite work, wrought in the heart with the Blood of Jesus, [Heb. 13:12], by the Holy Ghost [Romans 16:16], through faith. Heb. 2:11; 13:12; 1 Thess. 4:3; John 17:15, 17; 1 John 1:7; 1 Peter 1:2.

BAPTISM OF THE HOLY GHOST—The baptism of the Holy Ghost is the gift of power upon a clean, sanctified life. Luke 24:49; Matthew 3:11; John 7:38, 39; 14:15, 16, 17, 26. Acts 1:5, 8. And when we receive the experience, we also receive the same sign, or Bible evidence, as did the disciples on the day of Pentecost [Acts 2:4], at the house of Cornelius [Acts 10:46], and at Ephesus (Acts 19:6)—that of speaking in other tongues [or languages], as the Spirit gives utterance. Note also Mark 16:17; 1 Cor. 14:21, 22.

HEALING OF THE BODY—The Bible teaches divine healing for our physical bodies, just as it teaches salvation of our souls. Divine healing was purchased for us in the Atonement. Psalms 103:3. Isa. 53: 4,5. Matt. 8:17. Mark 16:18. James 5: 14-16. Jesus also cast out devils, and gives His disciples power to do the same. Mark 9:25-29; 16:17. Luke 10:19.

THE SECOND COMING OF JESUS CHRIST—The return of Jesus will be just as literal as was His going away. Acts 1: 9-11. John 14:3. Preparation for

His return was the message He stressed to His disciples. Matt. 24:44; and such an event was what Paul looked forward to, and points us to. 1 Cor. 15:15-18.

**WATER BAPTISM**—Water baptism by immersion [single], in the name of the Father, and of the Son and of the Holy Ghost, being performed as the answering of a good conscience toward God, is unmistakably the form set forth in the Bible. The word "baptize," is taken from a Greek word meaning, "to dip." Jesus was baptized by John in the Jordan: Matt. 3:15, 16; 28:19. Acts 10:47, 48. Mark 16:16. 1 Peter 3:21.

**THE LORD'S SUPPER**—Jesus instituted the sacrament, or Lord's Supper, that we might thus "shew the Lord's death till he come." 1 Cor. 11:23-26. Luke 22:17-20.

**WASHING THE DISCIPLES' FEET**—Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John 13:14, 15. Teaching us humility.

**THE TRIBULATION**—Jesus prophesied a great tribulation period, such as was not from the beginning of the world. Matt. 24:21, 22, 29. Rev. 13th and 16th chapters. Also note Daniel 7:15-25; 8:15-25; 9:20-27; 11:20-45, and 12:1; Isaiah 26:20, 21. Upon authority of Matthew 4:6-8, by virtue of recently past, and now current events, the world has already entered into the "beginning of sorrows", or the great tribulation period, which is to be climaxed by the three years and six months' reign of the beast's power prophesied to us in Rev. 13.

**THE MILLENNIUM** --The Bible teaches a 1,000-year peaceful reign with Jesus upon earth. During this time Satan will be bound. Rev. 20:1-6. This will truly be a day of rest for God's people. Heb. 4:1-11. Note Isaiah 11:1-12; 65:17-25; Hosea 2:18; Zech. 14:9, 20; Isaiah 2:1-5.

**THE GREAT WHITE THRONE JUDGEMENT**—All nations shall be gathered before the great white throne of God for eternal judgment. Here both small and great among men will be judged according to their works. Daniel 12:2; Matthew 25:31-46; Rev. 20:11-16.

**NEW HEAVENS AND A NEW EARTH**—The Bible teaches that this earth, which is polluted with sin, shall pass away, and that there shall be new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3:12, 13; Rev. 20:11; 21:1-3.

**AN ETERNAL HEAVEN, AND AN ETERNAL HELL**—The Bible teaches that hell is as eternal as heaven. Matthew 25:41-46. The wicked shall be cast into a burning hell—a lake of fire burning with brimstone forever and ever. Rev. 14:10, 11; Luke 16:24; Mark 9:43, 44.

**NO DIVORCE**—The Bible teaches that marriage is binding for life. It gives no grounds for a divorce and marriage to another while the first companion yet lives. To do so, constitutes Biblical adultery according to the New Testament—grace. Matthew. 5:31, 32; 19:9. Mark 10:11, 13; Luke 16:18; Romans 7:2, 3.

**RESTITUTION**—The Blood of Jesus will never atone for any sin that we can make right. We must have a conscience void of offense toward both God and man. Restitution means making the thing right wherein we have wronged our fellow man—taking back or paying for stolen articles, settling for goods obtained by fraud, etc.; paying up old debts,

From Seymour's doctrinal statement we theorize the following: "The Apostolic Movement stands for the restoration of the faith once delivered unto the saints—the old-time religion, ...Christian unity." "We are not fighting men or churches, but seeking to displace dead forms and creeds and wild fanaticism with living, practical Christianity. 'Love, faith, unity' are our watchwords and 'victory through the atoning blood' our battle cry. God's

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returning things borrowed, etc. Ezekiel 33:14-16; Luke 19:8, 9. Other confessions sometimes have to be made.

WAR—It is our firm conviction, supported by the Word of God, our conscience bearing us witness, that we cannot take up arms against our fellow-men, however great the provocation or however just the cause might seem: it being the teaching of the spirit of the Gospel presented by Christ in His Sermon on the Mount. Matthew 5:38-48. Also Rev. 13:10. Luke 18:18-20; Heb. 12:14. We maintain the highest regard for our flag and teach absolute respect for the laws and officials of our country—according to Romans 13:1-7, and 1 Peter 2:13, 14, as long as it does not violate our conscience, for "We ought to obey God rather than men". Acts 5:29. We hold the unalienable right to worship God according to the dictates of our own conscience.

TITHING—Tithing is an ordinance of God. Malachi 3:7-12. Some claim that tithing was under the law, and hence it is not a requirement today. This is an error in teaching. Men paid tithes long before the law was given. Gen. 14:20; 28:22. Then under the law the paying of tithes was imposed as the support of the priesthood and singers, who did the work (Nehemiah 13: 10-14), which answers to the ministry of today. Now under grace, Jesus and Paul both speak regarding tithing. Matt. 23:23; Heb. 7:8. And again, if tithing was done away with at the end of the law, WHY is the penalty still being imposed upon the nations for robbing God? We see the very things happening today in the way of crop destruction that God promised through Malachi to rebuke, if His ordinance was kept. If the tithing law had been repealed, the punishment for violation would thereby automatically also be repealed. Think.

THE CHURCH—The Bible teaches that Christ's body is the church, and that we are members in particular. Ephesians 1:22, 23. 1 Cor. 12:27. We get into the church through a spiritual birth. Ps. 87:5, 6; John 3:3-8. Note also Acts 2:47. This is not an organized institution—man-made organizations divide God's people, as is clearly evidenced among the many different denominations today. God's plan is not for a divided and sectionalized Christianity, but that there should be but one group, and all working in harmony. "There is one body." etc. Eph. 4:4.

Take heed unto thy self, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

promises are true."<sup>306</sup>

The above shows that Seymour preached racial harmony: it was the basis of his preaching. His major theme is victory. For the poor this means healing, a new way of thinking and a new way of life.

Seymour teaches that "Sanctification is the second work of grace and the baptism of the Holy Spirit is the last work of grace." Seymour's preaching includes holy living as part of the Christian life. A holy life is imperative to Pentecostal preaching because Pentecostals see themselves as channels of the Holy Spirit.

Seymour theorizes that the "The baptism with the Holy Ghost is a gift of power...to many it is the grace of sanctification with the endowment of power, or the baptism with the Holy Ghost..." He views the baptism of the Holy Spirit as the gift of power. In one of his sermons he uses the baptism of the Holy Spirit and the gift of power as synonyms.

We have analyzed 17 sermons taken from the *Apostolic Faith* magazine and from Douglas J. Nelson's dissertation; thirteen sermons emphasize the Holy Spirit. In his written doctrinal

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1 Tim. 4:16 (KJV)



statement Seymour suggests that people are filled with the Holy Spirit when they speak in tongues but in one of his sermons he is more open. The Church Of God In Christ holds more closely to the oral culture of Seymour than the White churches do. On the one hand, the COGIC doctrinal statement says that the Holy Spirit brings about the baptism of the Holy Spirit and speaking in tongues should follow. On the other hand, COGIC oral culture tells that one can be filled with the Holy Spirit and not speak in tongues. They do not emphasize tongues; they emphasize the Spirit-walk and tongues may or may not follow.

COGIC adheres more closely to Seymour's theology and vision and still teaches that speaking in tongues is not the issue but being filled with the Spirit or an openness to the Holy Spirit is the issue. In personal interviews with different bishops and pastors from COGIC at a conference in Memphis in 1998 we received different answers about the baptism of the Holy Spirit. There is a contradiction between the written and oral statements about the baptism of the Holy Spirit. We theorize that the oral culture of COGIC can be believed more because African-Americans still operate in oral culture. Therefore the oral culture is accurate about Seymour, and COGIC is open about the baptism of the Holy Spirit and does teach one can be full with the Holy Spirit without speaking

in tongues.

David Daniels, professor of Church history at McCormick Theological Seminary and a COGIC pastor, said that tongues are seen as a "sign" of the Spirit's baptism by White Pentecostals. COGIC people talk about tongues as an "expectation". COGIC people are expected to speak in tongues some time in their Christian experience. They also teach that "fruit of the Spirit" can also verify that one is filled with the Spirit but it does not include the gifts of the Spirit.<sup>307</sup> Cecil M. Robeck, Jr., an eminent historical scholar from Fuller Theological Seminary, in "William J. Seymour and The Bible Evidence", suggests that Seymour changed his mind about the tongues issue in the latter part of his life because some people who spoke in tongues did not show the evidence of a transformed life seen in the book of Acts.<sup>308</sup> We theorize, then, that Seymour does not hold the doctrinal position of the Assemblies of God or of any Church that insists that one can only be baptized in the Holy Spirit by speaking in tongues.<sup>309</sup>

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307 A telephone interview with David Daniels Professor of historical theology, McCormick Theological Seminary, September 26, 1999.

308 Cecil M. Robeck, "William J. Seymour and the Bible Evidence," in Initial Evidence: Historical and Biblical Perspectives on the Pentecostal Doctrine of Spirit Baptism, ed. Gary B. McGee (Peabody, MA: Hendrickson Publishers, 1991), 83-87. For a more complete discussion see chapter 2.

309 There are a few Assemblies of God scholars who teach one can be filled with the Holy Spirit without tongues.

Seymour's sermons on the Holy Spirit emphasize various works of the Holy Spirit such as sanctification and the Holy Spirit as the leader of the church. Seymour's second major preaching type is pastoral sermons. By pastoral sermons we mean sermons on tithing, marriage and the home. His pastoral sermons overlap with those on the work of the Holy Spirit. Seymour has three sermons on salvation, the Second Coming of Christ and pastoral concerns and two sermons on sanctification. Sanctification as a theme overlaps with many sermons on the Holy Spirit and pastoral sermons. We do know that Seymour preached about signs, wonders and miracles, salvation, the Second Coming of Jesus Christ and the Holy Spirit. David Daniels said that in African-American circles the "the Spirit is given free range" to do as He desires in a service. We theorize that Seymour's preaching focused on the Holy Spirit and the need of the church to return to Apostolic Christianity. The Second Coming of Christ and sanctification were emphasized to a lesser degree than the power of the Holy Spirit. Many of the Pentecostal themes, such as the Second Coming, healing, miracles, and the baptism of the Holy Spirit are intertwined in his sermons.

Seymour's sermons are biblical, natural, people-centered, need-centered and extemporaneous<sup>310</sup>. He deals with biblical

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310 C.M. Robeck, *The Holiness-Pentecostal Movement*, quoted in Joseph

themes and subjects. He does not deal with politics or social activities except the equality of the races, as does the book of Acts.

Seymour's sermons deal with a variety of subjects reflecting a revival movement and pastoral care in his time. But what we see is a variety of subjects such as marriage and the home.

Generally his sermons are topical/textual and expository sermons but are not confined to a particular methodology. Most of Seymour's sermons use symbolic language from narratives. This was done through stories.<sup>311</sup> At other times he intertwines Scripture, leaving the interpretation to the hearer. His sermons show that he was an experienced preacher and had a good knowledge of the Scriptures. Seymour may have followed Parham in preaching (verse by verse.<sup>312</sup>) expository sermons.

His sermons are simple and easy to understand but are by no means simplistic. His sermons used the language of the ordinary person. No wonder his preaching appealed to the

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Byrd, "Formulation of A Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 28.

311 Hollenweger, The Pentecostals, 22, 23.

312 Faupel, The Everlasting Gospel, 170. We are assuming that he followed his teacher's example who did verse-by-verse exposition.

uneducated masses and some educated clergy.

His sermons do not use deductive or propositional logic. Propositional sermons were reserved for the educated and the well off. During this period the masses were uneducated and were turned off by the established church.

His sermons deal mainly with apostolic themes. We suggest that one of the reasons why Seymour was effective in ministering to the masses was because people were looking for apostolic-like Christianity with signs, wonders and miracles following. He emphasized the full-gospel.<sup>313</sup> Call and response are reflected in some of his sermons.

Nelson thinks that Seymour was not a great preacher, similar to Paul, but powerful with signs, wonders and miracles following his ministry.<sup>314</sup>

An outline of the service may give a better feel for the preaching that took place. The building was an old barn with two floors. The main floor was used for worship and the upper-floor was used as a prayer room. Firstly, there was opening prayer. Secondly, there was a time of singing and testimony. Thirdly, there was the preaching. And, finally, there was prayer for people to receive the baptism of the Holy Spirit, healing, help for physical and emotional needs, etc. They held church services twenty-four hours per day.

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313 Dayton, Theological Roots of Pentecostalism, 173.

314 Douglas J. Nelson, "For Such A Time Like This: The Story of Bishop William J. Seymour and the Azusa Street Revival," 298.

Usually this was done in the upper floor.<sup>315</sup>

### An example of Seymour's preaching

#### The Precious Atonement.

Children of God, partakers of the precious atonement, let us study and see what there is in it for us.

First. Through the atonement we receive forgiveness of sins.

Second. We receive sanctification through the blood of Jesus. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Sanctified from all original sin, we become sons of God. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11. (It seems that Jesus would be ashamed to call men brethren if they were not sanctified.) Then you will not be ashamed to tell men and demons that you are sanctified, and are living a pure and holy life free from sin, a life that gives you power over the world, the flesh, and the devil. The devil does not like that kind of testimony. Through this precious atonement, we have freedom from all sin; though we are living in this old world, we are permitted to sit in heavenly places in Christ Jesus.

Third. Healing of our bodies. Sickness and disease are destroyed through the precious atonement of Jesus. O how we ought to honor the stripes of Jesus, for, "with his stripes we are healed." How we ought to honor that precious body which the Father sanctified and sent into the world, not simply set apart, but really sanctified, soul, body and spirit, free from sickness, disease and everything of the devil. A body that knew no sin and disease was given for these imperfect bodies of ours. Not only is the atonement for the sanctification of our souls, but for the sanctification of our bodies, from inherited disease. It matters not what has been in the blood. Every drop of blood we received from our mother is impure. Sickness is born in a child just as original sin is born in a child. He was manifested to destroy the works of the devil. Every sickness is of the devil.

Man in the Garden of Eden was pure and happy and knew no sickness till that unholy visitor came into the garden; then his whole system was poisoned and it has been flowing in the blood of all the human family down the ages, till God spoke to his people and said, "I am the Lord that healeth thee." The children of Israel practiced healing. David, after being healed of rheumatism, (perhaps contracted in the caves where

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315 Sherry Sherrod DuPree, African-American Holiness Pentecostal Movement: An Annotated Bibliography (New York: Garland Publishing, Inc. 1996), xxv-1.

he hid himself from his pursuers,) testified saying, "Bless the Lord, O my soul, and all that is within me bless his holy name, who forgiveth all thine iniquities, who healeth all thy diseases." David knew what it was to be healed. Healing continued with God's people till Solomon's heart was turned away by strange wives, and he brought in the black arts and mediums, and they went whoring after familiar spirits. God had been their healer, but after they lost the Spirit, they turned to the arm of flesh to find something to heal their diseases.

Thank God, we have a living Christ among us to heal our diseases. He will heal every case. The prophet had said, "With his stripes we are healed," and it was fulfilled when Jesus came. Also "He hath borne our griefs," (which means sickness, as translators tell us.) Now if Jesus bore our sickness, why should we bear them! So we get full salvation through the atonement of Jesus.

Fourth. And we get to the baptism with the Holy Ghost and fire upon the sanctified life. We get Christ enthroned and crowned in our hearts. Let us lift up Christ to the world in all His fullness, not only in healing and salvation from sin, but in His power to speak all the languages of the world. We need the triune God to enable us to do this.

We that are the messengers of this precious atonement ought to preach all of it, justification, sanctification, healing, the baptism with the Holy Ghost, and signs following. "How shall we escape if we neglect so great a salvation?" God is now confirming His Word by granting signs and wonders to follow the preaching of the full gospel in Los Angeles.<sup>316</sup>

#### Summary of Seymour's preaching

1. Apostolic Christianity is a prominent theme throughout Seymour's preaching, referred to later by theologians as the full gospel or the four-fold gospel. He taught the baptism of the Holy Spirit, that one can be filled with the Holy Spirit by speaking in tongues, and he emphasized other gifts.
2. Seymour preached mainly topical sermons. The Scripture is not usually read at the beginning of the sermons but

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<sup>316</sup> Collected by Fred T. Corum & Rachel A. Harper Sizelove, republished by E. Myron Noble, editor, Life As a Fire Vol. 1. No.1. (Washington, DC: Middle Atlantic Regional Press, 1985), 2.

Scriptures are intertwined in the sermon.

3. The above sermons are simple, logical and easy to understand. His sermons give us an idea why he appealed to the masses.

#### 5.1.2 F.J. Lee

The second preacher we will look at is Rev. F.J. Lee.<sup>317</sup> He was a Church of God (Tenn.) minister. He ministered from 1908-1928. He was an ordinary farm boy with no theological training except the education he received in his Christian home and at Sunday school. He became a Christian at age 15 in a Baptist church. In 1908 he heard about sanctification<sup>318</sup> and the baptism of the Holy Spirit from his choirmaster. He went home and searched the Scriptures and was sanctified. He returned to church and was filled with the Holy Spirit, speaking in tongues.

After he was filled with the Holy Spirit he felt the call of God upon his life. After much prayer he went into the Christian ministry. He served in many capacities: pioneer pastor, pastor of several churches, district overseer, Bible

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317 Mrs. F.J. Lee (compiled), Life Sketch and Sermons of F.J. Lee (Cleveland: The Church of God Publishing House, n.d.).

318 Holiness Pentecostals such as COGIC and COG teach that sanctification is a second work of grace. Sanctification is a separate work from salvation when the believer is made holy.



school president and general overseer of his organization.

He had a long and fruitful ministry. He operated in many of the gifts of the Spirit. Many people were healed and saved under his ministry.

Mrs. F.J. Lee (the wife of his second son) compiled a book of her father-in-law's sermons. This book gives us an idea of a man who reflects the White holiness arm of Pentecostalism. There are 81 sermons in her book.

In our analysis of Rev. Lee's sermons we will look at the subjects he preached on and then focus on one of his sermons. As we look at Rev. Lee's sermons we need to keep in mind that he did not compile these sermons. They were compiled by his daughter-in-law. Therefore the editing process by Mrs. Lee must be taken into account. We do not know the extent of the process used to select and edit the sermons she decided upon. On the one hand it is quite possible the selection process she used reflected a later period of time. If this is the case it will reflect a more organized church with a greater concern for pastoral care than revival. On the other hand, this book of sermons reflects a man who pastored many churches and held many offices in his denomination.

These sermons were preached during a time of racial segregation and tension. The nation was recuperating from civil war. People were poor and looking for answers to life's problems. People were looking for a closer walk with God. The organized church left out the underclass.<sup>319</sup>

There are 81 sermons in the book, Life Sketch and Sermons of F.J. Lee. The sermons covered in this book show the heart of a pastor. This book covers a variety of subjects: 28 sermons deal with the Christian life; 12 with the Second Coming of Christ; 7 deal with salvation; 7 with prayer; 5 deal with sanctification; 6 with healing and 7 sermons with prayer. Some of the other subjects he preaches on are: the baptism of the Holy Spirit, demonology and Christian stewardship.

Several conclusions can be drawn from the array. Firstly, the main concern of Rev. Lee's preaching was pastoral. Secondly, further emphases of his sermons were salvation, the Second Coming of Christ and baptism in the Holy Spirit. He emphasized that the purpose of the baptism of the Holy Spirit is not to sit around and speak in tongues but to win souls for Christ. Thirdly, sanctification is preached over and over again since this is a holiness group. Pentecostal holiness denominations teach that sanctification and the

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319 Douglas J. Nelson, "For Such a Time as This: The Story of William J. Seymour and the Azusa Street Revival", 27-45.

baptism of the Holy Spirit are equally important for effective Christian service. His audience for the most part was working class people, who viewed Christianity, e.g. sanctification, in black and white terms (oversimplification). This type of emphasis has both weaknesses and strengths. Its strength is that it spells out for a working class audience what is sin and what is not sin. The weakness of this type of preaching is that Lee's preaching serves as an example of holiness preaching and it reflects the preacher's convictions, not Scripture. Lee's preaching is very legalistic. For example, Lee defines sin as the length of one's skirt, going to the cinema and women wearing a bathing suit.<sup>320</sup>

Fourthly, Pentecostal/Apostolic themes are very much in balance. They are preached but not over emphasized. One of the reasons why there were few sermons on Pentecostal themes by Lee might be that Pentecostal doctrine was taught and then assumed. And Pentecostal distinctives were practiced in the after-service at the altar.

Fifthly, 99% of the Rev. Lee's sermons deal with biblical subjects. His sermons don't deal with politics and social issues.

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320 Ibid., 173.

Sixthly, Rev. Lee's sermons are simple sermons, easy to follow. His sermon theory involves making the biblical text relevant to the audience. His sermons do not depend upon deductive or inductive logic.

### 1. An example of Lee's Sermons

To give an idea of Rev. Lee's preaching we will look at the outline of one of his sermons.

**Topic: Prayer in the Christian life**<sup>321</sup>

**Text: Matt. 7:7, 8.** "Ask, and it shall be given to you; seek, and ye shall find; knock, and it shall be opened unto you."

#### Introduction

Jesus is our example of the important practice of prayer.

#### Body

- I. **He was not lazy.** Jesus was not lazy; he got up early in the morning and prayed.
- II. **Ask and it shall be given.** We cannot receive anything from our Lord until we ask. Then what do we do?
- III. **Something to ask of the Lord**

Illustration: things to ask the Lord for.

- IV. **Seek and ye shall find.** We need to seek the Lord before we can receive. David said, "I sought the Lord

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321 Ibid., 150-154.

and he heard me, and delivered me from all my fear." But brother, sister, have you ever sought diligently as did the woman who sought for the piece of silver?

- V. **Knocking at the door of mercy.** It is like going to a neighbor with a need; you do not knock once but you keep knocking until they open the door. So too we need to keep knocking at heaven's door. In seeking or knocking are we doing it in line with the will of God?

### **Conclusion**

"Petition must be coupled with submission. To pray is to desire—but to desire what God would have us desire. Fenelon has truly said, "'Thy will be done' is the keynote to which every prayer must be tuned."

In faith, believing.

Ask persistently.

Seek diligently, not to be denied.

Knock and keep knocking till He comes and opens.

Ask, seek, and knock in harmony with his will.

All in Jesus' name.

## **2. Analysis of Lee's sermon**

His sermon seeks for an immediate response from the listeners: that they should pray. His sermon is not dependent upon inductive or deductive logic; in this sense

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it is truly biblical. His sermon is practical. People need to know how to pray. And he shows his audience how to pray. His sermon reflects Rev. Lee's own personal experience with prayer. This sermon reflects his own witness of the text. Pentecostalism is first and foremost a movement of prayer and seeking God.

#### **Summary of Lee's preaching**

Lee stands out as a biblical preacher. He was a man of his time who made the "Word flesh". He was relevant and met the needs of his congregation. Generally his points are derived from the Scriptural passage.

One of the obvious things we can learn about preaching from Rev. Lee is his use of the interrogative, e.g. What? Why? Instead of confronting the audience he asks questions and then answers the questions. For example, in point four he asks, "In seeking or knocking are we doing it in line with the will of God?"

Lee follows the book of Acts and the vision of Seymour in his preaching.

### 5.1.3 Elder C.H. Mason

Elder C.H. Mason was the founder of the Church of God in Christ, the largest Pentecostal denomination in North America. COGIC is larger than the combined Assemblies of God and the Church of God in North America. Mason was a good friend of Seymour. Ministers who were African-American, women and White were ordained in his church, before the Assemblies of God was formed. Most White's left COGIC to form the AG, a White Pentecostal.

We found one of Elder Mason's sermons.<sup>322</sup> This sermon speaks about early Pentecostal preaching and about Jesus calming storms. It is Biblical and filled with the theme of deliverance. It is a topical/textual sermon with several Scriptures to support his point. The genius of this sermon is Mason's ability to make the written Word the living Word. He does that by many illustrations that deal with every-day issues, and people got victory. This sermon is filled with the supernatural work of the Spirit to perform miracles. Let me illustrate:

Come and see the works of God. He is terrible in His doing toward the children of men. Ps. 66:5. In a little town, De Soto, where there was so much race hatred, I am told, that a sign, bearing these words was raised, 'Negroes: read and run'. God performed another one of His strange acts.

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<sup>322</sup> Elder C.H. Mason, "Storms Storms Storms;" contact-person Elder J.R. Ramsey, 1611-23<sup>rd</sup> Everett, WA., Holy Spirit Center, Oral Roberts University, Tulsa, Oklahoma. nd.

This town was completely destroyed.<sup>323</sup>

### **Summary of the first ten years of Pentecostal preaching**

Seymour, Mason and Lee stand out as the fathers of Pentecostal preaching. And they serve as models in all the facets of Pentecostal preaching for the average Pentecostal pastor. The content of their preaching gives us an idea of Pentecostalism. They preached the whole counsel of God. They preached both Pentecostal distinctives and non-Pentecostal-distinctive sermons. They were involved in leading the church back to Apostolic Christianity. Their greatest concern was pastoral.

Seymour, Mason and Lee emphasized the same themes as we pointed out above: the baptism of the Holy Spirit, sanctification, fasting and prayer, the Spirit filled life, the Second Coming of Christ, healing, deliverance from demon-possession, a better life, radical conversion and pastoral needs.

Pentecostalism emphasized four Christological themes: "Christ as Savior, as Baptizer with the Holy Ghost, as Healer, and as Coming King." Dayton in his book, Theological Roots of Pentecostalism, suggests the four Christological themes were started in 1850 and came to fruition in 1901.

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323 Ibid.



Pentecostals would later refer to these four themes as the Full-Gospel.<sup>324</sup>

One of the things we do not see during this time in the above sermons is a difference between African-American preaching and White preaching. We theorize one of the reasons might be that during the first few years of Pentecostalism both African-American and Whites worshiped together, although there was separation of races early in the Pentecostal movement. We theorize that the African-Americans influenced Pentecostalism instead of vice versa, therefore the similarity.

## **5.2 Analysis of Written Sermons from 1919-1997**

In this section we seek to analyze Pentecostal preaching from 1919-1997 and compare it with Apostolic preaching, Seymour's preaching and the first ten years of Pentecostal preaching. We seek to report the historical developments of Pentecostal preaching. We seek to analyze the theories used by Pentecostal preaching over the period mentioned. We will seek to document the spiritual emphases of Pentecostal preaching.

There are two major problems in analyzing written sermons over this long period of time. On the European-American side

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324 Dayton, Theological Roots of Pentecostalism, 173.

there are some written sermons. On the African-American (COGIC) side there are fewer written sermons. But there are sufficient sermons to draw conclusions, notice trends and the progress of preaching.<sup>325</sup>

The scarcity of written sermons from African-Americans does not create an unsolvable problem because they operate in oral history (We noted earlier that COGIC operates in oral history and oral history is as accurate as written history.) and their sermons today gives us a good picture of the past and present.

The second problem we face in analyzing sermons over a long period of time is that it is outside the scope of this dissertation. Such an analysis has the potential for a

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325 These are only a few of the sources. Many more are listed in table 5.2. Norman N. Quick, Preaching COGIC Style (Memphis: The Publishing Board of The Church of God In Christ, Inc., 1996); Bennie E. Goodwin, Sermon and Message Stimulators (St. Mary's, GA: Goodpatrick Publishers, 1996); Bennie E. Goodwin, Sermons for Special Occasions (Douglasville, GA: Goodpatrick Publishers, 1993); Bennie E. Goodwin, The Effective Preacher (Douglasville, GA: Goodpatrick Publishers, 1986); A.N. Trotter, Timmath-Serah, The Victor's Inheritance: Expository Sermons Making Old Truths New (Tulsa: Standard Printing Co., nd), ca. 1950s; Gospel Publishing House, The Pentecostal Pulpit Book One (Springfield: Gospel Publishing House, nd), ca. 1947; Sermon by Smith Wigglesworth, "Our Inheritance", [preached ca. August 4, 1922 at Glad Tidings Tabernacle and Bible Training School, 1356 Ellis St., San Francisco, California], Assemblies Archives, Springfield, Missouri; A.A. Wilson, The Gospel Revival: Radio Sermonettes Kansas City: self published, nd, ca. 1950s; John Wright Follette, Fruit of this Land (Asheville, NC: Follette Books: reprint edition 1989); Dan Betzer, "Preach the Word", Pentecostal Evangel, September 25, 1983, 10-13; Earl W. Goodman, "Preaching Repentance", Pulpit, Vol. 5. No. 5., May 1962, 16, 17; Roy Wead, "Watch and Pray", Pulpit, Vol 4. No. 12, 1961, 118-21; Ray H. Hughes, "Lord Show us Your Glory", compiled by Lewis J. Willis, (Cleveland: Pathway Press, 1982), 201-223.

separate dissertation.

However, it is possible to make comment on Pentecostal preaching over the last 90 years and make some observations and conclusions.

Here are only a few sources that provided sermons for our analysis: Bishop Norman N. Quick, Preaching COGIC Style;<sup>326</sup> Bennie E. Goodwin, Sermon and Message Stimulators,<sup>327</sup> Sermons For Special Occasions<sup>328</sup> and The Effective Preacher.<sup>329</sup> The foregoing sermons were by two African-American preachers. We will mention only a few sources for White ministers because they are too numerous to name: A.N. Trotter, Timnath-Serah, The Victor's Inheritance: Expository Sermons Making Old Truths New;<sup>330</sup> The Pentecostal Pulpit, Book One,<sup>331</sup> Floyd D. Carey and Hoyt E. Stone, editors, The Pentecostal Minister:

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326 Norman N. Quick, Preaching COGIC Style (Memphis: The Publishing Board on The Church of God in Christ, Inc., 1996)

327 Bennie E. Goodwin, Sermon and Message Stimulators (St. Mary's, GA: Goodpatrick Publishers, 1996.)

328 Bennie E. Goodwin, Sermons for Special Occasions (Douglasville, GA: Goodpatrick Publishers, 1993).

329 Bennie E. Goodwin, The Effective Preacher (Douglasville, GA: Goodpatrick Publishers, 1986).

330 A.N. Trotter, Timnath-Serah, The Victor's Inheritance: Expository Sermons Making Old Truths New (Tulsa: Standard Printing Co., nd, published sometime in the '50s.)

331 Gospel Publishing House, The Pentecostal Pulpit Book One (Springfield: Gospel Publishing House, n.d.), 1947?

Sermon Resource Manual; and several other sources.<sup>332</sup>

In the section that deals with the analysis of written sermons of 1919-1997 we are using tables throughout because of the abundance of written sermons. The tables provide the opportunity to explain oneself more thoroughly. We can trace historical and spiritual developments, the types of sermons used, learn how these sermons reflect Seymour's and the apostolic vision of preaching. In the table we give added information.

#### 1. Explanation of terms used in the table

By 'date' we mean the year of publication; in most cases the sermons would have been preached earlier than the time they were printed. 'Topic and theme'—the topic is the title of the sermon and theme is the subject of the sermon. By 'text' we mean the text read before the sermon was preached. The 'Sermon theory and uniqueness'—the sermon theory is the homiletical method used in preaching; the uniqueness of the sermon seeks to point out anything particular in the sermon, e.g., did the preacher use symbolic language? We have

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332 Sermon by Smith Wigglesworth, "Our Inheritance," [preached ca. August 4, 1922 at Glad Tidings Tabernacle and Bible Training School, 1356 Ellis St., San Francisco, CA], Assemblies Archives, Springfield, Missouri; A.A. Wilson, The Gospel Revival: Radio Sermonettes Kansas City: Self Published, nd, possibly 1950s); John Wright Follette, Fruit of this Land (Asheville, NC: Follette Books:, reprint edition 1989); Dan Betzer, "Preach the Word," Pentecostal Evangel, September 25, 1983, 10-13; Earl W. Goodman, "Preaching Repentance," Pulpit, Vol. 5. No. 5., May 1962, 16,17; Roy Wead, "Watch and Pray," Pulpit, Vol 4. No. 12, 1961, 118-21; Ray H. Hughes, "Lord Show us Your Glory," compiled by Lewis J. Willis, (Cleveland: Pathway Press, 1982), 201-223.

included 'race and sex' so readers can consider the race of the person and get a better understanding of the preacher's background. By 'race' we are limiting our study to White and African-American. One of the reasons we have included race is to try to determine which race has adhered more closely to Seymour's and the apostles' vision. By 'spiritual help' we mean did the sermon help this writer? By 'comments' we mean the personal comments and observations made by the author about a particular sermon. 'M' means male, 'W' means White and 'A' means African-American. 'S' means sometime in that period of time, e.g. ca. 1947.

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Table 5.2

## Historical survey of written Pentecostal sermons

DATE	TOPIC & THEME	TEXT	SERMON THEORY & UNIQUENESS	RACE/SEX	SPIRITUAL HELP	COMMENTS
1922	Our Inheritance <sup>333</sup>	2 Pet. 1:1-8	Homily. Tongues and interpretation within the sermon	W/M	Yes	The four-fold gospel is present
1948	Spiritual vitamins <sup>334</sup>	1 Thess. 5:23	Topical. Radio sermon. Clear outline. Deductive logic	W/M		Mentions 2 <sup>nd</sup> coming of Christ & sanctification
ca. 1947	Chained, Changed and Claimed. The woman with the issue of Blood <sup>335</sup>	Lk. 8:4-48	Narrative with the use of symbols. Expository	W/M		Emphasizes healing, salvation and deliverance
ca. 1947	Behold he cometh <sup>336</sup>	Matt. 25:13	Topical. Good outline	W/M		The 2 <sup>nd</sup> coming of Christ is mentioned

333 Smith-Wigglesworth, Our Inheritance (Springfield, Missouri: Assemblies of Archives, 1922), 1-7.

334 A.A. Wilson, The Gospel Revival: Radio Sermonettes, (Kansas City, Mass.: Self Published, 1930, nd), 43-52.

335 A. N. Trotter, Tinnath-Serah, The Victor's Inheritance: Expository Sermons Making Old Truths New (Tulsa, OK: Standard Publishing Co. nd, 50s), 89-110.

336 Earnest Williams, The Pentecostal Pulpit: Book one, (Springfield, Missouri: Gospel Publishing House 1947), 3-9.

ca. 1947	The age of Atomic energy <sup>337</sup>	None	Topical. Logical. The Scripture is interwoven. Evangelistic	W/M		The 2 <sup>nd</sup> coming is emphasized
ca. 1947	Omnipotence at man's disposal. The work of the Holy Spirit <sup>338</sup>	Ps. 78: 1-7	Topical. Scriptures are woven in	W/M	Yes	The work of the Holy Spirit is emphasized against modern methods
ca. 1947	The triumph of Faith. The power of God <sup>339</sup>	Matt. 27:62-28:15	Symbolic use of Scripture. He interwove the resurrection	W/M		The four-fold message of Pentecostalism is emphasized.
ca. 1947	A meditation of the Lord's supper. Communion <sup>340</sup>	1 Cor. 11:23-30	Homily. He uses allegory, types and symbolism	W/M		Emphasizes Pentecostal themes
ca. 1947	He must increase, I must decrease. <sup>341</sup> John the Baptist and	None	Symbolic use of Scripture	W/M	Yes	He intertwines Scripture throughout the sermon. No Pentecostal emphasis

337 J. Narver Gortner, The Pentecostal Pulpit: Book one, (Springfield, Missouri: Gospel Publishing House, 1947), 11-18.

338 Wesley R. Steelberg, The Pentecostal Pulpit: Book One (Springfield, Missouri: Gospel Publishing House, 1947), 19-34.

339 R.M. Riggs, The Pentecostal Pulpit: Book One (Springfield, Missouri: Gospel Publishing House, 1947) 35-40.

340 J. Roswell Flower, The Pentecostal Pulpit: Book One (Springfield, Missouri: Gospel Publishing House, 1947), 41-48.

341 Noel Perkin, The Pentecostal Pulpit: Book One (Springfield, Missouri: Gospel Publishing House, 1947) 49-54.

	Jesus				
ca. 1947	Utter dependence on the Holy Spirit. <sup>342</sup> Prayer and the Holy Spirit	Jn. 12:44-50; 13:1-7	Topical. Biblical	W/M	It some ways this sermon is evangelistic. He needs to look to the Lord in prayer for our needs.
1960s	Preaching repentance <sup>343</sup>	none	Topical. Supporting Scripture. Logical	W/M	Definitely New Testament
1982	Lord, show us your glory. <sup>344</sup> Holy Spirit	none	Thematic and topical. Motivating others to return to earlier Pentecostal themes	W/M	This is more like a speech instead of a sermon. It was an address to a general conference
1989	Purpose of the latter rain. <sup>345</sup> Holy Spirit	none	Thematic	W/M	This is a repeat edition of an earlier sermon. We don't know the date.
1980	Here comes the Son	Jn. 2:13-17; 5:1-9	Topical/textual	W/M	Pentecostal theme is missing

342 W.I. Evans, The Pentecostal Pulpit: Book One (Springfield, Missouri: Gospel Publishing House, 1947,) 55-63.

343 Earl Goodman, Pulpit, (Springfield, Missouri: Gospel Publishing House, 1962) 16, 17.

344 Ray H. Hughes, "Address to the 1982 General Assembly", (Cleveland, Tenn.: Pathway Press, 1986), 201-223.

345 John Wright Follette, Fruits of the Land (Asheville, NC: Follette Books, reprint ed, 1989) 131-137.



1980	Faith that gives. <sup>346</sup> Faith	Acts 3:1-10	Textual.	W/M		The need to be continually filled with the Holy Spirit. To be filled with the Holy Spirit is to be filled with faith
1980	Faith, paradox and healing. <sup>347</sup> Healing	James 5:13-16	Topical. Logical and clear. Uplifting	W/M		This is a very balanced sermon Biblically. It teaches healing but does not say everyone can be healed
1980s	The authority of the Word <sup>348</sup>	2 Tim. 3:14-17	Topical.	W/M		Pentecostals do believe in the authority of the Word but this is not necessarily a Pentecostal sermon. Any Evangelical could have preached this sermon
1980s	D S shaking in the wind. <sup>349</sup> John the Baptist as a symbol	Matt. 11:7	Narrative and symbolic use of Scripture. Well outlined. Challenging.	W/M	Yes	Evangelical but also emphasized the anointing
1990s	David restored all. <sup>350</sup> Deliverance and	1 Sam. 30:11-30	Narrative and allegorical in nature. Symbolic use of Scripture	A/M		Very good. Emphasized the major theme of Seymour, Apostolic and African-American preaching

346 Alan O. Hathway, The Pentecostal Minister: Sermon Resource Manual Vol. 2., editors Floyd D. Carey and Hoyt E. Stone, (Cleveland, Tenn.: Pathway Press, 1988), 23-38.

347 Richard L. Dresselhaus, The Pentecostal Minister: Sermon Resource Manual Vol. 2., editors Floyd D. Carey and Hoyt E. Stone, (Cleveland, Tenn.: Pathway Press, 1988), 39-43.

348 Thomas F. Zimmerman, The Pentecostal Minister: Sermon Resource Manual Vol. 2., editors Floyd D. Carey and Hoyt E. Stone, (Cleveland, Tenn.: Pathway Press, 1988), 203-212.

349 Dan Betzer, The Pentecostal Minister: Sermon Resource Manual Vol. 2., editors Floyd D. Carey and Hoyt E. Stone, (Cleveland, Tenn.: Pathway Press, 1988), 283-188.

350 Bishop Chandler D. Owen, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 7-20.

	restoration					
1990s	Therefore and always. <sup>351</sup> Resurrection	1 Cor. 15:58	Expository. Practical and Evangelical	A/M		Any Evangelical could have preached this sermon. It is NT but it lacks Pentecostal themes
1990s	The Baptism of the Holy Spirit <sup>352</sup>	Jn. 7:37-39	Topical. He intertwines Scripture and experience. This is a motivational sermon. He is a gifted communicator	A/M	Yes	This is a very good sermon. Although he does not deny the baptism of the Holy Spirit; he speaks in tongues and motivates people to receive today what the apostles received.
1990s	I have so much to be thankful for. <sup>353</sup> Thanksgiving	None	Topical. He intertwines Scripture with experience. This sermon is Christocentric, and centers on deliverance and a better life; these are major Pentecostal and African-American	A/M		This sermon is more like a homily or a speech about American thanksgiving. He intertwines Scripture to drive home very important truths. Very effective and creative.

351 Bishop J. Neaul Haynes, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 21- 27.

352 Bishop C.E. Blake, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 28-46.

353 Bishop G.E. Patterson, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 47- 61.

			themes.			
1990s	First love. <sup>354</sup> A love for souls	2 Tim. 4:9. Rev. 1:4	Topical and textual	A/M		It is difficult to classify this sermon because it does not stick with the text but does emphasize Pentecostal and apostolic themes
1990s	Time out for complaining <sup>355</sup>	Num. 11	Textual. He makes the text clear and alive	A/M		Pastoral. Good application
1990s	The evangelizatio n of the world. <sup>356</sup> Evangelism	Deut. 32: 10-12	Topical. Does not speak from the text but weaves in Biblical passages	A/M		Emphasizes a major Pentecostal and apostolic theme- world evangelism
1990s	The invincibility of the church's future. <sup>357</sup> The church	None	Topical	A/M		He intertwines the invincibility of the invisible church with COGIC
1990s	God is marching on Selah. <sup>358</sup>	Ps. 68:1	Thematic. He intertwines Scripture	A/M		Deliverance and ministry to the poor, a prominent NT theme

354 Bishop D.R. Houston, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 62-71.

355 Bishop G.D. Mc Kenney, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 72-85.

356 Bishop Norman N. Quick, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 86-94.

357 Bishop H.E. Quillen, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 95-108.

358 Bishop W.H. Watson, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in

	Selah. <sup>358</sup> Jesus is the answer		symbolically to address depressed people			
1990s	Believe His prophets and thou shall prosper <sup>359</sup>	2 Chr. 20:20	Symbolic use of Scripture	A/M		It is true that a prophet is one who comforts and confronts, and speaks for God.
1990s	Lord's, I am available. <sup>360</sup> Stewardship	Luke 19:29-42	Symbolic use of Scripture	A/M		This is a Palm Sunday message. It is very creative in the symbolic use of Scripture

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Christ, Inc., 1996), 109-123.

359 L. B. Britton, Preaching : COGIC Style (Memphis, TN: The Publishing Board of The Church of God in Christ, Inc., 1996), 124-132.

360 Bernie E. Goodwin, Sermons for Special Occasions (NJ: Self Published, 1993), 10.

## 2. Historical developments of Pentecostal preaching

Since this is not a methodical investigation of all Pentecostal preaching our observations will be a limited to sermons listed above. We have tried to get written sermons of Pentecostal preaching from the last 80 years from both White and African-American camps. The sermons selected cover the second phase of Pentecostal preaching, that is, sermons after the first 10 years of Pentecostalism. The first thing we observed is that White preaching in the 1950s and earlier was very similar to preaching by Seymour, Lee, Mason and the apostles. These sermons were Biblical in content, Christocentric, and featured the use of symbols and re-experiencing of the text. Topical and textual sermons headed the lists in the 1950s. Many of the sermons that represent the period of time listed above can be classified as homilies—sermons without a clear logical outline. Secondly, regarding the sermons during the period mentioned in Table 5.1, after the 1950s, the wider Evangelical community and its methods of preaching—topical and textual sermons influenced White preaching. On the other hand, African-Americans remained committed to the vision of preaching held by Seymour, Mason, Lee and the apostles. Sermons in the 1960s show little change in terms of sermon theory.

Sermons in the 1980s are topical and textual in nature. The

White church seems to be more concerned with adhering to the Evangelical agenda in North America than to Seymour's vision of Pentecostalism. It was during this time that a Pentecostal minister was the head of the National Association of Evangelicals. One of the main concerns of the NAE is to support the inerrancy of Scripture, and the concerns of the NAE are reflected in White Pentecostal preaching. The inerrancy of Scripture is a major concern of right wing Evangelicals. The sermons in the 1990s from African-American Pentecostal preaching are more creative, innovative, and more accepting of various theories of preaching than those of White preaching. COGIC seems to reflect more adherence to symbolism in African-American preaching than does White preaching. In the 1990s both White and African-American Pentecostal preaching is more textual and expository in theory.

### **3. Methods and theories of sermons**

The following are some of the prominent methods of preaching among Pentecostals.

The first technique of Pentecostal preaching is narrative preaching. This method is used by both White and African-American groups. Narrative preaching varies in its methodology. Some of the sermons tell the story and then

point out the lessons learned from the points; some outline the experiences of the person; some outline the logical points. For example, a sermon in the 1950s uses the resurrection as a symbol, emphasizing the victory that is in Christ. African-Americans even today preach more narrative sermons using symbols that include the re-experiencing of the text than is done in White circles. African-Americans also preach more textual/expository sermons than Whites.<sup>361</sup> One of the reasons for the emphasis on narrative preaching among African-Americans is that many African-Americans still operate in oral culture. But all of narrative preaching uses some symbolic language. We theorize that African-Americans have succeeded in moving ahead in preaching textual/expository sermons and retaining Seymour's vision of preaching and theology.

Secondly, Pentecostal preaching was a type of topical preaching with supporting text for each major point. This method can be classified as topical but in practice it is dealing with an issue or need in society or the community and intertwining the gospel and Pentecostal distinctives. It is similar to what we may call a speech, but the gospel is intertwined in the address. For example, a sermon from the 1990s talks about "God is Marching On" from Psalm 68:1. The

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<sup>361</sup> See chapter 4.

preacher does not preach from the text but intertwines the gospel with application to poor and depressed people.

Thirdly, Pentecostals employ allegorical preaching. Allegorical preaching focuses on the spiritual meaning of the text with little or no concern for history and exegesis. This is a valid method of preaching used by the apostles and Church Fathers.<sup>362</sup> (See Clark, and Ps. 80; Gal. 4:24; 2 Cor. 3:6.) One way to deal with this method of preaching is to let "Holy history" guide the sermon.

Fourthly, Pentecostal preaching is need-centered preaching. That is where the preacher identifies a need in the community or society at large and addresses it from the Word of God. For example, American Thanksgiving is a big holiday. It is second to Christmas in North America; American Thanksgiving is not Biblical. But the concept of thanksgiving is Biblical. This holiday is a family time. And for an African-American to address this subject is even more

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362 Peter Cotterell and Max Turner, Linguistics and Biblical Interpretation (Illinois: InterVarsity Press, 1989), 213-215. Matthew Clark, "An Investigation into The Nature of a Viable Pentecostal Hermeneutic", 124, 125, 158. Both of the above men advocate allegorical hermeneutics but stop short in methodology. Many untrained COGIC and Third World pastors use this method of homiletical theory quite effectively in communicating the gospel. Historically, Origen used allegorical preaching quite successfully in Egypt. We suspect that one of the reasons Evangelicals have problems in utilizing allegorical preaching is because of its abuse, misuse, and the impact of the reformation and in particular Calvin's preaching. He returned the church to true biblical preaching that was interpreting the text in its historical and exegetical form.



paradoxical because the Whites enslaved the African population and thanksgiving brings up some difficult issues to deal with. The preacher who addressed this subject did not refer to the historical problems of race but instead spoke about what we should be thankful for. He said we should be thankful for life, salvation, and the power of the Holy Spirit. While he does not preach from a text he intertwines the Scripture throughout the sermon. In this sense the sermon is Biblical.

Fifthly, Pentecostal preaching was mixed, using the homily and the sermon inter-changeably. As Pentecostal preaching evolved, Pentecostal preachers began using deductive logic. Isolated cases of inductive logic are used in written messages. In some cases Pentecostal sermons can be classified as homilies.

#### **4. Spiritual developments of Pentecostal preaching**

The writer was helped spiritually by some of the sermons. On the spiritual plane it appears that while sermons are better organized today they lack Pentecostal distinctives such as deliverance and the power of the Holy Spirit.<sup>363</sup> Five sermons made an impact upon the writer: "Our Inheritance" was preached in 1922. In terms of methodology,

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<sup>363</sup> Moon, in a personal interview, expressed a similar concern.

the sermon was a homily. What we liked about it is the content and dialogue in the sermon. There were tongues and interpretation a few times during the delivery of the sermon.

A second sermon that made a spiritual impact upon the writer is a sermon preached in 1947, "Omnipotence at God's disposal". This sermon was topical in theory. We liked the emphasis on the work of the Holy Spirit. A third sermon that made an impression upon the writer was a sermon preached in 1947, "He Must Increase but I must Decrease". This is the story of John the Baptist. We like the way John the Baptist is used as a symbol of dying to ourselves and letting Christ increase in our lives. A fourth sermon that had an impact upon me was preached in the 1980s, "D S Shaking in the Wind". It was also a narrative sermon of John the Baptist and the preacher used symbols in the sermon. And a final sermon was preached in 1990 entitled "The Baptism of the Holy Spirit". This is a topical sermon and uses symbolic language. The sermon was motivational but not dogmatic. The pastor did not say every one needs to speak in tongues (a position held by COGIC ministers but not AG and COG) but motivated people to receive what the apostles received—the baptism of the Holy Spirit, including tongues.

### **Summary of written sermons**

As we mentioned earlier, the written sermons analyzed here are limited to the sermons available. Taking that into consideration we can theorize the following things.

1. Pentecostal preaching is concerned with apostolic preaching and a return to the apostolic preaching and theology.
2. Pentecostal preaching is varied in its preaching theories. There is not one method of preaching that can be termed as Pentecostal preaching. Pentecostals practice a variety of theories in preaching. For example, it can be textual, topical or narrative preaching.
3. Pentecostals prefer textual/expository preaching, particularly COGIC pastors.

### **Summary of chapter five**

We theorize that African-Americans and Whites preached the same type of sermons in the first 10 years of Pentecostalism. They preached the same content, and their style of preaching seemed to be the same.

Our analysis of written sermons from 1919-1997 revealed that Pentecostal preaching gradually changed. We theorize that until the 1950s written sermons by African-Americans and Whites were the same. Until the 1950s Pentecostal preaching reflected Seymour's vision of preaching. Today the majority

of ministers prefer preaching topical, textual and expository sermons.

Today, the race, the sex and the education of the pastor define the style of Pentecostal preaching. Generally, Pentecostal preaching is fresh, alive and relevant to the needs of the congregation.

## CHAPTER 6

### REVIEW OF HOMILETICAL LITERATURE: PART TWO

In chapter 6 we will appraise the character of pastors and the way they prepared sermons. We will scrutinize the following things under the major heading of the fundamental characteristics of Pentecostal sermons: the anointing of the Holy Spirit; Pastoral evangelism; Christocentric preaching; Pentecostal women preaching; the use of the altar as part of the preaching process. We will discuss the Lighthouse of the International Foursquare Evangelism (L.I.F.E.) lectureship on Pentecostal preaching and explain the delivery of Pentecostal sermons.

#### 6.1 The character of the preacher

By ethos we mean the character of the Pentecostal preacher as it relates to preaching. In our survey in chapter four, all Pentecostal pastors say that the character of the pastor is very important to them and imperative to the preaching ministry.

Theologically and denominationally the most that can be said about Pentecostal ethics and preaching is that it is very vague. There is very little written on the subject except the Vincent Beng Leoh dissertation.

### 6.1.1 Prayer

The holiness movement gave rise to Pentecostalism. It can be more correctly stated that the holiness movement gave rise to prayer in Pentecostalism that continues today. Both the Keswick movement in the United Kingdom and the holiness movement in the United States of America grew out of a desire to return to Apostolic Christianity and holiness.

Pentecostalism can also be more accurately described as a prayer movement. The experience of the first person that was filled with the Spirit was a direct result of Parham's prayer; this happened in a prayer meeting on New Year's Eve, 1900.<sup>364</sup>

The revival in Azusa Street under Seymour's ministry was a direct result of fasting and prayer. Under Seymour's ministry the first person to receive the baptism of the Holy Spirit and to be healed was a direct result of one week of fasting and prayer on Seymour's part.<sup>365</sup>

In the church Seymour organized at Azusa Street, the upper floor was a place to pray and seek the Lord. At the height of the revival in Azusa Street (Faith Apostolic Mission) a prayer meeting went on 24 hours per day. This prayer meeting

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364 Synan, The Holiness Pentecostal Movement, 101.

365 Nelson, "For Such a Time as This", 183, 189-190.

was a place to meet God, to seek His face for healing, for special needs and in most cases for the Baptism of the Holy Spirit.<sup>366</sup>

#### 1. Synopsis on prayer from the survey in Chapter 4

The Pentecostal movement was birthed by prayer and fasting and is sustained by prayer and fasting.<sup>367</sup> Today the average Pentecostal pastor spends 72 minutes per day in daily devotions and fasts several times per month.<sup>368</sup>

#### 2. Praying in the Spirit

Pentecostal theologians teach that praying in the Spirit is praying in tongues, 1 Corinthians 14, and it is praying with "groanings that cannot be uttered." Romans 8:26. Sam F. Middlebrook, in Preaching from a Pentecostal Perspective<sup>369</sup> outlines some of the basic reasons why Pentecostals pray in the Spirit. By praying in the Spirit he means praying in tongues.

Classical Pentecostals make a difference between the baptism

366 Ibid., 191, 192.

367 Ray H. Hughes, Pentecostal Preaching (Cleveland: Pathway Press, 1981), 88; Jesse K. Moon, Principles For Preaching, third edition (Springfield: Self Published, 1990), 109.

368 For more details check chapter 4 on the survey of Pentecostal Preaching practitioners.

369 Sam F. Middlebrook, Preaching from a Pentecostal Perspective (New

of the Holy Spirit with the sign of speaking in tongues and tongues with interpretation following. They also make a difference between such prayer in a public service and in private practice.<sup>370</sup>

#### **Why do Pentecostals pray in the Spirit/tongues?**

According to 1 Corinthians 14:2, "Speaking in tongues is speaking to God—in a spiritual, intimate communication. It is a time when the human spirit communes with God in a manner impossible by mere human understanding."<sup>371</sup> Secondly, Paul says, in verse 2, "in the spirit he speaketh mysteries."<sup>372</sup> In speaking with other tongues one is speaking things one does not know; only the Holy Spirit knows what one speaks. Thirdly, in verse 4, "He that speaketh in an unknown tongue edifieth himself." This refers to praying in tongues. Fourthly, in 1 Corinthians 14:14, 15 Paul declares, "If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it

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York: Vantage Press, 1970).

370 "Although it is not explicitly stated, this contrast between praying and singing with my spirit and my mind ultimately aims at relegating the former to the setting of private praying, while only the latter is to be exercised in the assembly. This is implied in vv. 16-17, where he allows that the tongues-speaker is praising God alright, but to no one else's benefit. In v. 19 this distinction is made explicitly." Gordon D. Fee, God's Empowering Presence, 230.

371 Ibid., 26.

372 Ibid., 227. Fee suggests it is my spirit that prays with the help of the Holy Spirit. "Hence they have great zeal for their spirits, through speaking in tongues, to be the mouthpiece for the Spirit."



then? I will pray with my spirit, and I will pray with my understanding also." Paul here teaches that one can pray two ways: logically or by the Spirit and in tongues.

One can also sing in the Spirit like praying in the Spirit or tongues. Burgess says, "Paul established the validity of glossolalic singing and praying when he says the he will do both v. 15 and that one who gives thanks in a tongue does so well enough, v. 17."<sup>373</sup> Fifthly, Paul in verse 15 speaks about singing in the Spirit/tongues making great music to God. Gordon Fee suggests singing in the Spirit can be spontaneous hymns of praise offered to God in the congregation. He calls it a type of charismatic melody. Singing in the Spirit adds to the Christian experience of blessing and worshiping God, (vv. 16-17 "bless" and "give thanks")<sup>374</sup>. We think Fee's theory is wrong because singing can be the logical part of us doing the singing. We think Paul's talk here about "singing in the Spirit" has to do with the non-logical part that makes music to the Lord but is not confined to a learned hymn. Sixthly, it is similar to speaking in tongues in verse 17, where Paul says, "Thou verily givest thanks well." The Holy Spirit anoints and the spirit of the worshipper finds deep satisfaction in praising

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373 Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee eds., s.v. "Singing in Tongues", by D.A. Johns, 230.

374 Fee, God's Empowering Presence, 230-231.

and worshipping the Father in tongues of men and angels.

Pentecostals see both 1 Cor. 14 and Rom. 8:26, 27 as one and the same. Some Pentecostal Christians theorize that "praying in the Spirit" is the same as "praying in tongues."<sup>375</sup> Some Pentecostals conclude from Romans 8:26,27 the importance of "praying in the Spirit." Jimmy Swaggart gives six reasons to pray in the spirit:

1. Satan is excluded (he does not understand "tongues").
2. We know not what we should pray for, as we ought.
3. It helps our infirmities.
4. It removes 'self' from prayer.
5. It goes straight to the mark.
6. It is in God's knowledge.<sup>376</sup>

According to Matthew Clark, Romans 8 must be understood within Paul's theology and writings. "Praying in the Spirit" should be understood more specifically within Paul's charismatic experience. It includes speaking and singing in tongues.<sup>377</sup>

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375 Ibid., 570-585. Fee thinks both of these passages belong together. And although he thinks these passages are speaking about praying in tongues in private, he admits there is a problem. If Paul meant tongues, why did he not mention tongues?

376 Blain Maurice Stout, Jr., "Preaching Through Television: An examination of the preaching of Jimmy Swaggart based upon the Aristotelian Triad", (Th.M. diss., Harvard University, 1983), 37.

377 Matthew Clark, "An Investigation Into the Nature of A Viable Pentecostal Hermeneutic", 266.

Theologically Pentecostal ministers seek to follow Jesus and the early church in prayer and fasting. We have shown in the last section the importance and practice of fasting and prayer among Pentecostals. The majority of Pentecostals fast twice a week. Pentecostal ministers fast when they are praying for people who are sick or demonized, Matthew 17:21. They fast and pray when they are presented with a pressing need or having to make a decision, Acts 13:3. Pentecostal oral culture teaches that people who fast and pray have powerful ministries. As a result, some of these ministers fast for 40 days or more, depending on the situation.

"Praying through" is a term used by Pentecostals to pray with someone at the altar until that person receives a breakthrough. Praying through also refers to people praying for a group situation until the situation is corrected, e.g. a sick person was prayed through. The sick person was healed. A depressed man was earnestly prayed for until his depression was healed.

Every book we read on Pentecostal preaching has a section on prayer but they have only very general information about prayer. Let me give a few examples of their emphasis on prayer: Smith Wigglesworth spent 3 hours in daily prayer and

study of God's Word.<sup>378</sup> Alice E. Luce in the, The Messenger and His Message, admonishes pastors to private prayer.<sup>379</sup> Ernest S. Williams, in A Faithful Minister, suggests several things about prayer. The minister's prayer should be private. He should wait on God in a spirit of worship, wait upon God to speak when he is in quiet worship. Moses is a great example of praying and seeking the Lord in the tabernacle. Moses heard from God while waiting in the tabernacle and he was changed.<sup>380</sup> Cecil B. Knight, ed., in Pentecostal Worship writes about teaching the congregation members to pray.<sup>381</sup> A.G. Ward, in The Minister and His Work, not only encourages pastors to pray but also suggests that "every great revival from Bible days to modern times, has been preceded by prayer."<sup>382</sup>

We will share some thoughts from a book on prayer and preaching by C.G. Meyers, The Preachers's Gateways to Succeed in the Pulpit.<sup>383</sup> This is the only book that deals

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378 Thomas F. Zimmerman, ed., And He Gave Some Pastors (Springfield: Gospel Publishing House, 1979), 161.

379 Alice E. Luce, The Messenger and His Message (Springfield: Gospel Publishing House, 1925), 20-27.

380 Ernest S. Williams, A Faithful Minister (Springfield: Gospel Publishing House, 1941), 34-39.

381 Cecil B. Knight, Pentecostal Worship (Cleveland: Pathway Press, 1974), 44-47.

382 A. G. Ward, The Minister and His Work (Springfield: Gospel Publishing House, 1945), 23.

383 Charles G. Meyers, The Preacher's Gateways to Success in the Pulpit

exclusively with preaching and prayer. There are four chapters in this book and it seeks to encourage the minister to pray. In the first chapter Meyers calls ministers to be men of prayer. He emphasizes that we need to follow Jesus' example in that he constantly prayed. In all the great battles Jesus fought victory was a result of prayer.<sup>384</sup> Our private prayer should be long and our public prayer should be short. Meyers said he learned

...long ago that it never was his sermons that reached the many thousands that he has seen converted, and found thoroughly satisfactory to his own mind, that he could never move souls for God until he had first moved God for souls. When you have moved the great God that controls the throttle of the world, as well as the heavens, it is when you are clear in your soul before God, and are definite in your purposes, and aims, because there could never be any great achievement without having that perfect burden for the lost and contentment with God.<sup>385</sup>

In chapter two of his book, Meyers suggests that prayer should be the ministers' insignia and credentials. The minister should thoroughly acquaint himself with the full meaning of prayer. Prayer is the weapon that God uses to pull down the strongholds of the devil. Preaching must be ignited from the heart to reach the hearts of men and women.<sup>386</sup>

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(Florida: I.A.E. & M. Association. Inc. Box 396 Brandenton, ND).

384 Ibid., 19.

385 Ibid., 25,26.

386 Ibid., 36-45.

In chapter three Meyers speaks about the preacher's inner chamber with God. First he suggests that the minister should have a yearning for God. Secondly, ministers get wounded because they have failed to adequately familiarize themselves with prayer. Thirdly, he suggests that ministers should rise early in the morning and have their time of prayer before facing the day's responsibilities.<sup>387</sup>

Meyers in his final chapter gives some personal experiences about miracles in answer to prayer. He demonstrates that God keeps his promises when we pray. And unconfessed sin can hinder miracles in our ministries.<sup>388</sup>

This book, printed in the 1950s or 1960s suggests that during this time a Pentecostal minister spent much time (2 or 3 hours per day) in prayer. What this book instructs is that prayer was very much part of the minister's responsibility. And Pentecostalism was very much involved in prayer during this time. The disciples' request to Jesus was not teach us to preach but 'teach us to pray'.<sup>389</sup> This book is very practical and helpful.

The Charismatic movement in the traditional churches is

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387 Ibid., 46-65.

388 Ibid., 66-79.

389 Ibid., 20.

synonymously referred to as a prayer movement or a renewal movement. Charismatics can be found in prayer meetings in every denomination around the world. The Church of God (Tenn.) was born in a prayer meeting.<sup>390</sup>

The world's largest church, Yoido Full Gospel Church in Seoul, Korea is synonymous with prayer and its growth is a direct result of prayer. This church has over one million members, mostly converts from Buddhism. They have a prayer meeting going on 24 hours per day. They have a place where one can go on prayer retreats and seek the Lord.

We have learned from our survey that Pentecostal preachers even today are people of prayer: they spend an average of 88 minutes in prayer daily, and over half (72%) fast more than once a week.

#### Summary on prayer

We have learned that Pentecostalism and prayer go together, similar to the early church. Byrd's dissertation has almost nothing to say about the relation of prayer and preaching. In our present time more is being written on theological subjects than on prayer. This is an example of a diminishing emphasis on prayer. A lack of prayer results in poor

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<sup>390</sup> Conn, Like a Mighty Army, 18-27.

preaching.

## 6.2 Sermon preparation

The previous points in this chapter dealt with inner preparation; in this point we will deal with outer preparation for preaching. Most Pentecostal ministers follow the basic principles laid down in Evangelical/Protestant textbooks on homiletics.

From our survey in chapter 4 we found out that all Pentecostals spend time in study to preach on Sundays. The average time spent in preparation for a sermon is about 5 hours per sermon; the least time is 30 minutes per sermon and the most time 20 hours per sermon.

Pastor H.H. Barber, Pastor Emeritus of Calvary Temple, Winnipeg, Canada, is a good example of preparation to preach. He pastored one of the ten largest churches in North America. He had been at the same pulpit for more than 40 years. He is an expository preacher. His study habits give us an idea of how Pentecostal ministers prepare from week to week to preach on Sunday.

Dr. Barber had three principles that guided him in long-term pulpit work. He sought to preach the whole counsel of God



from year to year. Preaching the whole counsel of God was preaching all the major doctrines of Scripture such as the atonement, the Second Coming of Jesus Christ, and His resurrection. It also is preaching all the major truths of Scripture such as grace, walking in the Spirit, overcoming temptations, and stewardship. He decided on a series by keeping a mental picture and a file of his sermons.

He feels that preaching the whole counsel of God from year to year was balanced preaching and a congregation needs a balanced diet. There were times when he interrupted a series of sermons (e.g., he stopped a series of sermons from Revelation because he felt that stewardship needed to be stressed on a particular Sunday). Another reason may be that a series of sermons from a book does not guarantee he was preaching the whole counsel of God.

Dr. Barber preached to the needs of his congregation. By that I mean he did not jump on every bandwagon that came along such as the prosperity gospel, inner healing or preaching to the wants of the congregation such as popular subjects. He preached a balanced gospel, like a good parent preparing a balanced meal for the family. He suggested that a balanced gospel is preaching the whole counsel of God and that includes preaching the entire major facets and truths

of Christianity. It is not preaching one's hobbyhorse or preaching one's denominational doctrinal position all the time.

Barber prepared by anticipating a series. He usually knew what he was going to preach from week to week. He usually preached sermon series. For example, if he was preaching on the Minor Prophets he began to anticipate the subject. He read widely on the Minor Prophets. He read other men's sermons on the Minor Prophets obtaining ideas of how they deal with a sermon or subject and how they form their sermons. Occasionally he used other men's sermons. He also read widely about the area of study. In his general reading he gleaned information about his series and stored it in his mind. (He has an amazing memory). Once he has done some wide reading he then chooses his text, which was usually chosen more than a week ahead. This may also vary from text to text. Some texts need more time than others do.

Pastor Barber also did several things from week to week that guided his pulpit work. On Monday he selected his text, wrote a simple outline and did some brainstorming. During the week he used his time as an incubation period to think about the sermon. Occasionally this incubation period would go on for weeks as with his Easter series: without an

incubation period he found it difficult to preach. He feels an incubation period is necessary to be fresh and relevant. He feels the text must speak to him again; it must become alive to him again. During the week he may do some general reading about the subject, making a mental file. By Thursday or Friday he placed his sermon into systematic order. He usually selected three areas of application. Saturday he wrote his final draft, removing anything redundant. His written sermon was somewhere between a full script and an outline. Much of his preaching consists of series of sermons that last a few months or a few weeks depending on the series.<sup>391</sup>

We did not find pastors who prepare yearly sermons or did a lot of exegetical work. We are sure that they exist but these pastors are in the minority.

Jesse Moon and Ray Hughes give some additional information about how Pentecostals spend time in preparing sermons. Dr. Moon suggests that pastors should make sermon notes as part of their preparation. He is more in favor of a sermon outline with a few notes for preaching instead of a manuscript. He suggests eight things that sermon notes should include. The sermon should be: 1) practical, 2)

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391 Aldwin Ragoonath, How Shall They Hear? (North Brunswick, NJ: Logos-Bridge Publisher, 1996), 41-43.

concise, 3) outlined (logical), 4) selective, 5) sequential, 6) personable, 7) consistent, 8) clear and definitive.

By *practical* he means the sermon notes should aid the preacher in delivery. By *concise* Moon means that the sermon notes should not rob the preacher of eye contact. By *logical* he means the sermons should have all the major divisions of a standard sermon that will include introduction, body and conclusion. By *selective* he means the sermon notes should have: a title or a subject; a Scriptural reference or text and a proposition; a transitional sentence from the introduction into the body, from one main division to the next, and from the body to the conclusion; main divisions and subdivisions, including their functional element (Scriptural support, explanation, argumentation, illustration, and application); a concluding resume. A statement of invitation should be given and a reference for an appropriate invitational song.

By *personable* Moon means the sermon notes should have a personality or character distinct to the sermon. The sermon can be more personable by leaving space to write last minute notes and by using color codes and underlining the important material.

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*Consistent:* the minister should use a consistent size of paper to write his sermon notes (Moon suggests using 5½ by 8½ inch paper; the symbols he uses should be consistent and uniformity in spacing is recommended. And finally sermon notes should be *clear and definitive*. Every word to be written in the sermon notes should be carefully chosen to get the fullest benefit of the space utilized. Use concrete, colorful, simple, definite words, rather than abstract, dull, complex words.<sup>392</sup>

Ray Hughes suggests five things about the use of time that affects sermon preparation: 1) have a regular time for study, preferably in the mornings, 2) strip programs and delegate responsibilities, 3) work one day at a time and let tomorrow take care of itself, 4) accept once and for all that study and prayer time are imperative for effective ministry, 5) and schedule leisure time.<sup>393</sup>

#### Summary on sermon preparation

We can conclude that Pentecostal ministers give equal time to prayer, fasting and study as part of their preparation to preach from Sunday to Sunday.

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<sup>392</sup> Jesse Moon, Principles For Preachers, 109-117.

<sup>393</sup> Hughes, Pentecostal Preaching, 87, 88.

### 6.3 Fundamental characteristics of Pentecostal preaching

By Pentecostal preaching characteristics we mean the methods used in Pentecostal preaching and more specifically the methods used to analyze Pentecostal sermons.

#### 6.3.1 An emphasis of Pentecostal preaching is the anointing of the Holy Spirit

What is the anointing of the Spirit?

We will explore how various Pentecostals understand anointing and anointed preaching. The anointing is also discussed in chapters 2 and 4.

Firstly, Pentecostal oral history uses "anointing" and "power" in like manner with the "baptism of the Holy Spirit" just as these terms are used in the book of Acts. Most Christians have no problem in accepting that the apostles received "power" on the day of Pentecost, Acts 2:4. For example, VanDoren uses the words anointing and power synonymously when he says, of winning people to Christ (1 Cor. 4:19, 20; 2 Cor. 4:4, 5; 1 Thess. 1:5) that... "Paul refers to preaching in power as proclamation that is accompanied by the miracle working power of the Holy Spirit (Rom. 5:18-20; 1 Cor. 2:4)."<sup>394</sup> Grundmann, a non-Pentecostal, suggests preaching with power is: "...dunamis (power)

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<sup>394</sup> Michael VanDoren, "What is Anointed Preaching?" Paper presented at the annual meeting of the Society of Pentecostal Studies, November 7-9, 1991.

expressed in proclamation on the one side and miracles on the other."<sup>395</sup>

Secondly, Pentecostal scholars are divided on when the anointing is given to the believer. Generally speaking, African-Americans (COGIC) do not teach that the anointing follows speaking in tongues (baptism of the Holy Spirit). Joseph Byrd in his dissertation on Pentecostal preaching, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletic", makes a mistake by not giving attention in his dissertation to COGIC understanding of anointed preaching. He writes from a White perspective with little regard for the largest Pentecostal denomination in North America.

Whites, and some African-Americans (COGIC), see the anointing as following the baptism of the Holy Spirit accompanied with speaking in tongues. We referred to what Dr. Daniels said earlier.

Basically the division is along racial lines with a few Whites aligning themselves with African-Americans. The few Whites who align with African-Americans do so on theological

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<sup>395</sup> Theological Dictionary of the New Testament, Vol. 2, s.v. "Dunamis" by Grundman, 310-311.

lines, not racial lines.<sup>396</sup> Among them would be Walter Hollenweger and his students from the University of Birmingham and Gordon Fee and his students from Regent College, Canada.<sup>397</sup>

Thirdly, Seymour did not see the baptism of the Holy Spirit and tongues as the only sign of the Spirit's empowerment. Seymour taught that the Spirit also manifests Himself in other ways, e.g. through the gifts of healing.

Fourthly, in the fourth chapter, on the survey of Pentecostal preaching, some Anglos and African-Americans show that the "anointing" and the "baptism of the Holy Spirit" as being the same. Other Pentecostals see the anointing is a sub-category of the baptism of the Holy Spirit. Robert Menzies does not go so far as to make the anointing a sub-category but say it is another way to describe the work of the Holy Spirit.<sup>398</sup>

In my survey one of the best definitions of anointing is by a COGIC pastor: "The anointing is the Holy Spirit enabling the preacher to operate in the gifts of the Holy Spirit with

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396 See chapter 2

397 Hollenweger, Pentecostals, 1998; Gordon Fee, God's Empowering Presence, 1994.

398 E-mail sent to Aldwin Ragoonath from Robert Menzies in September 2000.



power, and seeing results from his ministries."<sup>399</sup> This shows that generally COGIC ministers are not dogmatic in their position on how the Spirit works. They are more open.<sup>400</sup>

Fifthly, all Pentecostals see a holy life as imperative for the anointing to flow through their lives and ministries. Pentecostals see themselves as a channel of the Holy Spirit.

Verses such as 2 Cor. 3:2, "Ye are our epistle..."; 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"; 2 Cor. 3:17, "...for your body is the temple of the Holy Spirit...; v. 17, "...for the temple of the Holy Spirit is Holy..." reinforce this theory among Pentecostals. This is where the holiness concept of Pentecostalism comes into play. In our survey in chapter four we had a section on character. Pentecostal pastors agree by 100% that Pentecostal pastors should be men of character. By character Pentecostal pastors also mean men with the anointing of the Holy Spirit upon their lives. The anointing produces fruit through one's preaching which includes responses at the altar. At the altar, signs, wonders, miracles and conversions can take place.

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<sup>399</sup> See chapter 4

<sup>400</sup> Personal telephone interview with Mel Robeck from Fuller Theological

Some Pentecostals theorize that the "anointing" in the Old Testament is the same phenomenon as the baptism of the Holy Spirit in the New Testament in the light of Mark 15:16-20 and Acts 2. In the cases of King Saul, King David and the prophets, they were anointed for a specific purpose. Pentecostals see the purpose of the baptism of the Holy Spirit as becoming effective witnesses. This power in the New Testament is similar to that of the Old Testament anointing in that Mark 15:16 is made possible through the power in Acts 2:4. Power in the New Testament is the same thing Jesus demonstrated in Luke 4:16-20.

Sixthly, James Forbes gives some imperatives of the anointing of the Holy Spirit in Pentecostal preaching. He is an African-American Pentecostal, professor of homiletics and pastor of the prestigious Riverside Church in New York. He offered the best answer to the question about anointing in preaching at the Layman Beecher Lectures at Yale University. His lectures were converted into a book, The Holy Spirit and Preaching.<sup>401</sup> (Forbes' lectures are in an ecumenical setting.) What he does is draw from Seymour's theology and his African-American oral culture that has a comparable position (COGIC).

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Seminary on September 26, 1999.

401 James Forbes, The Holy Spirit and Preaching (Nashville: Abingdon Press, 1999).

Forbes sticks with Jesus' Spirit-baptism as a model and adds to the preceding Luke 4:16-20; cf. Is. 61:1-3. He pinpoints that Jesus was dependent upon the Spirit and all his mighty works were wrought through the Spirit. In keeping with the exegesis of Luke 4:16-20 Forbes suggests that a Spirit-filled ministry should include three things: by anointed he means also that Pentecostal preaching should have an element of prophecy, that the preacher should give answers to social and moral problems. We will explain further. *Healing* follows the preached Word. By healing he means that healing should be both physical and spiritual. Spiritual healing is causing the spiritual eyes to be open and opens listeners' hearts to the gospel. *Deliverance* follows the preached Word. By deliverance he means that people who are bound by poverty, demon-possession and bad habits are set free. What Forbes has done in his book is reinforce the theory that God uses people. The Holy Spirit is allowed to do as He pleases.

Seventhly, Michael B. VanDoren in a paper, "What is anointed preaching?" presented to The Society for Pentecostal Studies, on November 7-9, 1991, points out several things that anointed preaching is: VanDoren concludes from 1 John 2:27 that the anointing is a calling or commissioning of the preacher and it seeks to make listening people holy through the nature of prophetic preaching. Anointed preaching will

motivate the preacher to preach the truth without compromising God's Word. Anointed preaching should be a service, a ministry of love. This love is demonstrated in servanthood. Anointed preaching is a mystery and cannot be fully explained.<sup>402</sup>

VanDoren theorizes that there is nothing like anointed preaching. What we have in Luke 4:16-20 is Jesus as an anointed person. Having the Spirit and anointed preaching are a result of the anointing.<sup>403</sup> We do not think it makes a difference how one looks at anointing; one thing we can agree on is that without the Spirit's anointing we cannot do the works of Christ.

### **Summary of the work of the Holy Spirit and preaching**

We theorize that the anointing of the Holy Spirit upon the preacher's life gives power and boldness to proclaim the gospel in the demonstration of the power of the Holy Spirit.

### **6.3.2 Pastoral evangelistic preaching**

We explore what is Pentecostal-pastoral-evangelistic preaching.

First, we want to look at "power" in the book of Acts and

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402 VanDoren, What is Anointed Preaching?

how it applies to pastoral evangelism. Most Pentecostals equate power and the Spirit-baptism. (Most White Pentecostals see speaking in tongues and the exercise of spiritual gifts as a sign of the baptism of the Holy Spirit; African-Americans do not.) But all Pentecostals see effective witnessing as a sign of the Spirit-baptism. Hence we use power and the Spirit-baptism as synonymous.

This drastic change in ministry is exemplified after the Spirit's baptism of Jesus (John 1:32) and Peter (and the other disciples in Acts). Immediately after the disciples were filled with the Spirit in Acts 2 (the rest of Acts). Peter changed from a cursing, denying disciple to one who stood up with boldness, preached the gospel, and three thousand were added to the church.<sup>404</sup>

In chapter 2 we alluded to the fact that from the very beginning of Pentecostalism (Azusa Street revival, 1905-1909) the movement grew under Seymour from a handful of people to a worldwide movement. (Today the Pentecostal movement is the fastest-growing Christian movement around the world.<sup>405</sup> It includes Classical and Charismatic

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403 Ibid.

404 J. Rodman Williams, The Pentecostal Reality (Plainfield: Logos International, 1972), 85-97.

405 Hollenweger, Pentecostalism, 1997, 1. There were over 500 million

Pentecostals.) Oral Pentecostal culture affirms that to be Spirit-filled is to be a bold and an effective witness for Christ. We have observed that witnessing for Christ becomes a natural thing for a Spirit-filled believer.

This is further substantiated from our survey in chapter 4 in the survey of Pentecostal preaching, when we asked the question "What is anointed preaching?" pastors said it is bold preaching (75%), speaking with a divine certainty (84%), the power of the Holy Spirit in the preacher's life (85%). These answers are supported by New Testament Scripture.<sup>406</sup> Adding to the above, the disciples were not afraid of death for preaching the gospel. (It is also quite appropriate to say that Jesus was anointed and his actions resulted in effective ministry, including preaching. There is no difference between an anointed person, and one anointed to preach (anointed preaching).) Most Pentecostals equate the anointing and the Spirit-baptism as the same.

Secondly Pentecostal ministers preach with the goal of winning non-Christians to Christ. Actually they preach with two goals in mind: winning non-Christians to Christ and

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Pentecostals and Charismatics in the world at the time of the printing of this book. There would be more than 500 million Pentecostals in the world today.

406 The Pentecostal movement has experienced good growth probably as a result of the fulfillment of Joel 2:28-30.

helping to bring Christians to a place of maturity. We are focusing on evangelistic preaching.

The American Heritage Dictionary of the English Language (1970) describes a goal as "the purpose toward which an endeavor is directed; an end; objective." Goal-oriented preaching is simply preaching with a purpose in mind.

Why is it important to have a goal in preaching? Whenever a minister preaches with a goal in mind he preaches more clearly; the goal gives the preacher something to aim for, gives him direction, causes him to relax and causes the congregation to relax and gives him unity of thought, progression and clarity. Goal-oriented preaching makes a difference between being a good preacher and an excellent preacher. Let me illustrate it this way. Good preaching is like going on a planned holiday, with all the right gear, a well-running car, money, proper medical insurance and a happy family. Bad preaching is like getting into your car and driving around for a week without a destination. Anyone with the best of families will be frustrated in twenty minutes.

The Pentecostal minister preaches with the goal of evangelism by preaching the gospel. He preaches for the

conversion of non-Christians by preaching that one can be "born again" (John 3:5), and that one's life can be transformed by believing that Jesus died and was resurrected for one's sins. (John 1:12; John 1:9)

A good example is found in Matthew 28:19, 20.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

These verses emphasize two commands found in the main verb "disciple", the pastoral and evangelistic preaching; we focus on the later. The first command is found in the words "disciple" and "baptize". Together these words emphasize a one-time experience, and also evangelism. "Disciple" emphasizes a starting point in becoming a Christian in a crisis experience. The term "disciple" (*mathetes*) is regularly used in the gospel of Luke and in Acts to designate the person who has placed his faith in Jesus Christ, cf. Luke 6:13, 17; Acts 5:6, 7; and Acts 9 (which talks about Paul's conversion). In Acts 9:26 Paul was called a disciple and accepted as such. In Acts 14:21-22 Paul went to evangelize. Those who responded to the gospel were called disciples (aorist used).<sup>407</sup> The aorist tense used here

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<sup>407</sup> M.J. Wilkins, Dictionary of Jesus and the Gospels. Downers Grove: Inter-Varsity Press, 1992), 176 - 182; John Peter Lange, Commentary on the Holy Scriptures: Matthew. trans. Philip Schaff. (Grand Rapids:



emphasizes the beginning experience with existing results. "Baptize" also emphasizes a one-time experience. People who respond to the gospel are baptized.

One of Christ's commands to Christians then was to declare the gospel with the objective of winning non-Christians to Jesus Christ. Paul also reminds pastors (Timothy) to do the work of an evangelist in his pastoral role, 2 Tim. 4:5.

The point we are seeking to make is that ministers in their pastoral roles need also to declare the gospel. Pentecostal pastors "do the work of an evangelist" on a regular basis. They preach evangelical sermons and open the altar on a regular basis. One pastor I interviewed said whatever sermon he preaches he declares the gospel. For example, he said if he is preaching a pastoral sermon, he stops in the middle of the sermon and addresses those seeking salvation and encourages them to come to a commitment to Christ.

Thirdly Pentecostal ministers preach evangelistically through "power evangelism". Power evangelism is a term coined by John Wimber from the Fuller Theological Seminary.<sup>408</sup> Power evangelism is a Biblical concept used

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Zondervan Publishing House, nd.), 557.

408 Dictionary of Pentecostal and Charismatic, Burgess and McGee, eds., s.v. "John Wimber", by Charles H. Kraft, 889.

consistently in the Scriptures, e.g. Mk. 16:20. In the early church, signs, wonders and miracles were used as a regular tool for evangelism (Rom. 15:19; 1 Cor. 2:1-5). Ray Hughes from the COG said that healing is a door opener to lead people to Christ (Acts 3).<sup>409</sup>

I, the writer, was born into a Hindu home. Healings and miracles proved to open doors for my relatives to accept the gospel. It was a glorious day for me to hear of my 76-year-old Hindu grandmother responding to the gospel because of the miracles she witnessed. In my pastoral experience in Canada and preaching assignments abroad, supernatural miracles have drawn people to hear the gospel and then influenced them to respond to the gospel.

Fourthly Pentecostal pastors preach the gospel uncompromisingly. It means preaching all the facets, (both the negative and positive aspects) of the gospel. Presenting Jesus as the only way to heaven can be offensive to secularists and non-Christians. This is where proper diction is imperative. In the survey described in the fourth chapter of this dissertation we asked such a question but the question was not constructed properly. However, when we

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409 Ibid., 284.

did some telephone interviews and explained the question, the participants agreed that Pentecostals preach negative messages that result in positive results—people respond to the gospel. If one seeks to preach a so-called negative message such as on hell or the Second Coming of Christ, the message should always end on a positive note, e.g., there is hope in Jesus. Another important thing to keep in mind is that the message should be preached in love and compassion.<sup>410</sup>

Because Pentecostal ministers preach with a goal in mind and expect people to respond at the altar, people do.<sup>411</sup> From the survey in the fourth chapter we found out that Pentecostals expect activity at the altar when they preach and activity takes place: people are saved, healed and delivered.

Fifthly Pentecostals are motivated to preach evangelistically because non-Christians are going to hopeless eternity, the imminent Second Coming of Christ and the responsibility of good discipleship.

Pentecostals do not believe that all of humanity will be

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410 Robert G. Graham, Dynamics of Evangelistic Preaching (Cleveland, TN: Pathway Press, 1989), 49-73.

411 Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee, eds., s.v. "Church Growth", by C.P. Wagner, 184, 185.

saved from the lake of fire because Christ's death on the cross paid the price for sin. The doctrinal position of all major Pentecostal organizations reflects their belief in 'eternal life for the righteous and eternal punishment for the wicked', with no liberation from annihilation (in terms of a 'second chance' salvation).<sup>412</sup>

Pentecostals see the return of Jews to Israel as a definite sign of the Second Coming of Christ. They also see the secularization of Western society and the spreading of the gospel worldwide as definite signs of the Second Coming of Christ. This position is accentuated by a dispensational understanding of Pentecostal theology.

Being a good disciple of Christ means trying to win non-Christians to Christ. It is not uncommon to find people who are saved preaching a few days after their conversion. This is more common in the third world than in the Western World.

#### Summary

As Pentecostal pastors move into the year 2000 of the church there seems to be no letting up on aggressive evangelistic

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412 Baker's Dictionary of Theology, s.v. "Annihilationism", by Roger Nicole, 43-44; Parham, one of the proponents of Pentecostalism, taught annihilation. See Seymour's doctrinal statement, "The Apostolic Faith Messenger", 1941, Home publication, Assemblies of God Archives. Seymour, the founder of the worldwide Pentecostal movement, taught: hell is the eternal home of the non-Christian and heaven is the home for the Christian.

preaching.<sup>413</sup>

### 6.3.3 Christocentric preaching

We want to clarify what Pentecostal pastors mean by preaching Christocentric sermons. First of all, most of the books we read on Pentecostal preaching had a section on Christocentric preaching.<sup>414</sup> In the survey in chapter 4 Christocentric preaching is assumed because the purpose of the baptism of the Holy Spirit is to promote preaching Christ.

What is Christocentric preaching? There are two prominent views of Christocentric preaching. They are: preaching that focuses on the Person of Jesus Christ and preaching that focuses on the cross or the atonement. Dr. Barber writes:

St. Paul considered that preaching was the God-ordained means for saving men...his theme was Christ, and his passion was the souls of men...The right kind of preaching is Christ-centered, cross-centered, Spirit-quickened, soul-winning, self-effacing, biblically-based, timeless and authentic.<sup>415</sup>

One of the ways Pentecostals preach Christ is to put Christ in the sermon whether its from the Old Testament or the New

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413 Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee, eds., s.v. "Evangelism", by L.G. McClung, Jr., 287.

414 Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee, eds., s.v. "Evangelism", by L.G. McClung, Jr., 284-288; Graham, Dynamics of Evangelistic Preaching, 75-83; Zimmerman, ed. And He Gave Pastors, 1-157.

Testament. We can do that by asking: Where is Christ in the sermon? A good example of what I am trying to communicate is found in Barber's sermon from John 3:16. This sermon is not only about love but it is about God's love, it is about Calvary's love. Throughout this sermon Barber talks about Jesus. The difference in the love Barber talks about is that it refers to Jesus' love. Jesus loved us so much He died in our place for our sins. Christocentric preaching or Christian preaching, must always focus on Jesus.

One of my professors from Westminster Theological Seminary in California, Edmund P. Clowney (1993), taught a course on Preaching Christ from the Old Testament. He will always ask, "Where is Christ in the sermon?" "How will you preach this sermon differently from a Jewish Rabbi?" (referring to the Old Testament) In other words, Christian preaching should be guided by "Holy history". Putting Christ in the sermon makes Christian preaching distinctively Christian.

#### **6.3.4 Pentecostal Women preachers**

##### **1. The challenge for Pentecostal women**

Because of the subject of Pentecostal preaching and the great interest in women preaching, and the enormity of the problems concerning women preaching in the church at large,

we will not be dealing with the problems that confront Pentecostal women-pastors to any large extent. We will not deal with the theological problems that confront women-preachers that can be better dealt with in a separate dissertation. Instead we will limit our study to the historical and social problems that confront women pastors and then give an analysis of Pentecostal women-preachers and in particular of Dr. Claudette Copeland. The academic dean of the C.H. Mason Seminary (COGIC seminary) suggested her name. She is a former COGIC pastor.

Dr. Copeland sent us three videotapes of her preaching recorded in a pastoral setting. In our analysis of women preaching we will look at Pastor Copeland's method of preaching, the content, the audience response to her preaching and her delivery. The videotapes, instead of audiotapes, give us an added advantage in understanding her style and delivery of sermons. (Written sermons facilitate another type of analysis.) We tried unsuccessfully to get the manuscript of the sermons she sent us.

Historically the Pentecostal movement treated women equally in ministry. Seymour said, "that all men are treated equally at his church, man, woman, child."<sup>416</sup>

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October, 1992, 25.

416 Frank Bartleman, What Really Happened on "Azusa Street"? (Northridge, California: Voice Christian Publications, 1966) 33-34; quoted in Sherri R. Benvenuti, CyberJournal For Pentecostal-Charismatic

Charles H. Barfoot and Gerald T. Sheppard hold that in those early days, three factors were responsible for the equality of the sexes in Pentecostal ministry:

1. The importance of "a calling".
2. The confirmation of the call through the recognition of the presence of ministry gifting in the person of the community.
3. The community's eschatological belief that they were experiencing the "latter rain" in which "your sons and daughters will prophesy".<sup>417</sup>

The sense that the Lord was coming soon also motivated the early Pentecostal women to get involved in ministry; everyone felt obliged to tell or preach, whether they were male or female.

Sheri R. Benvenuti in "Pentecostal Women in Ministry: Where Do We Go From Here?"<sup>418</sup> is one of many women calling for a return to early Pentecostalism where women were treated equally. In the founding Pentecostal denominations women were senior pastors, evangelists, writers, lecturers, etc. A conference in Memphis, Tennessee, October 17-19, 1994 between the Assemblies of God (White) and the Church of God in Christ (African-American) called for a strategy for the

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Research, "Pentecostal Women in Ministry: Where Do We Go From Here?"  
<http://fullnet.net/np/archives/cyberj/ben.html>.

417 Charles H. Barfoot and Gerald T. Sheppard, "Prophetic vs. Priestly Religion: The Changing Role of Women Clergy in Classical Pentecostal Churches," Review of Religious Research 22/1 (September) 4, quoted *Ibid.*, 2, 3.

418 Sherri R. Benvenuti, CyberJournal For Pentecostal-Charismatic Research, "Pentecostal Women in Ministry: Where Do We Go From Here?"  
<http://fullnet.net/np/archives/cyberj/ben.html>



21<sup>st</sup> century. They called for a commitment of all Christians to accept Seymour's vision concerning race and gender; this included women in ministry.<sup>419</sup>

Some of the great women pastors of yesterday were Aimee Semple McPherson,<sup>420</sup> Alice Belle Garrigus, Maria Woodward-Etter, Marie Burgess,<sup>421</sup> Kathryn Kuhlman<sup>422</sup> and Mae Eleanore Frey.

Before looking at an African-American female preacher and her style of preaching it is expedient to examine the question of women in ministry which concerns not only the right of women to fulfill their destiny but also concerns the future charismatic destiny of the Church. When a movement begins, it tends towards equality of ministry for

419 Manifesto Committee, Bishop Ithiel Clemmons, Leonard Lovett, Cecil Robeck, Internet, 1999. The last commitment to this manifesto reads, "At the beginning of the twentieth century the Azusa Street Mission was a model of preaching and living the gospel message in the world. We desire to drink deeply from the well of Pentecost as it was embodied in that mission. We, therefore, pledge our commitment to embrace the essential commitments of that mission in evangelism and mission, in justice and holiness, in spiritual renewal and empowerment and the reconciliation of all Christians regardless of race or gender as we move into the new millennium."

420 Ibid., She started the Four Square Gospel, a classical Pentecostal group in the United States of America. This group has more than 1.9 million members, with 31,000 churches and meeting places in 72 countries around the world. In a lecture to one of her Bible Schools classes, she stated: "This is the only church, I am told, that is ordaining women preachers. Even the Pentecostal workers, in some cases, have said, 'no women preachers.' But I am opening the door, and as long as Sister McPherson is alive, she is going to hold to the ladies and say, 'Ladies' come!'"

421 Ibid., Marie Burgess, who afterwards got filled with the Holy Spirit under Charles Parham's ministry, preached in Ohio and later founded the Glad Tidings Hall in New York.

422 Dictionary of Pentecostal and Charismatic Movements, Burgess and

men and women but, Del Tarr says, "this state rarely extends beyond the formation stage." He continues by saying, "the rise...of a professional clergy...undermines charisma,"<sup>423</sup> and also tends to deny women the leadership role they previously had. When female leadership is found undesirable it is usual for the voice of the prophet and prophetess to also be found undesirable. Tarr equates a denomination's attitude to female ministry with pragmatism versus charisma:

The very success of [a] denomination is luring it away from a healthy fear of institutionalism and toward accommodation into the large culture, which favors efficiency and pragmatism over charisma and prophets who tend to be critical of the establishment.<sup>424</sup>

Margaret Poloma, in her sociological work on the AG, contrasts the prophetic and priestly roles stating that when prophetic roles are found too threatening and are challenged, men have been able to move into priestly roles, whereas women have been denied such access and thus have lost influence.<sup>425</sup> Despite official sanction, female ordination has been on a continual decline in the AG.

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McGee, eds., s.v. "Healing Movements", by P.G. Chappell, 362, 363. She was a great healing evangelist who did a mighty work for God.

423 Del Tar, "Transcendence, Immanence, and the Emerging Pentecostal Academy", in Pentecostalism in Context: Essays in Honor of William W. Menzies, ed. Wonsuk Ma and Robert P. Menzies (Sheffield, England: Sheffield Academic Press, 1997), 216.

424 Ibid., 217.

425 Polo man, The Assemblies of God at the Crossroads: Charisma and Institutional, 103.

Licensed and ordained female ministers have declined from a high of 18.9% in 1941 to 14% in 1983. Women who serve as pastors have declined from 13.5% in 1915 to 6% in 1918 and to 1.3% in 1983.<sup>426</sup> This is representative of other Pentecostal denominations.

While Pentecostal denominations on the one hand are seeking to address the problem, statistics, on the other hand, tell another story (shown earlier).<sup>427</sup> The cry of Pentecostal women ministers is to return to the vision of the founding fathers of Pentecostalism where women were at liberty to minister freely.<sup>428</sup>

Poloma states, "What is readily apparent is that the official pronouncements endorsing women clergy are not supported with statistics. It is a case of...what the institution may say is not what it does."<sup>429</sup> Over half the Pentecostal church membership does not find free access to full ministerial rights in the Holy Ghost. Part of this problem is the cultural effect of institutionalization, but

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426 Ibid., 109.

427 In a paper put out by the leaders of the Four Square Gospel which affirms women's ordination, *Women In Ordained Leadership Ministry*, Internet, 1999. Benvenuti, "Pentecostal Women in Ministry: Were Do We Go From Here?", *CyberJournal*, 1999. She paints another picture about The Four Square Gospel, in 1993, when 38% of their ordained ministers were women but most were wives of ministers and only a handful were senior pastors.

428. Ibid.

429. Ibid.

part is also a lack of concern by both male and female members of the church. From this one can see that the role of women in ministry is declining in the largest Pentecostal denomination in the world.

Lawless speaks at length of women preachers, defending their preaching position by referring to the "call" that came to them and that "all resisted the calls".<sup>430</sup> She states that all the women she spoke to had elaborate stories to tell of how God spoke to them, even though they resisted "the call". She also states, "Most of these women became itinerant preachers, traveling from church to church by invitation, from revival to revival, all across the State and region. Few attained the status of pastor."<sup>431</sup>

In relationship to what women preach she states that "most of the sermons delivered by these Pentecostal clergywomen include two main themes: total sacrifice and heaven."<sup>432</sup> She perceives this as being problematic because she thinks it relates to the women's fears about their roles and the way they are received by others and by God. This may or may not be a realistic perception. Nevertheless it is logical to be

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430 Elaine J. Lawless, "Not So Different Story After All: Pentecostal Women in the Pulpit" in Women's Leadership in Marginal Religions: Exploration Outside the Mainstream, ed. Catherine Wessinger, (Urbana and Chicago: University of Illinois Press, n.d.), 43.

431 Poloma, 103.

432 Ibid.

aware that the struggle entailed in moving into their ministry role may influence the way women preach and the way they perceive their role.

Cecil Robeck from Fuller Theological Seminary suggested that there might be other problems as the issue relates to White Pentecostals. As Pentecostalism began to grow, to be accepted by the church at large, in this case by the National Association of Evangelicals, Pentecostals started using Evangelical theology, and "as Evangelical values have been adopted by Pentecostals, the role of women in ministry suffered."<sup>433</sup>

## 2. Analysis of Videos of Pastor Claudette Copeland<sup>434</sup>

The videos viewed were of Pastor Claudette Copeland, an associate pastor with her Bishop husband. She shares the pulpit with her husband. She is an African-American pastor and a former Church of God in Christ church pastor. She is obviously an accomplished preacher, is natural and quite at home in the pulpit. We need to study the whole service to understand her preaching and context.

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433 Dictionary of Pentecostal and Charismatic Movements, Burgess and McGee, eds., s.v. "National Association of Evangelicals", by Cecil M. Robeck, Jr., 633.

434 Claudette A. Copeland, New Creation Fellowship, 12525 Nacogdoches, San Antonio, Texas. The following are video sermons of Copeland that we analyze: "Still Standing", John 4:1-16; "The Potter's Prerogative", Romans 8:16-21; "Esau's Tears", Genesis 27:30-36.

Her sermons are basically simple narrative expository preaching. African-Americans operate in oral culture; therefore a narrative style of preaching works best. Her dialogue style of preaching is creative. Her style of preaching is very much in keeping with the African-American style (of preaching) where the preacher is dramatic, creative and the voice and emotions rise to high notes in the closing. Throughout her sermons she used symbolic language. This sermon is similar to Byrd's theory of preaching.

The services were always started with music. Four women and a man led the music and singing from the platform in typical black fashion: very expressive, vocal and loud, melodious and swinging. The lead singer played the piano and led by singing and speaking the words of the song over the top of the other singers. This was often interspersed with exclamations or encouragement to the congregation to join in the singing.

In one service Pastor Copeland came onto the stage and led in a song, leading as previously with words spoken and sung, interspersed with the other singers. In another service she led in an altar call prior to the preaching of the Word. About eight or nine persons from the congregation responded to the altar call. The elders and altar workers waited at the front of the church for the people to come to them for

prayer. The singing and a word of exhortation from Pastor Copeland led into the altar call.

In another service Pastor Copeland first slowly sang about Jesus as the Rock of our salvation, thus setting a worshipful atmosphere. She then moved from singing a song into singing a prayer that gradually became spoken prayer. She then gave the announcements and then moved into the preaching of the Word.

Usually she stayed behind the pulpit, speaking very slowly. This appeared at times as if she had to find words to express her thoughts. She continued this way for about eight minutes. As she moved further into the sermon she became more animated and more elaborative in description of her topic. As she became more animated and entered upon the first point of her sermon she began to move around on the stage, walking up and down with many gestures and actions. Her speech became louder and at times, quite loud, and faster. Her facial expression became very animated as she moved into the body of her sermon and her style became very explicit. In one sermon, the woman taken in adultery (John 4:1-6) was used to open the subject of sex and at times became rather explicit. At one point in her sermon she referred to the guilty man who was not brought by the accusers of the woman. She conjectured that he had escaped and then stated, symbolically, "With all you think you know,

there are still some things that escape your attention." She did not state that she was speaking symbolically but applied the text in this manner as a natural follow-on thought from the literal interpretation of it. She stated her theme early in the sermon and then referred back to it from time to time as she ended an aspect of a main point.

In her sermon from John 4:1-6, she had three points, which she memorized—she only occasionally stopped roaming around the stage and returned to the pulpit to look at her notes. Each point she addressed in her sermon was described elaborately and presented to the congregation in various forms and from different angles. For example, she stated that adultery was a violation of a covenant either emotionally or sexually. Adultery broke that which a person had bound himself or herself to before God until they died. She then showed from the Old Testament that when a person was found to have committed adultery they were stoned to death. From this she stated that when adultery is committed someone must die. After this statement she said, "the powerful thing about adultery is that something always dies." Again she is seen to be using symbolism to apply the text both to her audience and also in a more expansive manner than does the direct textual passage.

The tone of the service was emotional from the initial singing, to the early altar call, and especially the way the



Word was preached, starting slowly in a normal pitch and volume of voice, then rising and speeding up as she became more animated in her subject. Her body language was also expressive, at times acting out various short scenes as she spoke and at times using volume and actions that gave emphasis to a point.

There was very good use of her voice in intonation and expression. Volume and pitch were used sparingly at first, building as she entered the body of her sermon and then generally remaining at an expressive level until a new point was started. She is obviously well educated as her use of vocabulary was reasonably extensive. She also used the technique of variety very well to add emphasis to a point both when she had been speaking loudly and suddenly paused, and when speaking quietly. At no time were we aware of anyone not listening or becoming bored with what she was saying. She was also easy to listen to and easy to follow in her train of thought.

From our analysis it can be seen that this woman is a natural communicator, and in her African-American context does a remarkable job for Jesus. In another video she was speaking especially to men about the need to nurture the young men and boys in the church. She had the men of the church come and sit on the platform behind her. In this sermon she spoke of how emotionally hurt Esau must have been

and the lack of relationship with his father (Gen. 27:30-36). Her sermon was about the affection of men and of their relationships with their sons. She stated that she had four points but at the third point she asked the boys in the congregation to come onto the platform and face the men behind her. This is an excellent example of dialogue and of symbolic and expository preaching. She then asked the men to come and embrace the boys and express their desire to get to know them and to watch over them. It was extremely moving. At this point she finished her sermon and did not go on to the fourth point. She was sensitive to the moving of the Spirit as the large group of men and boys easily mixed together on the platform and one could sense that to continue would break what was being done.

In each of her sermons she made some type of altar call<sup>435</sup> for prayer for the boys or prayer for one another. The altar calls were well thought out, planned and executed with taste. People were called to make a decision.

This woman obviously ministers in her African-American context but she has a freedom that comes from affirmation of the gift in her life and confidence in the power of God to use her.

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435 The altar call in this case was where she prayed for the needs of the boys.

## Summary

The above analysis of a woman's preaching is illustrative of women's abilities for them to be allowed to be ordained as senior pastors (Dr. Claudette works hand-in-hand with her senior pastor) of Pentecostal churches. When given the opportunity, women are good communicators and good pastors.

### 6.3.5 The altar call

In this section we will discuss the importance of the altar to Pentecostal preaching. Pentecostals see the "altar" as a place generally in front of the pulpit where people can accept Christ and a place to meet God in intensive prayer. We will expand our definition of the altar call as we go along in this section.

There is little mention in the New Testament of the altar call as it is practiced among Pentecostals. The disciples waiting for the descent of the Holy Spirit is considered to be an altar: a place to meet God. Secondly, after Peter's preaching people are called to respond to his sermon (Acts 2:37-41). Paul confronts King Agrippa to make a decision about Christ (Acts 26:26-29). Philip calls an Ethiopian to respond to the message of Jesus Christ. His response was to get baptized (Acts 8:32-37). The above are examples of the "altar" used in calling people to accept Christ: to make a

decision about who he is. People are called to do this in public. We do know D.L. Moody and Billy Graham have popularized this method of commitment to Christ. Pentecostals followed in this tradition by calling people to respond to the gospel to be saved. Graham refers to the altar call as preaching for a verdict, to accept Christ. It is pulling in the net.<sup>436</sup>

Originally Pentecostals under Seymour had two altar calls; a place to accept Christ and an after service. The altar service (altar call after the service) is the climax of Pentecostal preaching according to Byrd.<sup>437</sup> The altar call has become institutionalized in Pentecostalism now.<sup>438</sup> People will come to the front of the church to accept Christ, to rededicate their lives to Christ, for healing or for a host of other needs. The after service has a greater emphasis to seek the Lord for a need or for the baptism of the Holy Spirit. Today the altar service and the after service are sometimes one and the same. The altar call, as in the "after service" is usually practiced in the Sunday evening service or at a camp service where there is more time to pray and to be prayed for. The after service can be classified as a

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436 Graham, Dynamics of Evangelistic Preaching, 83-98.

437 See chapter 2.

438 J.W. Sheppard, "Worship," DPCM, 905, quoted in Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 117.

prolonged time of prayer.

1. The altar is a place to meet God

In our survey in chapter 4 we discovered that 55% of ministers agree that Pentecostal preaching cannot be described without the altar call. Furthermore, 92% describe the altar call as a place for people to give their lives to Christ; 90% agree it is the place for Christians to rededicate their lives to Christ; and 94% feel the altar is a place to pray for the needs of people. The above shows the importance of the altar call in Pentecostalism.

The altar call can also be a place to respond to the Word, a time of prayer for self and for others. It is calling people to make a commitment to the preaching and a call to apply the Word to themselves. It is place to meet the Lord in prayer. The altar call emphasizes evangelism in the local church as a place to meet God. Pentecostal pastors preach for a decision. One of the purposes of the Pentecostal sermon is to lead people to Christ. The altar at the front of the church is a constant reminder to lead people to accept Christ.

Classical Pentecostals are generally Arminian in theology. They believe one can lose their salvation. Reformed

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Christians are Calvinist in their theology. They teach that once one accepts Christ they can backslide but not lose their salvation. There are variations on these positions.

Arminian Christians believe a Christian can be lost and that one needs to accept Christ again after backsliding (not all Pentecostals are Arminian in theology—some are Reformed). In many cases there is a feeling that one should accept Christ again. Reformed Christians generally do not talk about accepting Christ or being born again but call it trusting Christ. Both of the above groups teach the same thing: one needs to trust in the atoning work of Christ. Both groups can go to extremes but that is not the purpose of this point.

The purpose of this point is to show that Pentecostals make a concerted effort to turn people to Christ. They preach to influence non-Christians to make a decision for Christ. Pentecostal preachers come "prayed up", prepared and sensitive to the audience to influence people to make a decision for Christ.<sup>439</sup>

Pentecostal preaching and the altar call are related in that the altar service is the conclusion of a service. W.T. Gaston equates the altar call with old time Pentecostalism.

He advises that the conclusion should be approached prayerfully. The minister should aim for either pointing people to Christ or for exhortation. The idea is to aim for something. This is usually done at the altar service.<sup>440</sup>

Byrd theorizes:

If the "altar service" experience has prominence in Pentecostal worship, a gap occurs between rational sermon conclusion and experiential altar service that cannot possibly be bridged by a few words of 'application'. The Pentecostal homiletic literature contends that the preacher must allow spontaneity in the sermon for the direction of the Holy Spirit. The traditional deductive sermon structure does not allow for spontaneity because it appeals primarily to intellect.<sup>441</sup>

We discovered in the chapter 4 survey that there is a difference between White altar calls and African-American altar calls. Armon Newburn says that the Holy Spirit should lead us to the altar to meet God. The minister should approach the altar call with sincerity, humility, and faith. The person who responds to the altar call departs with desire to live in close fellowship with God, fullness of joy and a vision for unity and revival.<sup>442</sup>

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439 Graham, Dynamics of Evangelistic Preaching, 83-97.

440 W.T. Gaston, "The Conclusion", The Pentecostal Evangel, April 13, 1929.

441 Byrd, "Formulation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 119.

442 Armon Newburn, edited by Gwen Jones, "The Significance of the Altar Call Service", Conference on the Holy Spirit Digest, Vol. 2., (Springfield: Gospel Publishing House, August 16-18, 1982), 168-174.

African-Americans have a greater emphasis on the altar as a place to meet God. They expect more people to be saved, delivered and healed as a result of their preaching (African-American 88% vs. White 61%). They see the altar as a place for people to meet Christ (100%) and to pray for people needs (100%) in comparison to Whites, 91% and 92% respectively. Praying for people-needs includes deliverances and healings. We theorize the reasons why African-Americans have a greater emphasis on the altar are because of Seymour's influence and the greater amount of time they spend in personal prayer, devotions and fasting.<sup>443</sup> One of the reasons why more happens at African-American altar calls is because they expect more to happen—and more does happen.

We have observed in both White and African-American services that as Pentecostals' social standard rises, congregations respond less to the altar call, e.g. re-dedication to Christ can be done in one's seat without embarrassing oneself. It is possible that the altar call as we know it has lost its place. Pentecostals need to be more creative and discreet in altar calls.

There is little material on the altar call among COGIC pastors and academics. We have pointed out from the survey

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<sup>443</sup> See chapter 4.



on Pentecostal preaching that the altar is very much alive among African-American people. David Daniels, a COGIC academic and pastor, says in the altar services "the Spirit is given free access" instead of people looking for signs, wonders and miracles. He said signs, wonders and miracles are a White interpretation of Luke 4:16-20 as it applies to the altar call.

We have observed that White Pentecostals' books that have chapters on the altar, have changed. We theorize that the emphasis on the altar has indeed deteriorated among Whites. One of the reasons may be the borrowing from Evangelical theology and their use of the altar as a place to accept Christ instead of a place of ministry.

Forbes, an African-American, does not always see the place for the altar call. He points out that when anointed preaching is done people are saved, healed, delivered without an altar call.<sup>444</sup>

From our research and observation we have noticed that there is confusion among Pentecostals about the altar call. One group wants to use the old method practiced by the founding fathers; the other group wants to practice what Evangelicals

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444 Forbes, *The Holy Spirit and Preaching*, 97.

are doing. Evangelicals see the altar as a place to accept Christ and rededicate one's life to Christ. In Pentecostal services one thing has not changed and that is prayer for the needy and those who want to accept Christ. Presently in some White Pentecostal churches the altar call for people with needs is in the middle of the service. And at the end of the service an altar call is given for those who want to commit their lives to Christ or rededicate their lives to Christ. The after service as a place of intensive prayer is dying out.

#### Summary

Pentecostals have two types of altar calls: one to accept Christ and the other as a place to meet God. Both of these altar services are indispensable to Pentecostalism.

#### 6.4 Lectureship on Pentecostal preaching

The Lighthouse of the International Foursquare Evangelism (L.I.F.E.) lectureship was held in the 1950s-1960s. This is the only lectureship on Pentecostal preaching that was held in the world by Classical Pentecostals. The purpose of this lectureship was to enhance the cause of Pentecostal preaching. The lectureship covered only four subjects. Dr. James Forbes' lectureship at Yale University, The Holy Spirit and Preaching has an ecumenical posture in his

presentation.<sup>445</sup> For stylistic purposes we have included the content of his lectureship under the anointing of the Holy Spirit.

The L.I.F.E. Bible College and the Church of the Four Square Gospel in California sponsored this lectureship. The Church of the Four Square Gospel is a smaller Pentecostal organization in comparison to the Assemblies of God. Aimee Semple McPherson, a woman-evangelist, (born in Ingersoll, Ontario, Canada), started it and L.I.F.E. Bible College in 1923.

The political context of the lectureship was the Civil rights movement under the leadership of Martin Luther King, Jr. On paper the African-Americans were freed, but in practice African-Americans could not vote, could not attend universities because of cost, and were not given equal opportunity in employment. The Pentecostal movement was divided along racial lines (except in a few cases).

Religiously, the wider church, particularly the Evangelical movement, was accepting the Pentecostal movement. And Pentecostals were moving from an anti-intellectual

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445 Although James Forbes Jr., did the Lyman Beecher's Lectures at Yale University, we did not include him in my section that dealt with lectureships because his work focuses on the "anointing of the Spirit".

foundation to an intellectual foundation. The L.I.F.E. lectureships were taking place in the dawn of the charismatic movement.

#### **6.4.1 Outline of L.I.F.E. Lectureships**

The content of the lectureship was on Pentecostal preaching by five different lecturers. The first lectureship was presented by Guy P. Duffield on Pentecostal Preaching in 1956. The second lectureship was entitled; Pentecostal Preaching is Different, by C. L. Allen in 1961. Edythe Guerin Dorrance presented the third lectureship, entitled Operation Pentecost, in 1962. Raymond L. Cox presented Pentecostal Preaching Produces Pentecostal Churches as the fourth lectureship in 1966. Claire Britton, presented Pentecostal Preaching, the final lectureship, in 1965.

#### **1. Contents of the lectureships**

In our presentation of this subject we will try to deal with aspects that are uniquely Pentecostal. We will make some comments along the way.

Guy P. Duffield presented the first lectureship in 1956. Vintage Press, New York, later published this lectureship. The first lectureship was entitled Pentecostal Preaching. This lectureship focused on the ethos of the Pentecostal

preacher. Duffield stated that the preacher should be filled with the Holy Spirit according to Acts 2.<sup>446</sup> Secondly, he must be a man of character. Thirdly, the Pentecostal preacher should be a channel of the Holy Spirit.<sup>447</sup>

Duffield focused on the importance of the Word of God. Pentecostal Preaching is preaching the Word of God. It is preaching that takes the Bible literally. Duffield also focused on the importance of preaching Christ. Christ must be the center of Pentecostal preaching. Christ-centered preaching is very much a feature of Pentecostalism.

C.L. Allen presented the second lectureship on Pentecostal preaching in 1961. The title of his lectureship was Pentecostal Preaching is Different.<sup>448</sup>

The contents of this book cover Pentecostal themes but say nothing on Evangelical themes. Allen's lectureship is the best of all the lectureships. His lectureship represents good scholarship and he writes clearly about the subject.

In his first chapter he defines Pentecostal preaching thus:

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446 Guy P. Duffield, Pentecostal Preaching (New York: Vintage Press, 1956), 26, 27.

447 Ibid. 29.

448 C.L. Allen, "Pentecostal Preaching is Different", Lectureship Presented by the Alumni Association on Preaching of L.I.F.E. Bible College, Los Angeles, 1961.

Pentecostal preaching is the dissemination of Christian truth through personality, and delivered with a view to persuasion by one who has been filled with the Holy Spirit and who has spoken with tongues as the evidence of the filling.<sup>449</sup>

Then he makes the point that character has a lot to do with preparing sermons. He theorizes:

It has long been my conviction that the preparation of the man, both as to his personal character and as to his spiritual life, is far more important and necessary to his success as a Pentecostal minister than the preparation of the message. I am not minimizing the importance of the message. What I am saying is that it is more important to prepare that man than it is to prepare the message. My reason for saying this is that people will read the man more than they read the message, and they will hear the man more than the message.<sup>450</sup>

Allen indicates that the Pentecostal sermons should appeal to the audience both intellectually and emotionally. Pentecostal preaching should not be noisy, accompanied with a lot of motion and showmanship. But instead, Pentecostals should be characterized by love and prayer. They should be themselves.

Edythe Guerin Dorrance presented the third lectureship on Pentecostal preaching in 1962. Her subject was Operation Pentecost.<sup>451</sup>

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449 Ibid., 13.

450 Ibid., 27.

451 Edythe Guertin Dorrance, "Operation Pentecost", Lectureship presented by the Alumni Association on Preaching of L.I.F.E. Bible College Los Angeles, 1962.

This is a general book on Pentecostal preaching with no new information except a chapter on the Pentecostal Woman. She deals with the Pentecostal minister, the Pentecostal pastor, the Pentecostal teacher, the Pentecostal evangelist, other gifts, the Pentecostal missionary and the Pentecostal woman. This lectureship is important because it was presented by a woman and addresses the subject of women and preaching.

Dorrance, in her chapter on women and preaching, presents arguments for the justification of women pastors, preachers and missionaries. We must be reminded that a woman founded the Four Square Gospel. Furthermore, women were ordained, allowed to pastor churches and do all the other things described above.

With this in mind, Dorrance presents arguments to support her theory. After quoting several women who were used in ministry<sup>452</sup> she pinpoints historical examples of women preachers. She suggests that women served as deaconesses until the eighth century in the Eastern Church.<sup>453</sup> She also cites that this is the dispensation of the Holy Spirit where the Spirit is being poured upon all flesh (Joel 2:28-32)-

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452 See the section on Women preaching, 6.3.4.

453 Dorrance, "Operation Pentecost", Lectureship presented by the Alumni Association on Preaching of L.I.F.E. Bible College Los Angeles, 1962,

the latter is a common argument.

In the fourth lectureship at L.I.F.E. Bible College, Raymond L. Cox in 1965 theorizes on: Pentecostal Preaching Produces Pentecostal Churches.<sup>454</sup>

He presents three things worth referring to. He contends that Pentecostal worship promotes spontaneous manifestations such as tongue-speech, prophecy, and other unique worship characteristics, noting that Pentecostal preaching should not be in name only. Pentecostal preaching should not be dependent upon homiletics but on the power of God. Further, every Pentecostal preacher needs to experience a personal Pentecost and, finally, all Pentecostal preachers need to make Christ the center of their preaching. He provides hermeneutical guidelines for Christological preaching.

The fifth and final lectureship on Pentecostal preaching was presented by Claire Britton in 1966 on the subject of "Pentecostal Preaching".<sup>455</sup> Britton presents several points.

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454 Raymond L. Cox, "Operation Pentecost," Lectureship presented by the Alumni Association on Preaching of L.I.F.E. Bible College Los Angeles, 1965.

455 Claire Britton, "Operation Pentecost", Lectureship presented by the Alumni Association on Preaching of L.I.F.E. Bible College Los Angeles, 1966 and presented in an ecumenical setting. We also use the word



One, Pentecostal preaching is Christocentric. Two, the foundation of preaching is the Bible. Three, one of the main purposes of preaching is to reveal the Father and reveal the incarnate Word. Four, hermeneutically he uses the symbols and types in a similar way. And finally, he suggests that the sermon on the day of Pentecost is a model for Pentecostal preaching to follow. We will deal with his final statement later on.

#### **6.4.2 The strength and weakness of the lectureships**

##### **1. The strength:**

a. It is commendable that L.I.F.E. College sponsored these lectureships. Although Pentecostalism has grown intellectually in that it has world-class scholars and seminaries, no one has sponsored another lectureship on Pentecostal preaching.

b. It is commendable that a woman was allowed to deliver a lectureship. Sexual and racial prejudice is very alive in Pentecostalism. The chapter on women in ministry reflects good research.

c. Christocentric preaching is addressed by all the lecturers listed above.

d. The lecturers and L.I.F.E. Bible College have made noble attempts to highlight Pentecostal preaching although

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lectureships as a series of lectures by a Pentecostal in a Pentecostal

the lecturers were not trained homileticians. In North America having a Th.D. does not mean that one earned it; it may mean the holder purchased it, went to a degree mill school or received it as an honorary degree.<sup>456</sup>

e. Preaching that uses narratives and symbolic language is affirmed.

f. The lectureships provide a good starting point for students who want to study Pentecostal preaching. We are grateful for the written copies of the lectures.

g. Allen's work, Pentecostal Preaching is Different, is excellent research. One of the strengths of his work is that he affirms that the ethos/character of a Pentecostal preacher is very important for the preaching ministry. In chapter four we came to the same conclusion. We pinpointed from our survey that 100% of Pentecostal pastors feel character is important to preaching.

## 2. The weakness:

a. The scholarship in these lectures reflected poor work, except the work by C.L. Allen.

b. There is much repetition of the same subject matter

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setting. As a matter of choice we have included Forbes work under the section that deals with the anointing of the Holy Spirit.

<sup>456</sup> A degree mill is a place where one can receive a degree with less than the standard amount of work required for a degree. We see this occurring among independent Pentecostal churches. Established Pentecostal organizations usually have recognized schools that meet the requirements of The Association of Theological Schools.

under different headings. If one reads Allen's work one will get a good understanding of Pentecostal preaching during the 1950s and 1960s. But the lectureships do not represent good homiletical research.

c. These lectures present a White perspective of Pentecostal preaching. No African-Americans was included. Only one lectureship was delivered by a woman—a White one. This is a poor representation of women in a church that boasted that the largest representation of women ministers.

#### **Summary of L.I.F.E. lectureship on preaching**

This section affirms what we say about Pentecostal preaching in chapter four. It documents for us what Pentecostalism was like in the 1950s and 1960s, gives us some ideas, forms our attitudes and arouses our interest in the only lectureship series on Pentecostal preaching. This section reflects all the doctrines and theology of Pentecostalism.<sup>457</sup>

### **6.5 Delivery of Pentecostal sermons**

#### **6.5.1 Preliminary concerns**

##### **1. Power in the pulpit**

Where do Pentecostals get their power in the pulpit? We theorize the anointing of the Spirit contributes to the Pentecostal preaching. In this section we would like to

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<sup>457</sup> See chapter 2 on the history and theology of Pentecostalism.

focus on the other things that contribute to Pentecostals' success and power in the pulpit.

Fasting and prayer give Pentecostals power in the pulpit. From our survey in chapter four we pointed out that Pentecostal ministers fast several times per month. They spend an average of 88 minutes in daily devotion. In our travels around the world we have observed that great preachers in the Apostolic sense, where signs and wonders follow their preaching, are people who are committed to prayer and fasting. For example, if a Pentecostal minister is having a healing or exorcism service he will spend at least one to three days in prayer and fasting, sometimes more, depending on the situation. It is not uncommon for these pastors to draw support from a group of intercessors in their church to join them in prayer and fasting.

Pentecostals seek to turn a sermon into a message. Pentecostal oral culture suggests there is a difference between a sermon and a message. A sermon is ordinary preaching that can be done by anyone who is a minister. But a message is the re-experiencing of the text, a feeling on the part of the ministers that they have heard from God so that the sermon has a ring of the supernatural and that God has spoken.

Pentecostal pastors are men of integrity. If a church seeks to call a pastor to its pulpit and two men apply for the position, if one is highly educated and the other has an ordinary education, the man with integrity will be chosen. In our survey 100% of Pentecostal pastors suggested that Pentecostal pastors should be men of integrity. We have suggested from our survey and Vincent Beng Leoh's dissertation that character is imperative for preaching.<sup>458</sup>

Pentecostals have a greater dependence on the Holy Spirit than non-Pentecostals. This seems to be a major thesis in James Forbes' book The Holy Spirit and Preaching. His thesis is built upon Luke 4:16-20 and Mark 16:16-19. Forbes seems to be saying that it is the anointing that is upon the life of Jesus (Luke 4:16-20) that makes the difference in Jesus' ministry. And when we are filled and anointed with the Spirit, good delivery takes place; signs, wonders and miracles can follow the preaching.<sup>459</sup>

Pentecostal pastors see themselves as channels of the Holy Spirit. Pentecostal preaching continues where Reformed and Presbyterian ministers stop. A Reformed and Presbyterian minister's main responsibility is to preach the Word, and

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458 See Chapter six for full details.

459 Forbes, The Holy Spirit and Preaching, 87-106.

they do so better than most Pentecostals. Pentecostals would agree that the others preach the Word of God but they see themselves in the light of Luke 4:16-20, to do all the things Jesus mentions in these verses. Forbes alludes to the same theory above. But Pentecostals go further and suggest they are channels of the Holy Spirit to communicate the Word of God in the light of Luke 4:16-20. Pentecostals put the emphasis on servanthood to the Holy Spirit, very similar to the Old Testament prophet. The implication then would be that the Holy Spirit is still an important part of the preaching. The minister may say things under the unction of the Spirit that are not prepared or known to the speaker, speaking specifically into the lives of the congregation.<sup>460</sup> Another way a Pentecostal minister may be a channel of the Holy Spirit is to communicate the power of God. It may be in the healing ministry. Pentecostal ministers see themselves only as channels of the Holy Spirit to bring healing and deliverance to the needy. They do not claim to have some special gift. Pentecostals do teach that preachers are subject to the scrutiny of church Elders; and they do not add to Scripture.

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460 See chapter 4.

### 6.5.2 Delivery of sermons

1. The delivery of Pentecostal preaching is both simple and complex; simple in the sense that Pentecostal preaching can be understood by the ordinary person in the pew. Complex in that one needs to understand the order of the service.

The following is a general format of a Pentecostal service. First, they have a pre-service prayer meeting, especially for people taking part in the service. Secondly, the service is opened with prayer by the pastor or another person in the congregation. Thirdly, there is a time of singing hymns and choruses. This is followed by the announcements and the tithes and offering being received. Fourthly, in between the singing there may be special music and prophecy or tongues and interpretation. Fifthly, the sermon is preached. Sixthly, the after service is a time of corporate prayer, private prayer and praying for the needy. In the evening service, the after service may go longer as people linger at the altar seeking God or praying for a need. Music and people joining in singing accompany praying at the altar.

#### 2. Specific aspects of Pentecostal sermon delivery

We theorize that the delivery of African-American preaching is culturally based. Their preaching reflects their earlier

African and American slave experience.<sup>461</sup>

African-American Pentecostal preaching is more of a dialogue than a monologue. Gerald L. Davis, I Got the Word in Me and I Can Sing It, You Know: A Study of the Performed African-American Sermon<sup>462</sup> illustrates the above point in detail.

He looked at three preachers. The African-American sermon is a mixture of music, singing, and preaching. In most churches the organ is played in the background while the preacher preaches. As the preacher seeks to make his points, his voice continually rises, the organ intensifies in volume, and the people respond with "amen", "preach it brother". People respond by coming to the altar to experience the presence of God. The sermon is usually emotionally charged. The delivery of the sermon is speaking in the language of the people, including idiomatic and other colloquial forms. The African-American sermon is speaking to the needs of the congregation. Narrative and symbolic sermons are very common in African-American preaching. The sermon intertwines between the secular and the sacred, e.g., Theme: the need to be prepared; Secular Unit: Can't get married, can't get job,

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461 See Chapter 2.

462 Gerald L. Davis, I Got the Word in Me and I Can Sing It, You Know: A Study of the Performed African-American Sermon. (Philadelphia: University of Pennsylvania Press, 1965).



etc., without prior preparation; Sacred Unit: if mental attitude isn't appropriate God will not grant request for salvation.

Some of the research of Gerald L. Davis is old and outdated and Byrd's research is too simplistic about African-American preaching. From our research and personal observation the African-American preachers today are more educated; they use less of the call and response in the sermon. This may be because the C.H. Mason Seminary is the best Pentecostal seminary in that it belongs to a cluster of seminaries and offers a degree up to a Doctor of Philosophy.<sup>463</sup> From listening to audiotapes, viewing sermons on videotapes and attending some of COGIC services we find they have excellent preachers.

The delivery of both White and African-American sermons was similar in style until the late 1950s. They both followed Seymour's method that is speaking with passion, appealing to

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463 COGIC belongs to the Interdenominational Theological Center (ITC). ITC is an ecumenical, graduate professional school of theology offering the following degrees: Master of Divinity, Master of Arts in Christian Education, Master of Arts in Church Music, Doctor of Ministry, Doctor of Theology in Pastoral Counseling, and Double Degrees. Chartered in 1958, ITC is comprised of six historic African-American seminaries: Gammon Theological Seminary (United Methodist), Charles H. Mason Theological Seminary (Church of God in Christ), Phillips School of Theology (Christian Methodist Episcopal), Morehouse School of Religion (Baptist), Johnson C. Smith Theological Seminary (Presbyterian Church USA), and Turner Theological Seminary (African Methodist Episcopal). Interdenominational Theological Center, 700 Martin Luther King, Jr. Drive, SW Atlanta, Georgia 30314

the emotions, and the use of the African-American method of preaching. That has changed now. Today White Pentecostal preaching has been influenced by the larger Evangelical method of preaching instead of by Seymour.

Today's White Pentecostal preaching is a mixture of various methods and styles of preaching. Sermons can be very much like Jimmy Swaggart's, very much in keeping with Seymour's vision of distinctive Pentecostal preaching, or they can be like sermons of other Evangelicals. Other Pentecostal preachers are finding more contentment in being their natural selves in the pulpit that is, separating from the African-American culture that came with Pentecostalism and re-interpreting Apostolic Christianity for White Christians. White Pentecostalism is also culturally based, reflecting a more organized service.

Today's White Pentecostal preaching uses mostly deductive logic. The sermons are very much like those of other Evangelical preachers. There is a thesis presented and the preacher seeks to develop his thesis. The sermon is very logical. It may or may not be Pentecostal in content, methodology or style. There are other problems the minister must deal with: time, program, and changing styles of music.

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Some Pentecostal ministers seek to preach expository sermons and may have training in the Greek and Hebrew languages, but if they have little or no training in homiletics, they leave the congregation frustrated.

The altar call is still in place to meet God but not always at the climax of the service. A call for people to come with their special needs may take place in the middle of the service. The preferred type of Pentecostal preaching today is textual/expository.

#### **6.5.3 Preaching delivery by Pentecostal women**

Women generally are better communicators than men and this comes through in their preaching. They are more graceful in the pulpit. They speak in a motherly tone. They are not generally dramatic or moving around in the pulpit. (For a more extensive analysis of women preaching please look at section 6.3.4).

#### **6.5.4 A comparison of the different types of delivery**

From the services we attended and the tapes we listened to we conclude that African-American Pentecostal preaching is the same as White preaching with some exceptions. The main differences we found between White and African-American preaching is that there is more dialogue in African-American preaching and more monologues in White preaching. In some

cases there is no difference between White preaching and African-American preaching when sermons are being videotaped for television. Mel Robeck of Fuller Theological Seminary said African-Americans who speak on television seek to follow White televangelists.<sup>464</sup>

In chapter 4, Table 4.7, we found four areas where African-American preaching is better than White preaching.

1. In terms of character, African-Americans fast an average of 2-3 times a week while a minority of White pastors fast one day per week. African-Americans spend 127 minutes in personal devotions compared to Whites that spend 74 minutes in personal devotions.

2. African-Americans expect more to happen at the altar and more does happen at their altars than those of Whites.

3. In terms of preaching African-Americans have remained faithful to Seymour's vision and the book of Acts. They are more open in doctrine. They practice a variety of preaching methods. There are more COGIC pastors doing textual and expository preaching in comparison to White pastors.

4. African-Americans minister to a more diverse congregation than Whites.

Joseph Byrd in his dissertation suggests that there are three things that stand out in Pentecostal preaching:

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464 Telephone interview with Mel Robeck from Fuller Theological

1) Call and response such as "preach it brother", "amen", "hallelujah"; 2) intonation, that is, speaking in a singing tone; 3) the sermon as an experience—this is where the preacher seeks to make preaching an experience of hope, salvation, deliverance and healing found in the living Christ.<sup>465</sup> Byrd's conclusion is not wrong but it is too general.

### **Summary of chapter 6**

On the whole, Pentecostal preaching is dynamic, anointed, varied, Christ-centered, need-centered and seeks to follow Luke 4:16-20, in ministering to all the needs of people.

1. In chapter 4 Pentecostal ministers reveal that the character of the preacher is more important than their preaching skills. We developed that theme in chapter 6 where we focused on the inner and outer character of the person. Pentecostal ministers see prayer and praying in the Spirit as an indispensable part of the ministry and in particular sermon preparation. We left out the ethics of homiletics to be discussed in chapter 7.
2. Pentecostal ministers spend between 5 and 20 hours a week in preparing a sermon to preach on Sunday

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Seminary, June 9, 1998.

465 Byrd, "Formulation of a Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics", 248-251.

mornings. H.H. Barber, former pastor of Calvary Temple Winnipeg, Canada, serves as a model for sermon preparation. Again prayer is seen as an important part of sermon preparation.

3. There are several fundamental characteristics of Pentecostal preaching: foremost the anointing of the Holy Spirit upon the preacher and his preaching. By anointing we mean the Spirit of God coming upon a pastor for a special work of ministry. Preaching anointed sermons means the Holy Spirit comes upon a person to make them effective in pulpit ministry.
4. Pentecostal pastors exercise the pastoral evangelistic ministry by preaching with the goal of winning people to Christ and disciplining Christian believers.
5. Pentecostal pastors preach Christocentric sermons. They focus on the cross. They may not always use the word Christ because they use God and Christ synonymously.
6. Women Pentecostal preachers are few and far apart but they are excellent communicators. They are more motherly and generally communicate more clearly than men.
7. The altar call is still alive in Pentecostal churches. It is a place to meet God for healing, deliverance, prayer and getting saved.

8. The L.I.F.E. lectureship is the only lectureship that addressed Pentecostal preaching. The lectures took place in the 1950s and 1960s by Classical Pentecostals. The presenters reflected the thinking of Pentecostal ministers during that time.
  
9. We theorize that Pentecostal pastors have a greater dependence on the Holy Spirit than that of other Christian ministers. Pentecostal African-Americans' preaching has a greater adherence to Seymour's vision of preaching in comparison to the White Americans. This is because African-Americans stayed together and retained their culture. Whites were busy seeking acceptance among White Evangelicals and the National Association of Evangelicals.

## CHAPTER 7

### REVIEW OF PENTECOSTAL HOMILETICAL DISSERTATIONS

In this chapter we will survey two doctoral dissertations. The first one deals with Pentecostal homiletics and the second one deals with Pentecostal ethics and homiletics. The first dissertation is by Joseph Byrd entitled "Formation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics".<sup>466</sup> The second dissertation is by Vincent Beng Leoh entitled "Ethics and Pentecostal Preaching: The Anastatic, Organic, and Communal Strands".<sup>467</sup>

Dr. Joseph Kendall Byrd was born in a Pentecostal home in Dearborn, Michigan. He is an ordained minister with the Church of God (Cleveland). He is a pastor, archivist and instructor at the Church of God School of Theology, (Cleveland). He received his Doctor of Philosophy degree in 1990 from the homiletics department of The Southern Baptist Seminary, Kentucky, U.S.A. We want to look at how he deals with Pentecostal preaching and how he arrives at defining Pentecostal preaching as "re-experiencing the text". In the

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466 Joseph Kendall Byrd, "Formation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics" (Ph.D. diss., The Southern Baptist Theological Seminary, 1990).

467 Vincent Beng Leoh, "Ethics and Pentecostal Preaching: The Anastatic, Organic, and Communal Strands" (Ph.D. diss., Southern Baptist Theological Seminary, 1990).



review of his dissertation we will look at the contents and then make evaluations of the strength and weakness of this dissertation.

## 7.1 Formulation of a Classical homiletic

### 7.1.1 Outline of Chapters

#### 1. He introduces his subject

Byrd seeks to show that Pentecostalism does not have a standard homiletic. He proceeds to formulate a homiletic of "re-experiencing the text". By "re-experiencing the text" he means that in narratives the preacher goes behind the story and seeks to bring out the symbolic meaning of the text. He makes his point by drawing from other Evangelical homileticians.

Methodology: Four major components comprise this dissertation. Firstly, Byrd summarizes the history and theology of the Pentecostal movement. Secondly, Byrd analyzes the homiletical literature written by Pentecostals. Thirdly, he describes the current trends in mainline Protestant homiletics. Fourthly, he formulates a Pentecostal homiletic that reflects the Pentecostal experience and theology using mainline Protestant homiletics.

#### 2. He identifies classical Pentecostalism

Byrd gives a brief history and summary of Classical Pentecostalism. He traces the origin of Pentecostalism to

Azusa Street and its later development into independent organizations. Pentecostalism, influenced by Black Culture, has theological roots in the Wesleyan-Holiness movement, several non-Wesleyan Evangelical groups, Fundamentalism, Premillennialism and the Keswick Higher Life Sanctification movement.

He states that the major theological positions of contemporary Classical Pentecostalism are Spirit-Baptism, Spirit-Anointing, Eschatology and Hermeneutics in Classical Pentecostalism.

3. He reviews homiletic literature by classical Pentecostals

Byrd summarizes the theology of preaching in existing Pentecostal homiletics by dividing Pentecostal literature into theological categories. According to Claire Britton theological definitions of preaching assume that preaching is related to revelation. The anointing of the Holy Spirit in preaching is empowering for service. One of the gifts of the Spirit is the pastor-teacher (Eph. 4:11-16). Lastly, Pentecostal preaching is Christocentric—it focuses on Christ.

Next, Byrd talks about communication theory in existing Pentecostal homiletics. He observes several things: ethos or

character, pathos—the audience; sermon technique which includes all the elements of a sermon; categories of sermons; sermon structure; sermon delivery; and the anointing of the Holy Spirit.

4. Byrd analyzes contemporary Protestant homiletics

He suggests that the deductive method of preaching is the most basic type of preaching in Pentecostal circles. It is stating your proposition and then proving your point. James Cox in Preaching writes that preaching is proclamation, witness, explanation and prophecy.<sup>468</sup> Cox deals with several other points: authority in preaching, preaching theory, the preacher, and hermeneutics. Byrd then shows some strengths and weaknesses of this model of preaching.

The inductive method of preaching "is when a sermon begins with a specific detail and ends with a general conclusion."<sup>469</sup> Two persons stand out in this preaching method: Eugene Lowry provides an example of a sermon design based on narrative art form and Henry Mitchell describes the use of narrative in Black preaching.

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468 Joseph Kendall Byrd, "Formation of A Classical Pentecostal Homiletic in Dialogue with Contemporary Protestant Homiletics".

469 Ibid., 147.

#### 7.1.1.1 Fred Craddock's homiletical model of inductive movement

Byrd's review demonstrates that Craddock's sermon method arose as a reaction to deductive preaching. He felt that deductive preaching was too predictable and moved to a neat end. He felt people's lives were less predictable and orderly; the idea was to meet this group of people. Craddock develops his sermon technique around certain theoretical assumptions about induction, deduction, and the way people think and live. His theory can be divided into five points: sermonic movement, analogical identification, imagery in inductive sermons, exegesis for the sermons and structure of the sermon.<sup>470</sup>

#### 7.1.1.2 Eugene Lowry's narrative...

Byrd's review demonstrates that Lowry's model works from John Dewey's epistemological theory that human thinking begins with the tension of the problem. His sermon technique follows a narrative plot; a sermon should result from an experience and that results in a sermon plot.<sup>471</sup> Lowry gives twelve suggestions about "telling the story". Firstly, the preacher should pay attention to every unimportant line of the text. Secondly, look between the lines for the cultural

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470 Ibid., 146-159.

471 Ibid., 159, 160.

context. Thirdly, catch every encounter so you can grasp the explicit action long enough to catch the implicit action. Fourthly, bring information from your own experience to identify with the characters in the story. Fifthly, move behind the behavior to catch the motive. Sixthly, move behind the facts to prior dynamics. Seventhly, utilize the senses, smell, touch and taste. Eighthly, switch the characters with which the hearers should identify. Ninthly, use active grammar. Tenthly, break into the first and second person in the dialogue sections of the story. Eleventh, move from the subjective to the objective and back again. Finally, set the stage, foreshadowing major turns of events.<sup>472</sup> Lowry's model of preaching is more conducive to Pentecostal preaching, which involves "re-experiencing the text" than Craddock's model.

#### **7.1.1.3 Henry Mitchell's narrative in the Black tradition**

Byrd's review points out that Mitchell says Black preaching is different from White preaching. It stems from the backdrop of African-American slavery. The sermon is usually in the story, not in the logic. The story forms its own logic. Three things need to be kept in mind in understanding African-American preaching: the sermon should call and expect a response to the preaching; the theme of liberation

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<sup>472</sup> Ibid., 167, 168.

is a prominent theme; the African-American preaching style lies in developing the ability to tell stories meaningfully without disclosing the plot early in the sermon. Although this is not a method of Pentecostal preaching Mitchell advocates that the Black style is applicable to Pentecostal preaching because of their common history and style of worship.<sup>473</sup>

#### 7.1.1.4 The Phenomenological Method

Byrd's review shows that David Buttrick teaches the phenomenological method in his book, Homiletics: Moves and Structures. He begins his approach to preaching by asking how the sermon forms in the consciousness of its hearers. He is unique in asking how the phenomenology of language is used in preaching. He gives five points concerning the sermon plot. Firstly, plotting involves a hermeneutical consciousness; secondly, plotting involves genres and repertoires—genres refer to types of stories; thirdly, plotting involves our point of view; fourthly, plots involve movements; finally, plotting involves interaction between the teller and the audience. His sermon technique suggests that "demythologizing" should be used as a hermeneutical base. His method has little to offer Pentecostal preaching

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473 Ibid., 171, 172.

because it has an intellectual base.<sup>474</sup>

#### **7.1.1.5 The literary preaching method**

Byrd includes Thomas Long in his review. Long presents the fifth option in contemporary homiletics. He attempts to use a variety of sermon forms from inductive-narrative and phenomenological models. While he does not form a new homiletical theory he does allow the biblical text to shape the form of the sermon. He sees the preacher "as bearing witness", being a "herald". He has five steps in his exegetical process: getting the text in view; getting introduced to the text; attending to the text; testing what is heard in the text; and moving toward the sermon. In terms of form, he suggests that the sermon should have a variety of forms. His definition of preaching as witness is applicable to Pentecostalism because the Pentecostal preacher testifies about experience.<sup>475</sup>

#### **7.1.1.6 Formula of a viable homiletic for Classical Pentecostals**

Byrd formulates a homiletic in this chapter based on the theological and hermeneutical positions of Pentecostalism: the belief in the supernatural; deductive logic in preaching; the belief in a post-conversion experience called

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474 Ibid., 179-193.

475 Ibid., 193-204.

the Spirit-Baptism evident by speaking in tongues; and a method that allows the "re-experiencing" of the text.

Pentecostal theology emphasizes the baptism of the Holy Spirit and the anointing of the Holy Spirit. Byrd defines Pentecostal preaching as a "witness" to revelation. Thomas Long proposes that the preacher allow the Bible to serve as the "leading force in shaping the content and purpose of the sermon".<sup>476</sup>

Pentecostal hermeneutical emphasis is on "re-experiencing the text" for the congregation. Pentecostalism sees the baptism of the Holy Spirit as imperative for effective ministry. The anointing is the result of the Spirit's work in one's life. This anointing is a repetitious experience for special occasions. The Spirit-anointing causes, drives, and determines the delivery and content. It proclaims freedom and liberation.<sup>477</sup>

Byrd presents a sermon design for Pentecostal preaching, which is built upon several authors: Thomas Long, David Buttrick, Eugene Lowry, and Paul Ricoeur, Interpretation Theory: Disclosure and Surplus of Meaning. In many ways

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476 Ibid., 209.

477 Ibid., 211-220.



these people can help Pentecostal preaching. Pentecostal preaching first seeks to understand the text in the context; secondly, it is deductive in methodology; thirdly, the above name facilitates "re-experiencing the text"; fourthly, it works the symbols of the text into the sermon. Byrd seeks to give examples in using the methodology of the above authors. The sermon plot provides a sermon design that supports Pentecostal delivery climaxing in the concluding altar service.<sup>478</sup>

Byrd discusses how a Pentecostal sermon should be delivered in the context of Pentecostal worship. It should be delivered in the context of a spontaneous atmosphere. The sermon should appeal to the emotional and intellectual needs of the congregation. It uses intonation, call and response. Intonation moves the worshiper towards the altar where ministry takes place.<sup>479</sup>

Byrd discusses several implications for teaching Pentecostal homiletics. He explains that "The current Pentecostal homiletics are not sufficient for teaching Pentecostal homiletics because the deductive sermon model advocated in them is in tension with Pentecostal theology and worship."<sup>480</sup>

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478 Ibid., 231-241.

479 Ibid., 241-252.

480 Ibid.,

He states that his work can be used as a model but more needs to be done to develop an understanding of Pentecostal preaching and worship in communication theory, in keeping with Pentecostal theology in re-experiencing God.<sup>481</sup>

### 7.1.2 Evaluation of Byrd's dissertation

#### 7.1.2.1 The research method:

1. It is the experience of the writer that most denominational schools are notorious for their prejudice against Pentecostal scholarship, and the professors are not qualified to guide Pentecostal doctoral students. Byrd's dissertation reflects such prejudice.

2. Byrd's dissertation appears to this writer as a defense, a means to justify Pentecostalism. It seems Joseph Byrd was under academic pressure. At one point he wanted to quit his course of study, possibly because of the context in which he was studying (stated in his appendix).

3. He depends only on written materials. Although there are limited materials on Pentecostal preaching, he leaves out oral tradition, which is reflected in African-American churches, especially The Church of God in Christ. (Byrd's thesis is supposed to deal with Classical Pentecostals).

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<sup>481</sup> Ibid., 252-254.

This is significant because COGIC is the largest Pentecostal denomination in America. We are surprised that he deals with African-Americans so lightly.

✓ 7.1.2.2 The strength and weakness

1. Strength

(a.) This is the first dissertation that deals with Classical Pentecostal preaching. No previous English Pentecostal or non-Pentecostal scholar has attempted to study Pentecostal preaching.<sup>482</sup> It is quite possible that Pentecostal scholars and Pentecostal preaching were formerly not taken seriously. Nor was a context available to study Pentecostal preaching at the Ph.D. level. This dissertation builds a foundation for other Pentecostal homileticians to follow. ✓

b. Secondly, it is written by a Classical Pentecostal scholar. He is not only a scholar looking in but also someone who grew up in a Pentecostal church. He pastors a Pentecostal church and taught at a Pentecostal Seminary. Writing from within gives Byrd the subjective and objective abilities to do pioneer work. The strength of his subjective abilities is his experience in Pentecostal churches; his

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482 Dr. Matthew Clark from the Apostolic Faith Mission in South Africa told me in a personal interview in 1998 that Dr. W.J. Haining from the same organization did a doctoral dissertation on Pentecostal preaching. It is in Afrikaans.

objective abilities come from his training and the guidance and scrutiny of an academic institution. His background is very valuable since most of Pentecostal homiletics is in oral form.

c. The Ph.D. program at the Southern Baptist Theological Seminary is a rigid five-year program in homiletics. Some schools grant a doctor of philosophy degree after only two years of work.<sup>483</sup> The Southern Baptist Seminary in Kentucky is known for its academic excellence in homiletics. It produces not only teachers but also excellent preachers.

d. Byrd's "re-experiencing the text" is a major contribution to Pentecostal preaching. The conclusion of Dr. Byrd is that Pentecostal preaching is "re-experiencing the text". By "re-experiencing the text" he means that one applies the text to one's own life and then speaks from that experience. Augustine often spoke from his own devotions of things that the Lord spoke to him about.<sup>484</sup>

## 2. Weakness:

a. Byrd's dissertation was done at a non-Pentecostal school that is usually anti-Pentecostal. The question we ask is how can someone guide another person in research when the

✓ 483 Potchefstroom University, South Africa. Fax sent on April 10, 1996.

484 Jay E. Adams, Sermon Analysis (Denver: Accent Books), 51-56.

guide is denominationally biased? The professors are accountable to the constituency, "not to rock the boat". And that means being very firm on doctrines and creeds. Freedom in scholarship can be more easily adhered to in an independent theological school or in a University setting.<sup>485</sup>

Even in the university setting one has to have a professor who himself has done some work in the area where a student is seeking direction. Dr. Hollenweger expressed his concern in this area when he said that one of the reasons for the lack of development of Pentecostal scholarship is a direct result of the lack of qualified professors at the Ph.D. level to direct students. He himself filled that gap for several years at the University of Birmingham. Dr. Roswith Gerloff, one of his students, directs Ph.D. students at the University of Leeds.

Byrd's dissertation reads like an apology instead of a work by a writer who has the academic freedom to think and write independently.

b. He does not deal adequately with African-American Pentecostals as indicated earlier. In the period before the 1970s most White scholars did not include African-American Pentecostals in their studies. It seems Dr. Byrd has followed in this tradition of racial prejudice and has

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485 Jan A. B. Jongeneel, ed., Experiences of the Spirit (New York: Peter Lang, 1989), 7.

difficulty working with oral sources. Most of the materials of the COGIC and, to a lesser extent, those of other Classical Pentecostal groups are still in oral form. (It is difficult to gather oral materials.) In his introduction Byrd should have stated he is dealing with only two white groups—the COG (Cleveland) and the AG. His supervisors at the Seminary would not be aware of the above information. He did give some attention to African-American culture's influence on Pentecostalism. But it was not enough attention for a dissertation.

c. The bias of the school Byrd attended is seen in his approach to the subject. He formulates a homiletic; he does not assume Pentecostalism has its own homiletic. Homiletics is the art and science of interpreting and preaching Scripture. As Dr. H.J. Pieterse from the University of South Africa said, "Preaching is making the Word flesh."

Throughout the history of the church various approaches to preaching have been practiced, some methods with greater success than others. Surely, with over 500 million Pentecostals worldwide, Pentecostals must have a homiletic that works. It is true that there is little material on Pentecostal preaching and no institution has a trained homiletician to teach and articulate the Pentecostal position at the Ph.D. level. It is our observation that

Pentecostal homileticians who studied at Evangelical schools teach main-line Evangelical homiletics and not Pentecostal homiletics. Dr. Byrd formulates a position using Evangelical textbooks as his foundation and measuring stick. One of the reasons for this shift is that most White-American Pentecostals have aligned themselves with Evangelicals at the cost of their own distinctiveness and experience. They usually come out of these seminaries more Evangelical and less Pentecostal.

#### Summary of Byrd's dissertation

Considering Dr. Byrd's limitations he has made an excellent contribution to Pentecostal homiletics. His main contribution is "re-experiencing the text". It is preaching the spiritual symbols behind narrative passages.

#### 7.2 Ethics and homiletics

In this section we will be dealing with the second dissertation on Pentecostal preaching. This dissertation, "Ethics and Pentecostal Preaching: the Anastatic, Organic and Communal Strands", is written by Vincent Beng Leoh. This dissertation is much more difficult to follow than Byrd's dissertation because of the subject, the vocabulary, and the style of writing. We will try to make Leoh's writing understandable.

Most of the ethical guidelines and memos sent from Pentecostal denominational head offices for their ministers are suggestions and there are no written rules in black and white. Convictions are constantly changing for ministers, which, leaves ministers in the desert to decide for themselves until they get into some inappropriate behavior. His thesis is comprehensive and thorough. His work is both academic and practical but difficult to understand. Vincent Beng Leoh does not write a dissertation of do's and don'ts.

Vincent Beng Leoh comes from Malaysia where he now pastors an Assemblies of God church. Before coming to Southern Baptist Theological Seminary, Kentucky, U.S.A. he pastored for 10 years in various pastoral positions including being senior pastor in Malaysia. He received his Doctor of Philosophy degree from the homiletics department of the Southern Baptist Seminary.<sup>486</sup>

### **7.2.1 Outlining the chapters**

1. Vincent Leoh introduces his subject  
Leoh's subject is the ethics of Pentecostal preaching and the Pentecostal preacher. He states that the purpose of his dissertation is to synthesize thinking about ethics and Pentecostal preaching.

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<sup>486</sup> Vincent Beng Leoh, "Ethics and Pentecostal Preaching: The Anastic, Organic and Communal Strands."



Methodology: Leoh's dissertation is built upon James Wm. McClendon's theory of Christian ethics.

He (McClendon) insists on three interwoven elements of Christian ethics: the organic, the communal and the anastatic. To understand the very real complexity of biblical morality we must, McClendon insists, distinguish at least these three strands: 1) our lives as embodied selves organically linked to the rest of nature, corresponding to Christ as incarnate; 2) our immersion in a network of social customs, practices, and roles, corresponding to Christ as crucified; and 3) our participation in the drama of redemption, life in the Spirit, and eschatological surprise, corresponding to Christ resurrected.<sup>487</sup>

In McClendon's book, Ethics, he treats his three ethical stands philosophically and theologically and gives biographical accounts of individuals that correspond to each strand. McClendon does not have a pneumatological perspective. Vincent Leoh makes up for the lack of pneumatological viewpoint by developing his own theory.

Leoh uses McClendon's outline as a basis and inserts viewpoints from scholars for each major ethical strand, including examples of preachers from the Pentecostal community. In some of his analysis he gives specific guidelines to Pentecostal preachers regarding Pentecostal preaching.

Leoh states that the "...purpose of this dissertation is to

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487 Ibid., 1.

investigate the ethical dimension of Pentecostal preaching within its historical and sociological contexts, primary resources will be determined from the academic disciplines of homiletics, ethics, and sociology."<sup>488</sup>

2. Leoh gives a survey of Pentecostal ethics

He discusses three points: 1) a survey of Pentecostalism, 2) contemporary homiletical theories, and 3) contemporary Christian ethical theories.

3. Leoh applies McClendon's triad to Pentecostal ethics and communication in chapters three, four and five.

4. Leoh explores and builds a theory of Pentecostal ethics based upon James Wm. McClendon's work. The chapter numbers are the same as number three.

In our survey of the Leoh's dissertation we will not deal with the introduction because he discusses the basic information above.

#### **7.2.1.1 Survey of Pentecostal homiletics and ethics**

This subject is covered in chapter two.

1. Leoh theorizes that William Joseph Seymour started the

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488 Ibid., 4, 5.

worldwide Pentecostal movement at Azusa St., California in 1906. Doctrinally the Pentecostal movement emerged from the roots of Wesleyan Methodism and the Keswick and holiness movements of the nineteenth century. Charles E. Jones, in a Guide to Study of the Pentecostal Movement, lists more than 400 Pentecostal denominations. He proposes that the movement can be divided into two major categories: Wesleyan-Armenian tradition and Finished Work bodies.<sup>489</sup> One thing that all Pentecostals have in common, whether Wesleyan or Keswickian, is an experience of sanctification (purity) or an anointing for service (power).<sup>490</sup>

Pentecostal preaching is different in quality because of the baptism of the Holy Spirit upon the preacher's life. It is dialogue preaching that appeals to the head and heart. Pentecostal ethics is based upon an experience with God, being baptized in the Holy Spirit, sanctification, and its holiness roots.

2. Leoh outlines four theories of contemporary homiletics. Deductive preaching is where the preacher outlines his thesis and goes about to prove his point. Structurally, it consists of three processes: exegesis, exposition and

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489 Ibid., 16.

490 William W. Menzies, "The Holy Spirit in Christian Theology", in Perspectives on Evangelical Theology, eds. Kenneth Kantzer, Stanley N.

application of the text. Inductive preaching begins with a particular life situation and moves to the general principles. Narrative preaching is basically telling a story and applying the truth in the story—there are many variations. Phenomenology of preaching is outlined according to moves in a passage.

3. Leoh outlines four things about contemporary Christian ethical theories. The "Deontology system emphasizes ethical norms or principles and rules for action. It is a classicist approach, a priori, and prescriptive."<sup>510</sup> Teleology comes from the Greek *telos*, meaning the goal or purpose. A teleology system focuses on the ethical ends, consequences, or results of the actions. Subtypes may combine two types of ethical theory, deontology and teleology. Or these two may be combined with one of theoretical subtypes: act, rule, summary-rule or modified act. Other ethical theories and their characteristics will include natural law, situational ethics, and narrative ethics.

...the preferred method for a comprehensive theory of Pentecostal ethics is an integrative approach that engages other conversational partners in order to work out procedures for practical moral reasoning with its historical matrix.<sup>491</sup>

Leoh suggests that a truly biblical, balanced understanding

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Gundry (Grand Rapids: Baker Book House, 1979), 76; quoted in *Ibid.*, 17.

<sup>491</sup> *Ibid.*, 44, 45.

of the nature of preaching is located "somewhere between an objective, propositional view and a subjective, existential, event-oriented view".<sup>492</sup>

#### 7.2.1.2 Anastatic ethics

Chapter three discusses anastatic ethics. Anastatic comes from the Greek word that means the resurrection. McClendon, cited by Leoh, builds a theory of what happens when we experience the power of the resurrection of Christ in one's life.

The preacher becomes an empowered preacher when she or he is a witness to the resurrection through the power of the Spirit. Pneumatic ethics theorizes that the preacher is transformed by dying to the flesh and "walking in the Spirit" (Col. 3:1-17; Eph. 4:22-24). Victory comes in the preacher's life when he is walking in the Spirit. When one is filled with the Spirit the gifts and fruit of the Spirit will be evident in one's life—ethical behavior will result. If the preacher does the above, his preaching will result in the power and demonstration of the Spirit (1 Cor. 2:1, 4) with signs, wonders and miracles following. Leoh advocates a balanced approach for the preacher in preparation of

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492 C. Raymond Holmes, The Last Word: An Eschatological Theology of Preaching (Michigan: Andrew University Press, 1987), 39; quoted in Ibid., 54.

sermons. The preacher should be diligent in studying and prayer. His whole being then becomes absorbed in preparation.

In sermon delivery the Pentecostal preacher should seek to be balanced. Pentecostal preaching involves the whole person in delivery. While Pentecostal preaching tends to be emotional the preacher should not be given over to emotionalism.

The anointing is imperative for a fruitful ministry. Leoh states that the anointing is "...a metaphor used to describe the presence of the Spirit". The anointing should be present in the preacher's study and daily devotions. "The anointing of the Spirit gives the sermon a quality of spiritual life which otherwise would be beyond the preacher's own finiteness and ability to produce."<sup>493</sup>

The authority of Pentecostal preaching is found in the primacy of Scripture and a dependence on recognizing what the Spirit is saying now. Again Leoh emphasizes balance. Pentecostals have developed their own jargon to recognize the Spirit's work among believers. They use terms such as "the Lord spoke to me", "led by the Spirit", "the Spirit is

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493 Ibid., 80.

saying", and "I feel the Spirit's presence". For Pentecostals, praying in the Spirit, praising God and waiting upon the Lord are vital parts of conversing with God directly and receiving guidance for daily living.

It is believed that the Lord speaks in natural as well as supernatural ways. God speaks to people through Bible readings, prayers, sermons, prophecies, songs and music, dreams and visions, daily events, a 'still small voice', as well as an audible voice in some rare instances.<sup>494</sup>

Pentecostal preaching results in several things: dialogue takes place between the preacher and the audience, conversion, edification, signs, wonders and miracles and the exaltation of Christ.

The anastatic strand defines the Pentecostal preacher not only in the here-and-now but also in God's eschatological kingdom. Eschatology as a resource for Pentecostal preaching has fueled the dynamism of the movement and to a certain degree has given a distinctive quality to its preaching.

There are many theories of eschatology. We will not focus on the specifics of each theory except to say that eschatology is a symbol of hope and it may function in Pentecostal preaching as a model for discipleship. Eschatology has also changed the definition of preaching from a "preaching event"

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494 Ibid., 87.

to a process—a dynamic onwardness rooted in revelation and continuing in life. Eschatology cannot be ignored in preaching.

According to Leoh, Paul Yonggi Cho is a model of pneumatic preaching. Cho was born in Korea on February 14, 1936. He was converted from Buddhism to Christianity and healed from tuberculosis. He attended Full Gospel Bible Institute (Assemblies of God) in 1958 and was ordained to the Christian ministry in 1960. He received a law degree from the National College of Korea in 1969. He has three children. Cho founded the Full Gospel Central Church in Seoul in May 1958 with 5 members. The success of his ministry lies in cell groups, led mostly by women. With almost a million members today, Cho's is the largest Christian church in the world.

Cho's ministry emphasizes the baptism of the Holy Spirit, speaking in tongues, physical healing and casting out demons and evil spirits in the name of Jesus.

His major themes are salvation, health and prosperity. He follows the deductive method of preaching. He preaches topical sermons on Sunday mornings and expository sermons in the mid-week service.

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Cho has said the reason for his success is his total dependence upon the Holy Spirit. He seeks to walk in partnership with the Holy Spirit. Learning to depend upon the Holy Spirit has come with a lot practice and patience. Through this inner dialogue God reveals his general and specific plans. Amidst this Cho emphasizes balance between the Word and the Spirit. Eschatologically Cho reflects premillennialism.

#### Summary

Pentecostal preaching can best be understood within a framework of the anastatic. The emphasis on the Spirit and on the urgency of the Second Coming of Christ sparks a powerful impetus for preaching and high ethical standards. Pneumatic preaching and ethics is carried out in the context of empowerment.

#### 7.2.1.3 Organic ethics

This ethic has to do with one's behavior as it pertains to sexuality. Leoh discusses this subject in Chapter four of his dissertation. He holds up Aimee Semple McPherson as an example of organic ethics.

Sex refers to genital acts and the erotic. Sexuality involves a person's "maleness" or "femaleness". Sexual

ethics denotes the moral principles, which govern the mutual relations between men and women.

Leoh sees the preacher as an organic being and as an embodied self with basic, compelling human drives and needs in creaturely existence.

A dualism of body and spirit and a sexual dualism of man and woman have plagued human sexuality in the Christian tradition. In the last twenty years this dualism has been corrected by positive books on the subject more in keeping with the Old Testament concept of sexuality.

After pinpointing several secular and religious views about sexuality Leoh points to the positive image of human sexuality from Genesis and the Song of Solomon. These books celebrate human sexuality.

Leoh affirms that Pentecostal preachers face enormous temptations in this area. Many Pentecostal pastors have fallen prey to sexual problems. The AG developed a manual on Moral Delinquencies and Rehabilitation Policies, which was issued in 1973, but it has failed to correct sexual problems. Others have proposed that pastors should sign the code of ethics for professional counselors. Leoh proposes

that when a minister falls from the guidelines a rehabilitation process should begin which includes repentance on the part of the minister and support from the denomination. He asks:

What then should a Pentecostal sexual ethics be? A deontological sexual ethic that rests upon ontology and respects the dignity and worth of every individual will best serve the ministers who daily face sexual hazards in a high-profile ministry. A consequential ethic that takes into account the full social ramifications and long-term detrimental outcome to the ministry of a possible sexual encounter will prevent much hurt and destruction. The preacher's sexual ethics should include the ethical principles of integrity, responsibility, accountability, respect, honesty, fidelity, compassion, doing justice, beneficence, non-maleficence, non-exploitation, truth-telling. True sexuality then nourishes relationships, leads to humanness, and takes violations of bodily integrity seriously.<sup>495</sup>

The Pentecostal minister should display a temple ethic that teaches that the minister's body is the temple of the Holy Spirit. He should live a holy life (1 Thess. 4:3-5). This type of ethic is not only beneficial to the minister, but people can tell by the mannerisms, gestures, and body language the spirituality of the preacher.

In his point about the sexuality of preaching Leoh gives a history of Pentecostal women pastors and preachers. He points out that in the beginning of the movement women were the pastors, denominational leaders and missionaries but today Pentecostalism has become institutionalized to the

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495 Ibid., 145.



point that there are few women preachers.

Leoh indicates that Aimee Semple McPherson exemplifies organic ethics because she had problems with her sexuality and marriage but resolved the problem by remaining single after marrying two husbands.

She was born in Ingersoll, Canada on October 9, 1890. At Christmas time in 1907 she was converted and filled with the Holy Spirit when a visiting evangelist, Robert Semple, came to town. She married Robert and they went as missionaries to China. Aimee was age twenty when Robert Semple contracted malaria and died in 1910. She returned home, depressed, with her first-born child Roberta.

She would suffer through two unhappy marriages with the call of God upon her life. Out of her second union, with Stewart McPherson she would have another child, Rolf. She left Stewart and went on a very successful evangelistic tour. She divorced him on March 23, 1921.

In 1918 she settled in Los Angeles to start the \$1.5 million Angelus Temple that seated five thousand. She would later start the first Christian radio station, Four Square Gospel (KFSG), becoming the first Pentecostal minister to preach on

radio. The Lighthouse of the International Foursquare Evangelism (L.I.F.E. Bible College) was started in 1925. In 1927 she officially organized her own Pentecostal denomination under the name of the International Church of the Foursquare Gospel.

Aimee had a successful healing and evangelistic ministry. Her sermons were dramatic. Sometimes she preached in full costume and sometimes her sermons were backed up with a full orchestra.

Aimee Semple McPherson died of an overdose of a barbitol sedative. Her son Rolf McPherson took over the ministry. Some people claimed she committed suicide but her son insisted she did not.

Although feminists say Aimee was not a feminist she did inspire many women to go into the Christian ministry.

#### Summary

Leoh's first point indicates that the Pentecostal minister is vulnerable to sexual misconduct but that he/she should seek to live a holy life with high ethical standards.

In Leoh's second point he suggests that the sexuality of

preaching focused on women preachers and the richness of the feminine voice in the pulpit. Aimee was an outstanding preacher amidst her sexual problems.

This chapter underscores a high standard of morality for the preacher—the bearer of Truth and the moral exemplar of the community. However, an organic ethic for Pentecostal preaching is, and must ultimately be formed, not privately, but within the community of faith.

#### 7.2.1.4 Communal ethics

McClendon's third ethical strand deals with communal ethics. Leoh discussed communal ethics in Chapter five of his book. Communal ethics has to do with the preacher's responsibility to the community. Leoh seeks to integrate social theory with ethical theory for moral analysis in Pentecostal preaching.

##### 1. Social ethics: A historical overview

Social ethics refers to the ethical dimension of issues, which arises in relationship to the organization of human communities and the shaping of society based on moral righteousness and goodness. Christian social ethics has to do with a response based upon Christian principles. Social witness refers to the testimony of a group of Christians engaged in a corporate act or lifestyle which reflects their

faith and convictions. Social service involves philanthropic works of mercy outside the church. In social theory and the sociology of religion three people stand out.

Emile Durkheim (1858-1917) in his classic work, The Elementary Forms of Religious Life, proposed a theory of "collective consciousness", that is, the individual is shaped by the social world and the collective ideal.

Max Weber (1864-1920) identified two types of asceticism within religious movement: one that withdraws from the world and the other that lives within the world but sees the world as evil.

Ernst Troceltch (1865-1923), claims that there are three types of sociological development of Christian thought found in the "church-sect-mysticism" typology and that the church alone has the power to stir the masses.

Some of the most influential theories in Christian social ethics are Augustine's doctrine of the "Two Cities", Aquinas' dual structure of reality ("nature and supranature"), Luther's "Two Kingdoms", Calvin's theocratic vision, and H. Richard Niebuhr's "Christ-and-culture" typology.<sup>496</sup>

2. Pentecostal social ethics has a mixed past of good and bad. We will focus on the good things Pentecostalism contributed. Pentecostalism was started by an African-

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496 Ibid., 200.

American and practiced racial equality from 1905-1909. It was divided along racial lines probably because of pressure from society. Its social policy reflects the attitude of the underclass and a theology of the Holy Spirit. Pentecostals believe if a person is saved and filled with the Holy Spirit that person's life will be changed.

Frank Bartleman was an anticapitalist, and A.J. Tomlinson had a vision for a theocratic absolutism. In 1945 the COG (Cleveland) held a position of pacifism and in 1967 the AG accepted a similar position.

As Pentecostals climbed the social ladder, not very much changed in the North American scene. They have taken the so-called safe road by preaching about drug and alcohol abuse, homosexuality, pornography, abortion, and gambling. Several reasons have contributed to lethargy and paralysis of the Pentecostals with regards to social activism. Leoh advises there might be three problems: a hermeneutic that is spiritualized; fears of entering the socio-political arena which may be largely due to their reaction to the social gospel; and other liberal movements in the earlier part of this century along with the recent liberation movements.

In a mainly middle-class Pentecostal movement Pentecostal theologians are calling for a theology that is based on

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Christology that involves not only preaching the gospel but also liberating people from oppression, for racial equality, peace and justice for the poor.<sup>497</sup>

### 3. Pentecostal preaching and communal ethics

Vincent Leoh submits that the Pentecostal preacher, though endowed by the gifts of utterance and leadership, must ultimately be seen as one operating within and for the sake of the community. Leoh sees the charismatic preacher as a very important person in that he speaks with more authority when it is perceived that the preacher's authority is emanating from God.

In his priestly and prophetic roles the Pentecostal minister should seek a balance. In his prophetic role he should identify the social injustice and give Scriptural and social answers to problems. If the minister starts within the community of faith he will have a good place to address the issue.

Leoh suggests that James Alexander Forbes, Jr. exemplifies communal ethics. He is an African-American Pentecostal pastoring a predominately White church.<sup>498</sup> He pastors the

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<sup>497</sup> Mel Robeck from Fuller Theological Seminary and W. Hollenweger, Pentecostals.

<sup>498</sup> One third of his congregation is African-American and Hispanic.

prestigious Riverside Church built 60 years ago by Harry Emerson Fosdick with the financial backing of John D. Rockefeller, Jr.

He was born in Raleigh, North Carolina in 1935 to Bishop James Forbes, Sr. He grew up in a family of great preachers—his grandfather and grandmother, uncles, and aunt—and was thus exposed to great preaching. He is well educated with degrees from Howard University, Union Theological Seminary and Collegiate-Rochester Divinity School. In 1968 he graduated from the Medical College of Virginia with clinical pastoral education. He was ordained in the original United Holy Church of America, an African-American holiness group.

Robert J. Seymour of Olin T. Binkley Memorial (Southern) Baptist Church in Chapel Hill, North Carolina, impressed Forbes with his social consciousness and his emphasis on social justice and equality. David DuPlessis, the South African Pentecostal, reinforced Forbes' own sense of calling for ecumenical ministry. Forbes today stresses social transformation and spiritual renewal that involves intercommunication and interdenominational cooperation.<sup>499</sup>

Today Forbes stands out as one of the great American preachers. Tongues are not an issue for him. The anointing is.<sup>500</sup> He sees his prophetic work as that of raising the dead

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499 Leoh, "Ethics and Pentecostal Preaching: The Anastatic, Organic and Communal Strands", 269.

500 We have covered his concept of anointing in another section of this chapter.

(Ezek. 37), dead in the sense where there is no purposeful and meaningful existence. He developed his prophetic understanding from Ynvge T. Brillioth, A Brief History of Preaching: "it is the essential features of the prophet to speak to the present with divine authority and transform the historical revelation into a contemporaneous, dynamic reality".<sup>501</sup>

How does Forbes bring together his priestly and prophetic roles?

He possesses a socio-spiritual acumen that addresses issues like racism, sexism, classism, and homophobia, while generating authentic pastoral responses to the people who both combat and embody these ills.<sup>502</sup>

Forbes also calls for long-term strategy formation and programs with active participants in social transformation. He does this by calling for resources and task forces that deal with social ills.

#### Summary

In this chapter so far we have sought to explore, via the dissertations of Byrd and Leoh, the socio-ethical theories of Pentecostalism and to determine how homiletical patterns, the recurring hermeneutical activities and the emerging

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501 from Ynvge T. Brillioth, A Brief History of Preaching, trans. Karl E. Mattson (Philadelphia: Fortress Press, 1965), 43; quoted in *Ibid.*, 274.

502 Forbes, Holy Spirit and Preaching (Nashville: Abingdon Press, 1989),

communal values give shape to a Pentecostal social ethos.

We looked at three controlling paradigms: Weber's theory of the charismatic prophet, Moltmann's vision of the eschatological community and Forbes' exemplary ministry. Leoh suggests that prophetic Pentecostal preaching aim for both an outward change in society and an inward change of the individual.

### **7.2.2 Evaluation of Leoh's dissertation**

Chapter six is the conclusion. It lays out a methodology for ethics and Pentecostal preaching, summarizes the ethical issues dealt with in chapters three to five, highlights the ministries of the three biographical figures, and finally presents some proposals for a three-strand Pentecostal ethical preaching.<sup>503</sup>

This historical survey of this dissertation shows that modern Pentecostalism, generally speaking, is crassly deontological, decidedly deductive, and naïvely functionalist in its ethical, homiletical, and social theories.<sup>504</sup>

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39; quoted in *Ibid.*, 273.

503 *Ibid.*, 279-286.

504 *Ibid.*, 282.

In chapter one and two Leoh deals with the history, theology and ethics of Pentecostalism. In chapter three he deals with anastatic ethics, that is, the result of the resurrected Christ in one's life. Jesus totally transforms people. The particulars of such an ethic are discussed. In chapter four organic ethics is discussed. The implication of such an ethic is sexual purity. And in chapter five communal ethics is presented. This ethic focuses on relationships, the implication being that the Christian Pentecostal minister should be involved in social action. For each ethical strand Leoh gives a concrete example of a Pentecostal minister who displays the ethical position described. Leoh said,

The central thesis of this dissertation can be stated thus: Pentecostal ethical preaching must include the anastatic, organic, and communal strands. Three strands, when taken together, constitute true biblical Pentecostal ethical preaching.<sup>505</sup>

Leoh's dissertation affirms what we discovered in our survey in chapter four: that character is very important for Pentecostal preaching to 100% of the respondents.

In our survey we discovered that when Pentecostals talk about character, they mean inner disciplines and outer disciplines. By inner disciplines they mean the Pentecostal pastor should be a man of prayer, he should fast at least once per week and have a daily time of devotions. By outer

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505 Ibid., 286.



disciplines we mean strong moral and ethical behavior.

We also discovered that Pentecostals see themselves as the channel of the Holy Spirit. One pastor writes, "The leader should serve as an example to the membership, otherwise they will not believe his message. We did a comparison between training and character. Pastors with advanced training place training in preaching and character as equal, but the majority of pastors felt that character is more important than training. One pastor writes, "the character of a person is more important than one's preaching style; character is virtue, virtue is power, and character and the anointing is more important than preaching skills." The Christian and non-Christian world wants to see the message.

At best Leoh's dissertation serves as a basis for specific homiletical issues.

#### **7.2.2.1 The research method**

1. Leoh's research method uses McClendon's ethical theory and develops an ethical theory for Pentecostal preachers and preaching. He draws from sociological, ethical and homiletical theory to develop his methodology to interpret what Pentecostal preachers' ethics should be. Pentecostals pride themselves as people of the book and any theory that

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works against that premise is accepted with suspicion. It is very probable that the Southern Baptist Theological Seminary professors who directed him were not aware of Pentecostals view of Scripture. This is complicated by the use of unsuitable references such as McPherson. McPherson may be a good example of organics ethics but a poor example of anastatic ethics because she died of a drug over dose. And definitely a poor example of Pentecostal view of holiness.

#### 7.2.2.3 The strength and weakness

##### 1. Strength

a. This degree is a result of five years of formal studies. There are some theological institutions that require less time for graduate studies.

b. Leoh's research reflects hard work. It is well documented. Leoh said that each chapter could be a dissertation by itself. We agree.

c. Leoh's dissertation is academic and practical-practical since in some cases he gives specific examples of people in ministry.

d. Even though Leoh studied at a Southern Baptist Seminary, his dissertation was not affected by the school's bias probably because he dealt with homiletics and ethics. How Joseph Byrd's dissertation was pressured into this same school's position was pointed out earlier on.

### 1. Weakness

a. The language of this dissertation is complex. There are many strange words that were not properly defined—Leoh could have written more simply.

b. In light of the above we wonder if this dissertation can be used as an academic exercise—a place to refer to when discussing homiletical issues. We wonder how many pastors will understand and be able to translate the ethical strands into every day life and ministry.

c. This dissertation reflects a White position; it does not take into account African-Americans and particularly the COGIC. It is true that Leoh used James Forbes, an African-American, as an example of prophetic preaching but Leoh fails to draw from the oral tradition inherent within the COGIC and other African-American Pentecostal denominations.

### **Summary of chapter seven**

Byrd's dissertation was the first thesis in English that dealt with Pentecostal homiletics. The main contribution of his work was that pastors should "re-experience the text" before they preach from it. This is historically true of Pentecostal preaching because "re-experiencing the text" makes the text alive to the pastor and in the process makes the text fresh, alive, relevant and powerful to the congregation.



Leoh's main contribution to Pentecostal homiletics is that the Pentecostal minister should be a man of character. His thesis confirms the findings from our survey of Pentecostal practitioners, where character was one of the main concerns of Pentecostal ministers.

Leoh states that Pentecostal pastors should be men of God. Pentecostal ethical preaching must include the anastatic, organic, and communal strands. The three strands when taken together, constitute biblical, Pentecostal and ethical preaching. Pentecostal preachers should have a daily time of prayer, personal devotions and sermon preparation to enhance their spiritual walk.

## CHAPTER 8

### SURVEY OF ORAL AND VIDEO SERMONS

In this chapter we will do a non-scientific survey of oral and video sermons from the 1930s to 1998. By a non-scientific survey we mean that we do not use scientific sociological methodology in analyzing sermons. However, we have developed categories that classify sermons, make comments, and determine the methods of preaching. The method of analysis is taken from Jay Adams' book, Sermon Analysis.<sup>506</sup> From the above we develop theories and determine the historical development of preaching.

#### 8.1 Survey of oral and video sermons

In our survey of oral sermons we will seek to cover a variety of sermons. It is limited to the time since recorded sermons were made. We will cover sermons by African-American males, and Whites.<sup>507</sup> We will analyze number, race, date, context, subject, sermon theory, spiritual impact, and adherence to founding fathers.

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<sup>506</sup> Adams, Sermon Analysis.

<sup>507</sup> We obtained sermons from Oral Roberts University, the AG archives and at a COGIC conference in Memphis, 1998. Very few sermons from COGIC pastors were available.

### 8.1.1 Scope of the tapes

The audio and videotape sermons have sermons from the 1930s to 1998. Some tapes are poor audio quality; others are excellent quality. We have also included two defective tapes.

In Table 7.3, 'A' means African-American; 'M' means male and 'F' means female.

**Table 8.3**  
**Audio and Video Sermons**<sup>508</sup>

DATE	TOPIC/THEME	TEXT	SERMON THEORY/ UNIQUENESS	RACE & SEX	SPIRITUAL HELP	COMMENTS & DELIVERY
1930s & 1940s	Come unto me <sup>509</sup>	none	Evangelistic service	W/ F		Defective tape. The part with the person speaking revealed a natural speaking voice.
1945	Have you received the Holy Ghost yet? <sup>510</sup> The baptism of the Holy Spirit	Acts 2:4	A New Year's message. It was a radio message. The message was more like a homily	W/ M	Yes, we need a revival	Not dogmatic on the baptism of the Holy Spirit; insisting that one has to speak in tongues to be filled with the Holy Spirit. His position is like Seymour's. His sermon is like a word of exhortation. Pleasant voice and monotone
1948	The Blessed quickening of the spirit of the resurrection. <sup>511</sup> The Resurrection power.	Eph. 1: 15-22	Easter sermon with supporting Scripture. It is like a topical sermon. This sermon was preached on Radio	W/ M		The Second Coming of Christ and the power of the Holy Spirit were emphasized

508 These sermons were purchased from the AG archives and from a conference book table of COGIC in 1997. The audiotapes were sent free by Dr. Claudette A. Copeland, New Creation Fellowship, San Antonio, Texas.

509 Aimee Semple McPherson, Come Unto Me, AG archives, Springfield, MO: 1930s or 1940s.

510 E.S. Williams, Have you Received the Holy Ghost? AG archives, Springfield, MO: 1948.

511 W.R. Steelberg, The Blessed Quickenings of the Spirit of the Resurrection, preached on Revivaltime Radio broadcast, AG archives, Springfield, 1948.

1953	I Do Remember <sup>512</sup>	Scripture read	Radio Sermon. Topical/textual. Asked many questions	W/M	Yes. Challenging. Both pastoral and evangelistic	This is a New Year's Eve service, 1954. Anointed, authoritative, urgent, powerful and confrontational preaching. We were interested in the use of the preacher's voice that began to rise in intensity as the preacher was driving home his point.
1957	Born again. <sup>513</sup> Salvation	1 Jn. 3:14	Topical. No Scripture to support major points. Guided by "Holy history".	W/M		This is an evangelistic message that was preached in a tent crusade. The preacher shared testimonies of healings to motivate people to receive their healing.
1957	Ask and Receive. <sup>514</sup> Faith.	1 Jn. 1:21-22	Textual/topical. Used prayer cloth.	W/M		This is an evangelistic sermon. The voice is on one level; it does not rise or drop. A very short message to motivate people to receive healing. The altar call included prayer for healing. This is a common practice among Pentecostal evangelists—to have a short message and spend the bulk of time praying for the needs of people. This was later preached on radio.
1957	Trust God to keep His Word <sup>515</sup>	Num. 23:19	Thematic/textual	W/M		Dialogue. Evangelistic. This evangelistic crusade is held in a tent. The preacher seeks to convince people that God wants to heal them.

512 C.M. Ward, I Remember, Revivaltime Broadcast, Springfield, MO: AG Archives, 1953.

513 A.A. Allen, A.A. Allen Radio Classics, Springfield, MO: AG Archives, 1953.

514 Ibid.

515 Ibid.

1957	The real New Testament Baptism. <sup>516</sup> How can we live the Christian life?	Matt. 3:11	Topical sermon intertwines with Scripture. She told lots of stories. To be baptized in the Spirit includes your body, soul and spirit.	W/F	Yes. Very inspiring and encouraging	Projects a spirit of humility. She has a pleasant speaking voice. One needs to be sanctified to receive the Baptism of the Holy Spirit. She portrays a singing voice similar to African-American preaching. Dialogue preaching. She emphasized, "to be baptized in the Spirit"; tongues will follow. This is similar to COGIC position.
1908-1950s	Women in the church. <sup>517</sup>	Not stated	Women in the church are to support the man of God.	A/F		Dialogue preaching that was held at a women's convention. Bishop Mason closed in prayer. His prayer was authoritative and anointed. You can hear and sense people being delivered during the prayer.
1960s	Jesus the Christ. <sup>518</sup>	Not stated	Come to Christ with all your needs. The sermon focuses on needs.	A/M		Dialogue in methodology. This sermon is more like a word of exhortation: come to Christ with all your needs. More emphasis was placed on the altar for God to meet our needs.
1960s	Have Faith in God. <sup>519</sup>	Heb. 11.	Topical, faith in God. You can have victory by having faith in God.	A/M		The sermon was preached after five days of praying and seeking God. This sermon was an encouragement for people to trust God with all their needs. This type of preaching moves people to the altar and to trust God.
1964	Jesus Christ is an honorable support. <sup>520</sup>	Heb. 13:8	Topical/textual. The sermon derived from the text. This	A/M	Very encouraging	This is a dialogue sermon. It seems to be delivered at a holy convocation. "Jesus Christ is the same yesterday, today and forever." This sermon was Christocentric, oriented towards salvation and

516 Hattie Hammond, The Real New Testament Baptism, Springfield, MO: AG Archives, 1950.

517 Mason closes in prayer at a COGIC conference. He is the founder of the COGIC, Memphis, Tenn: 1950s.

518 O.T. Jones, Jesus the Christ, tape stand at Memphis, Tenn.: COGIC conference, 1960s.

519 S.M. Crouch, Have Faith in Christ, tape stand at Memphis, Tenn.: COGIC conference, 1960s.

520 J. Roswell Flower, Jesus Christ is an Honorable Support, Turley, OK, 1964, Springfield, MO: AG Archives, 1964.

			was a simple sermon.			deliverance and healing. It was appropriate for the occasion and timely even today.
1964	Conforming to the image of Christ <sup>521</sup>	Gal. 1:16,17	Thematic sermon. Shared from her re-experiencing of the text.	W/F		The recording was poor. She seems to be preaching about the lesson she learnt from her study of the New Testament. It is guided by "Holy history."
1960s	What Jesus Himself <sup>522</sup> claims about	Jn. 5:39 Lk. 24:27	Jesus, God and Man. Topical sermon. He had supporting Scripture throughout the sermon.	A/M		Dialogue preaching. He was speaking about the deity of Christ, that He heals, saves, baptizes and sets people free.
1971	The growth of Pentecostalism <sup>523</sup>	No text	The growth of Pentecostalism. An historical survey of the moving of God, Joel 2:28-31. The sermon is guided by "Holy history".	W/M		The sermon was the sharing of testimonies of the moving of God through miracles in his assembly. The preacher tells stories of the moving of God in traditional churches. The purpose of the sermon seems to be to motivate pastors to believe God for miracles today.
1974	Walking in the Spirit <sup>524</sup>	Rom. 8:1-39.	Spirit, peace and walking in the Spirit. No emphasis on	W/M	Yes. He is challenging and inspiring	The preacher has no theological training. He is a great orator and preacher of the Word. He speaks with passion, authority. He has memorized much of Scripture. The memorization of Scripture is

521 Alice Reynolds Flower, Conforming to the Image of Christ, Turley, OK: 1964, Springfield, MO: AG Archives, 1964.

522 F.D. Washington, What Jesus Claimed for Himself, tape stand at Memphis, Tenn.: COGIC conference, 1960s.

523 Bill Popejoy, Pentecostal Transformation, preached at Belton, MO: AG archives, Springfield, MO: 1971-72.

524 Willard Cantelon, The Walk in the Spirit, preached on June 27, 1974 at Salem, Oregon: Springfield, MO: AG Archives, 1974.

			tongues per se but obedience to the Spirit is what is important. Guided by "Holy history."			perceived by Pentecostals as a mark of a good preacher. He defined "praying in the Spirit," as praying in tongues but also with non-verbal sounds. The preacher emphasized the key to the Spirit-filled life as a life of constant prayer and obedience to the Spirit's wishes. One can perceive the voice of the Spirit through impressions made upon someone who is in constant prayer.
1981	Living with a purpose <sup>525</sup>			W/M		Short sermon with some music on the tape
1983	The wages of sin is death <sup>526</sup>	none	Evangelistic service. Story of Samson Narrative.	W/M	Yes	This was an evangelistic service. The speaker was a radio announcer before he went into the ministry. He has a clear and powerful voice. There were tongues and interpretation in the service, which is a rare thing in White middle-class Pentecostal churches. The preacher told lots of stories. He had an excellent altar call, calling people to make a decision for Christ.
1998	Esau's tears. <sup>527</sup>	Gen. 27:30-36.	She uses real dialogue by touching and hugging and singing during This is a narrative of Esau and Jacob. The preacher takes a negative	A/F	Very good, real dialogue.	This is a sermon that is recorded on video. She is speaking in a Royal Rangers appreciation meeting in an African-American church. It is easy to see the dialogue in this service because of the videotape. The outline is very clear. Her points are found in the text. We do not know if this is moral preaching but we do know this is Biblical preaching and timely preaching. She was speaking about the absent dad in American culture; this is a

525 Philip Wannemacher, Living with a Purpose, preached at Central Assemblies of God, May 31, 1981. AG Archives, Springfield, MO: 1981

526 Dan Betzer, The Wages of Sin is Death, preached at Central Assemblies of God, Springfield, MO: Nov. 6, 1983 a.m., AG Archives, Springfield, MO: 1983.

527 Claudette A. Copeland, Esau's Tears, New Creation Fellowship, 12525 Nacogdoches, San Antonio, Texas, 78217, 1998.



			experience and teaches positive lessons for today. She uses Scripture symbolically and allegorically. She uses Byrd's theory of taking the central truth and applying it to the sermon.			widespread problem among African-Americans.
1997	Still standing <sup>528</sup>	Jn. 8:1-6	<del>Narrative/</del> expository preaching. She uses many symbols in the text. Her method is similar to Byrd's theory of preaching.	A/F	Very good	This is a regular service where the preacher is associate pastor with her husband. This is the story of the woman taken in adultery. The sermon has real dialogue. Near the end of her sermon the organ begins to play as she raises her voice and seeks to drive home her point. This is excellent expository preaching where the preacher takes the written Word and makes it the living Word - applying the sermon to the audience.
1998	Potter's prerogative to choose <sup>529</sup>	Rom. 9: 16-20.	<del>Expository</del> preaching. She takes this Scripture that is written to Jews and applies it to us today.	A/F		This sermon is a bit confusing, especially when the preacher applies this Scripture to Christians today. When the speaker does that it appears to us that the sermon is more textual and thematic.

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528 Ibid.

529 Ibid.

## 8.2 Analysis of audio and video sermons

The whole purpose of listening to the tapes is to get a better understanding of the historical development of sermons since written sermons give you only one dimension for analysis. Audio and videotaped sermons give another dimension for analyzing communication giving a feel for the sermons and hearing how the sermons are delivered.

We observe the decline of certain types of sermons that include healings, deliverances, preaching the gospel and the emphasis on the Holy Spirit. White preaching has shifted from the original message of Seymour and the book of Acts. Dr. Mel Robeck of Fuller Theological Seminary said that the COGIC adheres more closely to the book of Acts and to Seymour's message.<sup>530</sup> COGIC sermons are more diverse in doctrine. They do not declare firmly that one needs to speak in tongues as a sign that they are baptized in the Holy Spirit. COGIC has a greater emphasis on the Holy Spirit and has varied styles of preaching. The sermon may or may not start with a Scripture but it is always guided by "Holy history".

We pointed out in chapter 5 that in the first 10 years of Pentecostal preaching both White and African-American preaching had a similar style, method and emphasis. Both

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<sup>530</sup> Telephone interview with Dr. Mel Robeck, Fuller Theological Seminary, June 9, 1998.

groups emphasized Seymour's vision. Among the older White Pentecostal preachers one can hear the customary five pitches of the voice similar to those of African-Americans as it rises in intensity at the conclusion of the sermon.

We pointed out in the survey of chapter 4 that Pentecostal preaching started with untrained ministers; today it has moved to trained preachers. Pentecostal preaching moved from homilies, thematic sermons, topical sermons, textual sermons and finally to textual/expository sermons. However, throughout this period the narrative sermon continues with the use of symbolic language and the re-experiencing of the text. Today's White and African-American Pentecostal preaching is pluralistic in theories and styles of preaching. Pentecostal preaching in North America has moved from evangelistic sermons to more pastoral sermons, especially among the Whites.

In Pentecostal preaching today women have taken the back seat. White Pentecostals ordain women less often today than at the beginning of the movement. And fewer are pastoring churches, but that has not stopped them from serving as evangelists, missionaries, and in the COGIC case, switching to different organizations. In the tapes we heard and watched, the women preachers come across as clearly as the men. In some cases the women preachers were clearer than men in preaching.

**Summary of chapter eight**

The survey of Pentecostal sermons from the 1930s-1997 gives us a historical chronology of Pentecostal preaching and helps to observe the changes that have taken place. The main message of Pentecostal preaching has not changed but the method of communicating that message has changed. The main changes have been along racial, educational and cultural lines. Pentecostal pastors prefer to preach textual and expository sermons. COGIC has followed the vision of Seymour more closely than the White church.

## CHAPTER 9

### QUALITATIVE ANALYSIS OF SERMONS OF TWO PREACHERS

#### 9.1 Introduction

In this chapter we do a qualitative analysis of two Pentecostal pastors' sermons: Douglas Clay, a White Senior Pastor of Calvary Assemblies of God, Toledo, Ohio, USA, and Bishop Ernest Morris Jr., an African-American senior pastor of Mt. Airy Church of God in Christ, Philadelphia, USA. Qualitative analysis and content analysis are identical; we will be using both terms interchangeably.

Hypothesis: Pentecostal preaching is done by men and women who are Pentecostal, filled with and walking in the Spirit, who speak in tongues, who are Christ-like in character, who preach Pentecostal doctrines and whose ministry is followed by signs, wonders and miracles.

#### 9.2 Survey characteristics

1. We contacted the General Superintendent of the Assemblies of God by letter outlining the purpose of our study and requesting the names of three pastors to be sent to us so we could contact these pastors personally by phone. The request was passed on to the Assistant General

Superintendent, Rev. Charles Crabtree, who kindly submitted three names to us. In the case of COGIC we worked through trusted contacts, Dr. Robert Franklin, President of The Interdenominational Center of which COGIC is a member and Dr. David Daniel, a COGIC professor of church history at McCormick seminary. Together they recommended the names of three pastors. (We also made contact with the Church of God (Tenn.) and The Pentecostal Assemblies of Canada but the contacts were unfruitful).

In each case we followed up all the references submitted to us. We decided on two pastors who were recommended, available and willing to work with us.

Clay immediately responded to our request and we continued to work with him. It was more difficult working with Morris because most African-Americans operate in an oral culture. After many months of phone calls, faxes and speaking to the pastor and the church's administrator we finally received the tapes we requested from Morris.

Another problem we encountered was the selection of the audiotape sermons. We asked for a mixture of sermons: expository, topical, missionary and biographical etc. Clay sent us a series of sermons that dealt with contemporary

social issues. We reported this to our promoter Dr. H.J.C. Pieterse and he advised us to get two more sermons that might better reflect Clay's preaching style. Clay kindly sent two additional tapes. We did not encounter any problems from Bishop Morris' audiotapes.

In analyzing Pentecostal preaching it is important to get audiotapes of the whole service, including the altar call. Clay helped us resolve this problem by sending us videotape and two audiotapes that included the whole service. He also sent us three sermons that corresponded with his audio sermons but written after he preached the sermons; hence they were not very helpful to us. Most of Morris's audiotapes included the whole service.

We chose five audiotapes and one videotape from Clay's nine sermons and the six audiotapes of Morris's sermons for study.

There are ten categories in this content analysis questionnaire: 1) biographical particulars; 2) Scripture reading; 3) content of the sermon; 4) language and concepts; 5) dialogue character of the sermon; 6) aspects of the sermon; 7) Pentecostal aspects of the service that contributed to the preaching; 8) hermeneutical character of

the sermon; 9) sermon form; and 10) type of service.

Appendix B lists the complete questionnaire, 59 questions within the ten categories, which is scored. All the questions have four possible answers except section 6. The scores are: 1 = not at all, 2 = slight, 3 = very and 4 = exclusive. Using the above score 3 = 75%. Section 6 has five possible answers for each question: 1 = very, 2 = fairly, 3 = equal proportions, 4 = fairly and 5 = very. Five is the highest score and one the least.

'Categories or statements' define what we are describing, 'total' tells the number of surveys in a particular category, (e.g. table 6.4 has 8 situationally oriented sermons). 'Number' indicates the number of times a statement or category is described and 'percentage' shows the percentage of times a statement is stated (using fairly and very). 'Average' is the mean and gives the number of times a statement is used.

In section 6 we do not give the percentage but instead we give the highest categories in terms of numbers, e.g. in question 1, three out of eight topically oriented sermons are very convincing; other categories are not mentioned. We also give the average of each category. We will explain the



above as we go along.

### 9.2.1 Research method

H.J.C. Pieterse's book Communicative Preaching<sup>531</sup> provides the methodology to do content analysis of the sermons and Ms. Val Michoud, served as a consultant. (Val is a research sociologist and director of the Winnipeg Area Study, University of Manitoba). She also helped us with chapter four on the "Survey of Pentecostal Preaching Practitioners".

We did our analysis by listening to audio and videotapes of six sermons each from Clay and Morris and tabulating the items from the questionnaire listed in appendix B. We also did a statistical command analysis so we can compare the mean score of the items. The scores were computer generated.

### 9.2.2 The problem

The main questions we seek to answer are: What is Pentecostal preaching? How does Pentecostal preaching sound? Is there something unique in the homiletic of Pentecostal preaching?

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531 H.J.C. Pieterse, Communicative Preaching (Pretoria, South Africa: The University of South Africa Press, 1987).

### **9.2.3 Limitations of this study**

This study is limited to the names of the pastors submitted to us for the purpose of this study. Limiting our study to two Pentecostal preachers can have positive and negative elements. Positively, the names submitted to us for study give objectivity to the study because the persons doing the referring are qualified to do so. Negatively, this study can be flawed by not being guided to pastors that are representative of their constituency. However, we do not have any reason to believe this may be the case.

## **9.3. The results of the survey**

### **9.3.1 The categories**

#### **9.3.1.1 Background of the preachers**

Douglas E. Clay was born on November 30, 1962. He attended Central Bible College in Springfield, Missouri where he received a Bachelor of Arts in theology in 1985. He was ordained to the Christian ministry by the Assemblies of God in 1998.

He served the First Christian Assembly of God, Cincinnati, Ohio from 1985-1987 as youth pastor. He served the First Assembly of God, Des Moines, Iowa from 1987-1989 as youth pastor. He was the youth director for the district of Ohio from 1989-1995 and the national youth director of the

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Assemblies of God from 1995-1997. He has been the senior pastor of Calvary Assembly of God, Toledo, Ohio since 1997. As national youth director he traveled across America, speaking at several churches, conventions, youth camps, as well as to a variety of special interest groups.

Clay's church is racially mixed. Five African-American families attend this church of 1000.<sup>532</sup>

Ernest Carl Morris, Sr., an African-American, was born in 1933. He has Bachelor of Arts in theology from Philadelphia College of Bible and a post-graduate diploma in theology (the school is not mentioned). He was admitted into the Christian ministry in 1955 and was ordained by the Church of God in Christ in 1961. He has received many citations, notably a Doctor of Divinity from American Bible College and "Who's Who in American Religion". He was ordained a bishop of the Church of God in Christ for Bermuda in 1999.

Morris was the founding pastor of Mount Airy Church of God in Christ in a tiny storefront mission with only 16 Sunday school children in May 1966. In June 1999 the church celebrated Morris's 33<sup>rd</sup> year of ministry at Mt. Airy. This is the only church he has pastored. Today the more than

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532 Letter sent to Aldwin Ragoonath in January, 2000 from Douglas Clay,

3,000 members, who meet in a 37,000 square foot church located on a 4 $\frac{1}{2}$ -acre site, have an annual budget of over U.S. \$5,000,000.00. The staff of 150 is in a multi-faceted ministry. Among the 70 auxiliary ministries are a Christian middle school, a literacy program, a foreign missions program and an ex-offenders program. They manage a housing facility for 250 abused and displaced women and children and provide counseling and job training skills. This church is an inner city church that is racially mixed. Ninety percent of the membership is African-American. The balance consists of Anglos and other ethnic groups.

Bishop Morris serves on numerous boards, advisory committees and councils including:

- ◆ Chairperson of the Advisory Board of the Urban Theological Institute of Philadelphia
- ◆ Philadelphia Leadership Foundation
- ◆ Board of Directors (past), Give me a Chance Ministries, Oral Roberts University
- ◆ District Superintendent, Commonwealth of Pennsylvania Church of God in Christ
- ◆ Chairman of Superintendents, Commonwealth of Pennsylvania Jurisdiction
- ◆ Second Assistant, Commonwealth of Pennsylvania

Jurisdiction, Bishop O. T. Jones Prelate

- ◆ Program Planning, Steering Committee of the Commonwealth of Pennsylvania
- ◆ Convocation Prayer Founder and Coordinator
- ◆ Staff of AIM Convention
- ◆ National Sunday School worker
- ◆ Chief Facilitator of the Presiding Bishops' 2000 Church Growth Seminars <sup>533</sup>

#### 9.3.1.2 Scripture reading

A Scripture was read with every sermon preached; most were read at the beginning of the sermon; two were read during the sermon. The average time for preaching was 30 minutes.

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533 A letter sent by the administrator, Ms Robinson of Mt. Airy Church of God in Christ, Philadelphia, Pennsylvania in March 2000 to Aldwin Ragoonath.

### 9.3.1.3 Content of the sermon

#### 1. Form of the sermon

Table 9.1

#### Three Ideal-Typical Preaching Styles

Preaching style	Numbers	Percentage
Unclassifiable	0	0
Topically oriented	8	67
Scripturally oriented	0	0
Situationally oriented	4	33
Total	12	100

We are not following the traditional way of categorizing sermons such as topical, textual, expository nor character sermons. Instead we are following H.J.C. Pieterse's method of categorizing sermons. He suggests that topically oriented sermons are sermons that are representative of the exegesis of a text and are contextual. This method makes the text real to the congregation, speaks to man's need and yet is true to the text. Situationally oriented sermons are sermons that have little or no reference to the text but speak to man's need. Scripturally oriented sermons are mostly concerned with the exegesis of text to the point that the sermon fails to speak to man's needs.

Eight sermons or 66% are topically oriented sermons; four sermons or 34% are situationally oriented. There are no scripturally oriented sermons.

#### 2. Hermeneutics of the sermons

**Table 9.2****Hermeneutic Effectiveness of Sermons**

Preaching Style	Number	Percentage
Hermeneutically effective	10	84
Hermeneutically ineffective	2	16
Total	12	100

Ten of the sermons are definitely hermeneutically effective, producing the intended results, but we doubt whether the other two sermons are hermeneutically ineffective.

## 3. Preaching styles in terms of age and training

**Table 9.3****Biographical Characteristics of Preachers**

General Characteristics of Preachers		Preaching Style				Number	Total
		Unclas- sifiable	Topically Oriented	Situa- tionally oriented	Script- urally oriented		
<u>Type of Congregation</u>						8	66%
Inner city	M		5				
Suburban	C		3				
<u>Place of training</u>							
B. degree	M/C			2		4	34%
Advanced certificate	M						
<u>Race</u>				2			
White	C						
African-American	M						

Total		8	4		12	100%
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Table 9.3 describes the characteristics of the two preachers. 'M' stands for Morris and 'C' stands for Clay. Morris, with a Bachelor degree and an advance certificate in theology, pastors an inner city church. Morris is in his 60s and Clay is in his 30s. Clay is White, pastors a suburban church and has a Bachelor degree. From our survey of 12 sermons, 8 sermons are topically oriented. Morris's six sermons were topically oriented and preached in the inner city. Only 3 sermons preached in a White suburban church were topically oriented and 3 were situationally oriented. According to H.J.C. Pieterse topically oriented sermons are more effective because they are both Scriptural and contextual. If that is the case, Morris is the more effective preacher.<sup>534</sup> Morris may also be a better preacher because he is older; more educated, more experienced and has pastored the same church for three decades.

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<sup>534</sup> Pieterse, Communicative Preaching, 72, 73.



## 4. The content of the sermon

**Table 9.4****Factor Analysis of Scripturalness and Contextuality:  
topically and situationally oriented sermons**

Statements	Topically oriented			Situationally oriented		
	Number	Per-centage	Average	Number	Per-centage	Average
Introduction						
Scripturalness	8	75%	3	4	25%	1.5
Contextuality	8	75%	3	4	75%	3
Exegesis						
Scripturalness	8	75%	3	4	25%	1.5
Contextuality	8	100%	3.5	4	50%	1.5
Thematic division						
Scripturalness	8	75%	3	4	50%	2
Contextuality	8	88%	3	4	100%	3.5
Understanding of Scripture						
Scripturalness	8	63%	3	4	25%	2.5
Contextuality	8	88%	3.5	4	100%	3.5
Central message						
Scripturalness	8	75%	3	4	50%	3
Contextuality	8	100%	3.5	4	100%	4
Aim of sermon for audience						
Scripturalness	8	50%	2.5	4	0%	1
Contextuality	8	75%	3	4	50%	2.5
Conclusion						
Scripturalness	8	75%	2.5			
Contextuality	8	100%	3.5	4	100%	1
				4	100%	3.5
Content of sermon as a whole						
Scripturalness	8	88%	3.5	4	25%	2.5
Contextuality	8	100%	3.5	4	100%	3.5
<b>Total sermons</b>	8			4		

Scripturalness means the sermon derives from the Scripture and Scripture is used throughout the sermon. Contextuality

means the sermon (exegesis) is addressing and meeting the needs of the audience. The score for this section is: 1 = not at all; 2 = slight; 3 = very and 4 = exclusive.

From table 9.4 we discover that topically oriented sermons have scores over 50% both scripturally and contextually. Only one of the scores is 50%; the rest are 63% and over. This means that the statements about the Scripturalness and contextuality of the sermons are very, and exclusively right. (Only the Scripturalness of the "aim of sermon for the audience" is 50% with an average of 2.5). That makes the topically oriented sermons strong in every area.

From table 9.4 we theorize that the strength of the situationally oriented sermons is that they are very contextual, the lowest score being 50%. The strength is particularly evident in thematic divisions, understanding of Scripture, central message, conclusion and content, with each 100%. The average score is 3.5 The weakness of the situationally oriented sermons is that they use very little Scripture.

#### Summary

We theorize about the content of the topically and situationally oriented sermons as follows: topically oriented sermons are the preferred method for Pentecostals

to preach: situationally oriented sermons are the minority. Topically and situationally oriented sermons seek to identify and meet needs in the audience. Sixty-seven percent of Pentecostal sermons surveyed are topically oriented. Thirty-three percent of Pentecostal sermons are situationally oriented sermons. Topically oriented sermons are exclusively contextual without compromising the Scripturalness while the situationally oriented sermons are very contextual. But topically oriented sermons are both scripturally and contextually based. Situationally oriented sermons emphasize the context but pay minimal attention to Scripture. Thirty-three percent of situationally oriented sermons are more in tune with the context or the audience than with Scripture. Both methods of preaching are equally in tune with the audience.

## 5. The language and concept of the sermons

Table 9.5

**Preaching style analyzed according to language and concepts of preachers: topically oriented and situationally oriented sermons**

Topically oriented				Situationally oriented		
Statements	Number	Per-centage	Average	Number	Per-centage	Average
<b>I.</b> Preacher's use of language						
Scriptural	8	100%	3	4	25%	2.5
Contextual	8	100%	3.5	4	100%	2
<b>I.</b> Examples						
Scriptural	8	100%	3	4	25%	2.5
Contextual	8	100	3	4	100%	3.5
<b>II.</b> Imagery or models						
Scriptural						
Contextual	8	100%	2.5	4	50%	2.5
	8	100%	3	4	100%	3.5
<b>Total sermons</b>	8			4		

## Summary

From table 9.5 we analyze the preaching style of Clay and Morris according to language and concepts of the preacher. Topically oriented sermons are the most balanced with 100% scripturally based and 100% contextually based. Situationally oriented sermons are 100% contextual, less than 50% Scriptural. Pentecostal preaching in its use of language and concepts is both Scriptural and contextual.

## 6. Other aspects of the sermons

In this section the scores are: 1 = very, 2 = fairly, 3 = in equal proportions, 4 = fairly and 5 = very.

Table 9.6

**Other aspects of the sermon: topically oriented sermons**

Value	Very 5	Fairly 4	Equal Pro- portions 3	Fairly 2	Very 1	Aver- age	
<b>Statements</b>							
Convincing		2	3				Unconvincing
Relevant		3	2				Irrelevant
Practical		2	3				Unpractical
Theoretical		4	8			1	Nontheoretical
Topical		1	3		1		Not topical
Innovative		2	4				Stodgy
Illuminating		3	3				Confusing
Objective	1	5	2			4	Subjective
Theologically justified		3	2				Not theologically justified
Societally relevant		3	3				Not societally relevant
Logical	1	2	5			4	Illogical
Interesting		3	2	1			Dull
Scriptural	1	3	4			4	Unbiblical
Doctrinal orthodox		2	4				Heretical
True to man		5	2	1		3	Not true to man
Situational		3	3				Non-situational
Theocentric	1	3	4			4	Non-theocentric
Christ-centered	1	1	5	1		3	Not Christ-centered
Spirit-anointed		2	3	1		3	Not Spirit-anointed
Anthropo-centric		3	5				Nonanthro-pocentric
Re-experience the text		2	1	3			Non- experience with the text
Message from God		1	2	2		3	Message from man
<b>Total</b>	<b>8 sermons</b>						

From table 9.6 we take only the highest score; for example,

topically oriented sermons are very convincing. We also give the average. We do not give percentages because of the small number of sermons. We theorize that of the eight sermons that are topically oriented, three sermons are very convincing, relevant, practical, topical, theologically justified and the message was from God. All had an average of four; only a message from God had an average of 3.

Table 9.7

**Aspects of the sermon: situationally oriented**

	Very 5	Fairly 4	Equal Pro- portions 3	Fairly 2	Very 1	Aver- -age	
<b>Statements</b>							
Convincing		1	3			3	Unconvincing
Relevant	1	1	2			4	Irrelevant
Practical	1	2		1		3	Unpractical
Theoretical			3		1	2	Non-theoretical
Topical	1		3			4	Not topical
Innovative	1	2		1		3	Stodgy
Illuminating			4			1	Confusing
Objective			4			1	Subjective
Theologically justified		3	1			1	Not theologically justified
Societally relevant	3	1				5	Not societally relevant
Logical	2	1	1			4	Illogical
Interesting		3	1			4	Dull
Scriptural			3	1		2	Unbiblical
Doctrinal orthodox	1		2	1		3	Heretical
True to man	1	1	2			4	Not true to man
Situational	1	2	1			4	Non-situational
Theocentric		1	3			3	Non-theocentric
Christ-centered		2	1	1		3	Not Christ-centered
Spirit-anointed		1	2	1		3	Not Spirit-anointed
Anthropo-centric		2	2			4	Nonanthropo-centric
Re-experience the	1			3		1	Non-experience

text							with the text
Message from God		1	1	2		2	Message from man
<b>Total</b>	4 sermons						

From table 9.7 we theorize that situationally oriented sermons are very societally relevant, 3 out of 4 and logical, 2 out of 4.

### Summary

From table 9.6 and 9.7 we theorize that while the situationally oriented sermons of Clay and Morris are very societally relevant and logical, the strength of the topically oriented sermons is that they are very convincing, relevant, practical, topical, theologically justified and the message was from God. We theorize that Pentecostal preachers prefer topically oriented sermons to situationally oriented sermons.

One of the reasons why both preachers score low on theocentric and Christocentric questions is that when Pentecostals speak about God, they mean Jesus. They use Jesus and God interchangeably. They have little or no knowledge of redemptive history as a theological and a homiletical concept.

### 7. The dialogue nature of the sermons

In chapter two we pointed out that African-American

Pentecostals influenced Whites more than the other way around. Since an African-American founded Pentecostalism and African-Americans use call and response in their preaching, we theorize that in all Pentecostal preaching whether it is topically oriented or situationally oriented, sermons are dialogical.

#### 9.3.1.4 Pentecostal aspects that contributed to the preaching

On the one hand, it is difficult to analyze the Pentecostal ethos that contributed to the preaching because only three of Morris's tapes and three of Clay's sermons included the whole service. On the other hand, we can draw upon the oral and written history and theology of Pentecostal preaching to theorize about all Pentecostal services and preaching.

We do know that all Pentecostal preaching ends with some type of altar call, and during the worship time the vocalic gifts of the Spirit are evident such as prophecy, tongues and interpretation. And deliveries and healings at the altar call are common practices.<sup>535</sup>

From the survey we do know that in three services each from Clay's and Morris's audio and videotapes the gifts of the Spirit were evident, and that at the altar call healing and

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<sup>535</sup> See chapter 2 on the history and theology of Pentecostalism.



deliverance took place. We also know that Bishop Morris led his church in 31 days of fasting and prayer. The sermons we received from him come out of the intensity of prayer and fasting. The theme of all his messages is the sovereignty of God, the power of God to bring deliverance.<sup>536</sup> We also know from Morris's tapes that 600 people made first-time decisions to follow Christ in 1999.

We theorize from the above information that the gifts of the Spirit were very evident in the services.

#### **9.3.1.5 Type of service**

From the tapes received we conclude that all the services were ordinary Sunday services except one. Morris preached at one Wednesday night service. This sermon was topically oriented.

#### **9.3.1.6 African-American and White preaching**

From the tapes we received and the experiences of Clay (White) and Morris (African-American) we theorize that Morris is a topically oriented preacher and Clay is a more situationally oriented preacher. All of Morris's sermons are topically oriented sermons. Fifty percent or 3 out of 6 of Clay's sermons are situationally oriented and 3 are

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<sup>536</sup> We pointed out in chapter three that the theme of COGIC preaching is

topically oriented. We theorize from the 12 sermons that African-American preaching is more Biblically based, in keeping with the history and ethos of Pentecostal preaching. White Pentecostal preaching is more Evangelical than Pentecostal. We can further theorize that Pentecostal preaching, as a whole, is topically oriented, Biblical preaching.

### Conclusion

How is Pentecostal preaching different? What is different about Pentecostal homiletics? Firstly, Pentecostal sermons are more effective than mainline Evangelical preaching. We make this conclusion based on a comparative study of H.J.C. Pieterse' book Communicative Preaching<sup>537</sup> of White Reformed pastors preaching in South Africa. White Reformed pastors preach more Scripturally and situationally oriented sermons than topically oriented sermons.<sup>538</sup> Pieterse believes that topically oriented sermons are the ideal method of preaching. From the 12 evaluated sermons we theorize that Pentecostals do not preach more Scripturally oriented sermons, probably because they do not have a good grasp of the original Bible languages and view preaching in terms of

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the exodus or the power of God to deliver mankind.

537 Pieterse, Communicative Preaching, 61-63, 72, 73.

538 We are assuming that White South African context and the culture of North America are similar.

declaring the gospel instead of redundant exegesis. (Which a lot of times are the case, especially for pastors with their master's degree with little or no homiletical training.)<sup>539</sup> Pentecostals prefer to preach topically oriented sermons, or preach sermons that put equal emphasis on Scripture and the context they are preaching in. Eight of the twelve sermons analyzed are topically oriented. This further substantiates our findings in chapter 4.

A second preference of Pentecostal preachers is to preach situationally oriented sermons. This seems to be a preference of White Pentecostal preachers. Four out of the 12 Pentecostal sermons were situational. In both of the above cases Pentecostal preaching is need-centered; the speakers identify a need and seek to meet it through God's Word.

Furthermore, it appears that one of the motives for Pieterse's research on communicative preaching is the failure of the Reformed church to communicate the Word of God clearly and effectively. Another motive is the movement of Reformed Christians to Pentecostal and Charismatic churches where the Word of God is preached clearly and the worship is primitive and contemporary - primitive in the

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539 Aldwin Ragoonath, How Shall They Hear? Appendix C, 97, 98.

Biblical sense and contemporary in the liturgical sense.

Secondly, Pieterse fails to measure the work of the Holy Spirit in the Biblical sense. He may not have an interest in the Holy Spirit to measure His works and manifestations. We do have a category of the work of the Holy Spirit in preaching. We theorize that it is the prayer, the fasting, the mode of worship, the free exercise of the gifts of the Spirit and the preaching for a verdict that contribute to the effectiveness of Pentecostal preaching in topically oriented sermons. By preaching for a verdict we mean preaching so the sermon concludes at the altar where people receive prayer for needs and where people make decisions to follow Christ.

## CHAPTER 10

## A HOMILETICAL THEORY OF PENTECOSTAL PREACHING

In this chapter we seek to define what Pentecostal preaching is by bringing all our research from the previous chapters together into a cohesive theory. We focus our attention on: homiletical hermeneutics, homiletical communication and the belief that preaching is a means of grace.

### 10.1 Homiletical hermeneutics

Homiletical hermeneutics seek to bring together hermeneutical principles that can be transferred into homiletical principles. That is why we are using the expression homiletical hermeneutics.

#### 10.1.1 Pentecostal preaching is in keeping with Luke 4:16-20

Pentecostal pastors seek to model the preaching ministry of Jesus found in Luke 4:16-20. The following are some of the things that are important to Pentecostal preachers:<sup>540</sup>

1. The anointing is paramount in preaching

Pentecostal pastors see the anointing of the Holy Spirit as imperative to the preaching ministry. In chapter six we

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<sup>540</sup> See chapter three on the Hermeneutics of Pentecostal preaching.



define the anointing as the Spirit of God coming upon a person to do the work of ministry. In preaching, the Holy Spirit anoints the sermon.

2. Preaching under the anointing of the Spirit is imperative for Biblical preaching to take place.

Pentecostal pastors do not see preaching as only an art and a science. They see preaching under the anointing of the Holy Spirit as preaching that penetrates the will of man. All Christians believe the Holy Spirit wrote the Word of God, but Pentecostal ministers are different in their utter dependence upon the anointing of the Holy Spirit. They believe the pastor should be in tune with the Holy Spirit to make the Word alive to the hearers. Pentecostal pastors spend a significant amount of time in fasting and prayer in preparing to preach. They believe they can be a prepared channel of the Holy Spirit to preach through fasting and prayer.<sup>541</sup> Pentecostal ministers take seriously the example of Jesus in preaching the gospel.

3. Deliverance is an important part of the preaching ministry

Pentecostal ministers do not only seek to follow Jesus' command to preach the gospel but also to be involved in "setting the captive free". This usually takes place though

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<sup>541</sup> Eric Reed, "Sermon Assessment: The Preaching Report Card", Leadership (Summer, 1999): 82-87. The writer of this article suggests that spiritual preparation is the most difficult part of preparation for Evangelicals.

prayer and preaching. Through prayer and fasting they set free those that are demon possessed or demon oppressed, the addicted and those held in bondage. Furthermore, Pentecostal preaching sets people free from a captive life style. For example, African-Americans are set free from their White oppressors.<sup>542</sup> African-Americans' oppression displays itself in inferiority feeling, fear, poverty, illiteracy, addiction and repression. In chapter four, 'Survey of Preaching Practitioners', all Pentecostal pastors agree that the anointing comes upon a minister when signs, wonders and miracles follow their preaching.

#### 10.1.2 Pentecostal preaching stresses the experiential/supernatural part of Christianity

What do we mean by the experiential and supernatural emphasis of Christianity? Pentecostals are not mystics nor are they generally anti-intellectual. They are orthodox Christians. They stress that the experiences of the apostles can be experienced today.<sup>543</sup> By stress we do not mean they neglect the basic teachings of Christianity but enhance the experiential/supernatural part of Christianity into their worldview. By the experiential and supernatural part of Christianity Pentecostal pastors mean: salvation is a

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<sup>542</sup> African-Americans have been set free from physical slavery but many are still in bondage to mental slavery, racial discrimination, poverty and hopelessness.

personal experience of knowing one's sins are washed away; the baptism of the Holy Spirit with speaking in tongues is for all New Testament believers; healing of the sick through prayer and the gifts of the Spirit can be experienced today.

### 10.1.3 Pentecostal preaching emphasizes New Testament theology

1. A holistic approach to Scripture is that all the things the apostles experienced can be experienced today.

Pentecostals do not make a difference between the gospels and the epistles. In chapter three we suggest Pentecostals teach and preach that all of Scripture is normative today. Their approach is holistic. They believe that everything the apostles experienced and taught is typical for Christians today. Some of the things the apostles experienced 2000 years ago that can be experienced today, are: the baptism of the Holy Spirit, evident by powerful and bold preaching; the gifts of the Spirit; God speaking through dreams and visions; healing and miracles; the anointing of the Holy Spirit; and the personal direction of the Holy Spirit in areas of ministry.

2. They accept all of Scripture as normative today.

Pentecostals teach and preach that God inspired both the Old and the New Testament Scriptures. They take 2 Timothy 3:15, 16 literally. They have a simple view of the canonicity of



Scripture. They are not caught up in higher criticism nor do they believe that one can build doctrine only from the epistles and not from the gospels and the book of Acts. They claim the promises and teachings of both the Old and the New Testament are for today.

3. Pentecostal preaching use the gifts of the Spirit to facilitate preaching.

In chapter three we pointed out that many of the gifts of the Holy Spirit facilitate preaching. The gift of the discerning of spirits helps the preacher to determine if someone is demon possessed, and what the attitude and response of the congregation to the preaching is. For example, is a demonic activity hindering the preaching? The gift of prophecy helps the preacher to comfort and confront God's people with the claims of the gospel. Today, when politically correct language is the norm, the Pentecostal minister can exercise the gift of prophecy to confront and comfort his congregation in a positive, caring attitude and in obedience to the Holy Spirit. The gift of prophecy gives the minister the insight on the selection of his words, his attitude and the manner of his gestures.

The gifts of the word of knowledge and wisdom enable the preacher to say things in his preaching that are of a revelatory kind, usually without preparation, while the

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Pentecostal minister is preaching from his prepared sermon, in tune with the congregation and listening to the voice of the Holy Spirit.

The gifts of pastoring and teaching help Pentecostal ministers to pastor and preach effectively. We suggest in chapter three that preaching and teaching is the same idea in the New Testament. Pentecostals believe in training ministers for full-time ministry but they do not teach that a minister can become a pastor and teacher because of his training. His call to preach full-time is important but what is more important is his gifting. Does the prospective Pentecostal minister have the gifts of pastoring and teaching? If he does not have these gifts, he will not be recognized by the body of Christ but will be encouraged to seek the Holy Spirit and operate in the gift(s) the Holy Spirit has given him. Furthermore, for Pentecostals the call and giftings are paramount for full-time ministry; training is secondary.

The gift of evangelism helps the Pastor to do the work of an evangelist by leading people to faith in Christ. In the Christian community, including the Pentecostal community, the gift of evangelism is a well-acknowledged gift. Pentecostals do not see the gift of evangelism resident only

in the full-time evangelist but they teach that a pastor may also have the gift of evangelism, as may a layperson. We know people have the gift of evangelism when they are soul winners.

The exercising of the gifts of healing can bring healing to the sick and confirm the gospel. The gift of miracles is a supernatural intervention of the Holy Spirit. Some healing can be considered a miracle but not all healings can be considered miracles. Miracles are not limited to the body but can be an intervention of the Holy Spirit in nature. Particularly in non-Christian countries healings and miracles serve as catalysts to preach the gospel. For example, in India, when a holy man is sick and he tries everything, including praying to his gods, usually it is easier for him to believe the gospel if the Christian God heals him. In his mind the Christian God is stronger than his god if He heals him. And if the Christian God is stronger than his gods, the man will be open to receive Jesus Christ as his Savior. Miracles and healings serve as means to communicate the gospel. This is particularly true when the audience has a worldview of the spirit world.

4. Pentecostal preaching emphasizes that empowerment for Christian service comes through the baptism of the Holy

Spirit.

Pentecostals teach and believe that they are empowered for Christian service when they are baptized in the Holy Spirit as experienced by the apostles in Acts 2:4. They teach that this empowerment is available to all Christians today. The emphasis is not so much on speaking in other tongues but on the results of the Spirit's baptism such as boldness, effective witnessing, powerful preaching, signs, wonders and miracles following the preaching, personal holiness and fruits of the Spirit evident in the life of the preacher.

#### **10.1.4 Pentecostal preaching is topically and situationally oriented preaching**

Topically and situationally oriented sermons are messages that are scripturally and contextually based. (See chapter six for a thorough discussion). These are terms coined by H.J.C. Pieterse.<sup>544</sup> We discovered that Pentecostal ministers prefer preaching topically oriented sermons and situationally oriented sermons. Pentecostal ministers preach sermons that are biblical, (textual and expository) and their preaching deals with societal problems (situational). Their preaching includes presenting the gospel, dealing with social issues, moral problems and family issues always supported by Scripture. This type of preaching may not

always be a result of meticulous exegesis; nevertheless Scripture is intertwined throughout the sermon. What the preceding demonstrates is that Pentecostal pastors are not locked up in scholasticism or redundant exegesis but that their preaching is biblical, practical, simple, clear and relevant to society. They are concerned in winning the lost and helping Christians to become reproducing believers.

#### 10.1.5 Pentecostal preaching is preaching the gospel in demonstration of the Spirit of God

To the best of our knowledge, no Pentecostal pastor's oratory skill has reached the status of Charles Haddon Spurgeon or Alexander MacLaren or other great preachers; neither do Pentecostals minister desire oratory skill. What they passionately desire is to preach the gospel under the power of the Holy Spirit in the demonstration of the power of God similar to Paul (in 1 Cor. 2:4, 5). It appears that Paul had a similar problem in oratory skills. Apollos seemed to be a better preacher than Paul was (1 Cor. 1:12; 3:4-6 cf. 2 Cor. 10:10). Paul desired not to be dependant upon the oratory skills of his time but to preach under the power of God or with the objective of seeing lives changed, deliverances take place and bodies healed. Pentecostal ministers today crave the same things as Paul. The same word "power" in Acts 1:8 is used in 1 Corinthians 2:4-5, by Paul to describe

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544 See his book on Communicative preaching.

preaching that demonstrates the power of God.

#### **10.1.6 Pentecostal preaching reflects the historicity of the text.**

1. Pentecostals believe and teach the historicity of the Scriptures. Biblical preaching cannot take place if a minister does not believe in the historicity of the Scriptures. It is the foundation upon which they preach great sermons. Pentecostal ministers have a simple view of the historicity of the Scriptures. The Bible is the Word of God. Like other Christian brothers, they believe that the Scripture should be taken literally unless it indicates otherwise. Pentecostals do not like the term fundamentalist because it portrays Christians in a negative light in the media. One of the reasons why Pentecostal pastors can preach with boldness is that they believe Scripture is the Word of God and it is applicable today.

2. They apply all the hermeneutical principles of Scriptures, including allegorical interpretation.

In our survey of Pentecostal preaching practitioners and our chapter on hermeneutics and Pentecostal preaching we discovered that Pentecostal ministers use all the standard hermeneutical skills. But they also interpret Scripture allegorically like the church father Origen did. Like

Origen's, their sermons are textual<sup>545</sup> Christocentric and focus on redemptive themes. Unlike Origen, those with little or no training use allegorical preaching often. It is our observation that allegorical preaching can be good preaching and all ministers should use some allegorical preaching, as long they use it in the same proportion as the New Testament writers do. We should use allegorical preaching because the New Testament writers used allegorical preaching. (see Table 5.2 ff)

#### 10.1.7 Pentecostal preaching starts with the re-experiencing of the text.

1. Paul Ricoeur's view of the re-experiencing of the text. One way to explain the hermeneutics of Pentecostal ministers is to borrow from other scholarly works that explain more fully what Pentecostal ministers do in sermon preparation. Pentecostal pastors start their sermons with the re-experiencing of the text they are planning to preach from. Ricoeur's interpretation is one work they can borrow from. Augustine preached after he meditated on a text.

Ricoeur's view of preaching from a text is to look at both the literal and symbolic meaning of a text. His main concern is to make the distant text applicable today. While the

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545 Jay Adams, Sermon Analysis, 31-34. Origen was one of the church fathers who preached allegorical sermons. His sermons were also textual sermons.

literal meaning in a text gives the primary meaning, the symbolic meaning of a text gives another meaning of a text or, adds to the preaching of the text. For example, the exodus of the Israelites from Egypt is the literal event of history and the primary meaning of the text, but symbolically it means leaving the old life.

2. Byrd's Pentecostal adaptation of the re-experiencing of the text

Joseph Byrd appropriates Paul Ricoeur's hermeneutical method and applies it to Pentecostal preaching. Byrd suggests that if Pentecostal pastors will apply Ricoeur's method together with his development of this theory, they will be able to interpret the biblical text both literally and symbolically. This method can help Pentecostal pastors to go back to their roots and make preaching relevant. Pentecostals' root of preaching is the re-experiencing of the text.<sup>546</sup>

#### **10.1.8 Pentecostal preaching applies the Scriptures to modern man**

Application is a big problem for some preachers. We have studied under Jay Adams at Westminster Theological Seminary in California and have enjoyed his books. Adams suggests that application is very simple in biblical preaching (expository preaching). He suggests that all one has to do

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<sup>546</sup> See chapter 5 for a thorough discussion on Joseph Byrd's theory.



is find the Holy Spirit's purpose or the telos of the passage and preach it and apply it.<sup>547</sup> I have used this method for several years and have found it to be a very simple and effective method—both I and the audience understand what is being said.

H.J.C. Pieterse in Communicative Preaching does not make the traditional difference between topical, textual and expository preaching. His main concern is making Christ relevant to people's needs today—"making the Word flesh" to the audience. This may take the form of topically oriented preaching or situationally oriented preaching. He suggests that the best types of sermons are topical and situationally oriented. Both types of these sermons are biblical and contextual.<sup>548</sup>

In a qualitative study of two Pentecostal pastors we discovered that Pentecostal pastors prefer sermons that are biblical and contextual.<sup>549</sup> These sermons meet the needs of the audience. According to Pieterse, a homiletician, a sermon that has both a biblical and a strong application component is the ideal type of preaching (topically oriented

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547 Jay Adams, Pulpit Speech, 10-12.

548 See Pieterse's book on Communicative Preaching for more details.

549 See chapter six for a more thorough discussion on the subject.

sermons). Most Pentecostals preach topically oriented sermons;<sup>550</sup> some preach situationally oriented sermons.

#### **10.1.9 Pentecostal preaching culminates at the altar**

The altar call is an imperative part of a Pentecostal service. The altar is the front of the church. The following are some reasons why the altar is so important to Pentecostal preaching:

1. It is a place for people to make a decision for Christ. Pentecostal pastors preach for a verdict. People are presented with the claims of the gospel and, like Paul before King Agrippa; they seek to persuade people for Christ. Whether it is a pastoral message or not, pastors usually present the gospel. Upon the completion of the message the congregation is asked to respond to the message. People are asked to accept Christ as savior and backsliders are asked to re-dedicate their lives to Christ. Those who respond to accept Christ as savior are asked to come forward to the altar where someone prays with them to accept Christ.

2. The altar is a place for people to respond to the Word. Since Pentecostal pastors preach for a verdict, the altar call may end with a call for people to respond to the message by coming to the altar. For example, if the pastor is seeking to influence people to give themselves to

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550 Ibid.

missions, he will ask people to come forward for prayer and confirm their decision for Christian service. Someone usually prays with them to confirm a decision.

3. It is a place to receive prayer, counseling, and deliverance from needs. Usually after every Sunday morning sermon, people are asked to come to the altar with their needs. They are usually anointed with oil by the pastor, elders or designated persons from the congregation and receive prayer. The practice of praying with people with needs may also take place in the middle of the service. Praying for needs varies from pastor to pastor, but one who needs special prayer will always receive prayer. One who is demon possessed usually needs more prayer than others. In such a case others will join in and pray for the demonized person. At the altar people are usually asked what their needs are, and if the need expressed should be followed up, the pastor is alerted.

The Sunday evening service is more relaxed and people can bring their needs and receive more extensive prayer. The evening service usually ends in a time of prayer by the congregation around the altar.

#### Summary

In this section we demonstrate a Pentecostal homiletical hermeneutical theory for Pentecostal preaching. We have

shown that Pentecostal preaching has its roots in the model Jesus set for us in Luke 4:16-20: preaching should include the anointing of the Holy Spirit upon the preaching, the aim of preaching is to set people free from sin, bondage, demon possession and sickness.

We theorize that Pentecostal preaching should have an element of the experiential and supernatural in it; that New Testament theology should predicate it's preaching; that Pentecostal pastors preach topically and situationally oriented sermons. Pentecostal preaching should start with the re-experiencing of the text so that sermons are fresh and alive. Sermons should end at the altar where the sermon is internalized; sinners are saved; the sick are healed and delivered; Christians re-dedicate their lives to Christ; people respond to Christian service and the congregation can spend time in prayer.

## 10.2 Homiletical communication

### 10.2.1 The terminology

Language is communication skills. Paul Ricoeur's rhetorical theory has to do with the meaning of words and symbols. The reception of listeners and the effects have to do with how the sermon affects the congregation. Dialoguing is a communication skill that involves a person speaking and the other person responding.

### 10.2.2 Language and rhetoric

#### 1. The character/ethos of the person communicates.

Aristotle says there are two ways we influence people: by our character and by what we say.<sup>551</sup> Pentecostal pastors indicate that a pastor's character is more important than the sermon he preaches.<sup>552</sup> By character they mean the devotional and spiritual life of the pastor and the outer behavior such as honesty, speaking the truth and trust. In Pentecostal African-American circles the pastor is referred to as a "man of God." In Pentecostal circles, COGIC in particular, Pentecostal ministers are respected as people of God who exude the character of Christ. William D. Thompson says that preaching is self-disclosure.<sup>553</sup> Pentecostal pastors disclose themselves by their deportment, gestures, mannerisms, the words they use, the tone of their voice, their facial expressions, and the sense of the presence of the Lord upon the preacher. People can tell pastors' relationship to Christ by self-disclosure.

#### 2. The use of verbal and non-verbal language

Verbal language has to do with the words pastors use in preaching. Pentecostal pastors use simple words in

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551 Microsoft Encarta 98 Encyclopedia Deluxe Edition, Disk 1, "Aristotle's Ethics".

552 For more details see chapter four.

553 William D. Thompson, ed., Preaching as Communication (Nashville: Abingdon Press, 1981), 29-39.

preaching. They usually speak at a grade eight level. They do not use Greek or Hebrew words in their sermon. Depending on the geographical location and race, verbal communication will be different, e.g., my observation is that in California Pentecostal ministers use direct words (speaking directly, sometimes bluntly).

Generally speaking in Canada and the Northern States the language is more inclusive and conservative while among African-Americans and in the Southern States the language is more direct. Jay Adams, in a class at Westminster in California, indicated that the sermons in the New Testament use "you" and he persuaded us to use you in preaching.<sup>554</sup> He is speaking from a Californian perspective; we think a mixture of "you" and "we" is more appropriate. For example "we need a revival", not "you need a revival"; "you" need to get right with God.

Non-verbal language includes gestures, attitude, dress and eye contact. Generally speaking, North Americans are excellent communicators. In preaching a high percentage of communication is non-verbal. Using the body to gesture is a common trait of Pentecostal ministers. The gesture is usually coordinated with verbal communication. In many cases

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<sup>554</sup> Jay Adams, Westminster Theological Seminary in California, 1990.

Pentecostal pastors have replaced the large wooden pulpit with a small transparent plastic pulpit. The congregation can see the whole body of the pastor, enhancing his gestures and communication. The attitude of a minister can make or break a message, especially when preaching on touchy subjects such as the stewardship of money.

Generally speaking, COGIC ministers wear a robe while preaching. The AG and COG ministers wear a conservative suit while preaching. Following these protocols enhances communication, and to break these protocols hinders communication. Since most COGIC ministers preach extemporaneously or from an outline, but not bound to it, eye contact is a very natural thing to happen. It is common for Pentecostal ministers to use dramatics and non-verbal language to communicate a point. They may also use non-verbal sounds to communicate the message: laughing about a jubilant point and crying when speaking about a sorrowful point. A Pentecostal minister also uses the senses to communicate. For example, if a Pentecostal minister is preaching about blind Bartimaeus, he may ask the congregation to close their eyes and imagine what it means to be blind.

3. Pentecostal ministers use the whole person in

communication

Pentecostal preaching can be best described as a mixture of various forms of communication in preaching—verbal, non-verbal and with gestures. Pentecostal preaching is melodramatic and uses the whole person in presenting the gospel. Pastors use their voice to communicate words, e.g., in prayer time to communicate celebration or compassion. They use non-verbal language to complement the words preached. Pentecostal ministers use their bodies to gesture the point they are trying to make.

4. Pentecostal ministers depend on the work of the Holy Spirit to communicate through them.

Pentecostals talk a lot about the anointing of the Spirit. Pentecostal pastors believe they are anointed when they are baptized in the Spirit, walking a Spirit-filled life and separated from the world. They not only believe the Holy Spirit wrote the Bible but also believe He is the one who is able to communicate the mind of the Spirit in the sermon. They will literally spend hours in prayer to know the mind of the Spirit and seek to communicate the thoughts of the Holy Spirit for the occasion. They believe that without the anointing of the Spirit upon their lives the sermon will fall to the ground.

5. The nature of the service contributes to the message  
The nature of a Pentecostal service is relaxed, jubilant,



emotional and contemporary. Usually when Pentecostals gather together they come to celebrate the resurrection of our Lord on the first day of the week. They usually celebrate by singing the most contemporary form of music to enhance worship. Older churches use music that is more traditional with the singing of hymns or a mixing the old with the new form of music. The congregation is usually happy and participating in the singing of songs that exalt the risen Lord. In such an atmosphere it is easy to preach.

### 10.2.3 Reception of the sermon and its effect on listeners

1. The pastor serves as a model in listening to sermons. He does exemplify listening by listening attentively to his congregation in counseling and in pastoral visits.<sup>555</sup> If he listens to the congregation they will find it easier to listen to his preaching. Over time the pastor develops trust and this trust is translated into the congregation listening to his preaching.<sup>556</sup>

2. The ultimate effect of the sermon is lifestyle change. The Pentecostal pastor does not preach to the emotions nor to the intellect but to the will of man. He has two distinct goals in mind when he preaches:

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555 Thompson, Preaching as Communication, 44-59.

556 In an e-mail dated May 31, 2000, to Aldwin Ragoonath, H.J.C. Pieterse said, "Bishop Desmond Tutu is an extremely good listener and a very good dialogical preacher." Also compare his book, Hendrick J.C. Pieterse (ed.) Desmond Tutu's Message: A Qualitative Analysis (Kampen,

a. Salvation for the non-Christian

Let me illustrate my point. Dr. H.H. Barber who pastored Calvary Temple in Winnipeg, Canada for forty-three years, had a fruitful ministry. He is a great Pentecostal pulpiter. One day he had a guest speaker at his church and no one would respond to the altar call. Barber got up and said to his congregation that it is all right to come to the altar. The people responded immediately and the altar was full. This is an excellent example of earning the trust of people over a period of time and the congregation responding to the pastor. It is our observation that anyone can speak, but it takes time and trust for people to listen to you.

In obedience to Matthew 28:19, 20, Pentecostal ministers usually make an altar call for salvation in every service. If there are visitors the call to respond to the gospel is even stronger. If someone responds to the call for salvation there is much rejoicing in the congregation. And if there are no people saved on a regular basis, the pastor and congregation feel something is wrong. They usually take remedial measures to correct the problem.

b. Christian maturity for the Christian:

The second goal of Pentecostal preaching is to bring

Christians to a place where they are reproducing Christians. It appears that the same concept was required of Christians in the early church. Pentecostals view mature Christians as those who are involved in helping others Christians, find and use their spiritual gifts in the body of Christ.<sup>557</sup>

By the goal of preaching we also mean the building up and the encouraging of the body of Christ. Sitting in the pew for the last four years has given us a different viewpoint of preaching. We concur with Warren Wiersbe, former pastor at the Moody Church of Chicago and teacher on "Back to the Bible" radio program, when he said:

Some of the sermons that have moved me greatly would not be considered great preaching. I don't care if the (preacher) stumbles. If he says something that really touches my heart and gives me the strength I need for the week, I'm happy.<sup>558</sup>

Furthermore, the sermons that have moved me are the ones that the pastor re-experienced; the sermon has spoken to him and he intertwines his experiences with the preaching text.

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557 The word disciple enhances that concept. cf., Henry Bouma, The Mission of the Church, Tri-Cities Christian Reformed Church, Kennwich, Washington, n.d., 18, taken from Win Earn, Institute for American Church Growth, Pasadena, California, Offered in a seminar in the 70s in Winnipeg, Canada.

558 Eric Reed, "Sermon Assessment: The Preaching Report Card", 82

#### 10.2.4 Pentecostal preaching is dialoguing with the Word of God.

1. From our research it does not appear that all sermons in the New Testament are dialogues, e.g., the Sermon on the Mount is not a dialogue. Pieterse says Paul's sermons were dialogues.<sup>559</sup> But a component of dialogue always exists in all sermons in the New Testament.<sup>560</sup>

2. The congregation provides dialogue by its participation. In the majority of Pentecostal churches in North America the pastor will share the pulpit with the elders of his church. Others in the congregation will lead the singing, lead in prayer and use their spiritual gifts. The pastor is then a team player. One third of churches in North America have fewer than 50 people and two-thirds average 75 people. In a congregation of fewer than 30 the pastor usually has another full-time secular job.<sup>561</sup>

Keeping the preceding in mind we can theorize that dialogue in preaching will naturally take place when everyone is participating in the life of the church.

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559 Pieterse, Communicative Preaching, 7.

560 George C. Scipione, a fellow student, presented "Lectures in Preaching in the Gospels" as a class project in the Doctor Ministry in preaching program while I was a student at Westminster Theological Seminary in California, 1989, 14.

561 From a Church Growth seminar taught by C. Peter Wagner from Fuller Theological Seminary. He taught a seminar on growing the church under 200 in Winnipeg, Canada, 1994.

3. Call and response is dialogue preaching, a normal way of communicating for African-Americans. And since White Americans were influenced by an African-American founder, William Seymour, we theorize that all Pentecostal churches in North America have an element of dialogue in their preaching. Call and response is a way of speaking that has its roots in African-American oral culture. African-Americans for the most part were illiterate slaves that came to America and over time they developed a way of speaking and singing that reflects call and response. In the past African-American preachers may have been illiterate; they would say or sing a line and the people would respond by repeating the same line. This is further illustrated in Negro spirituals where the congregation repeats a line in a song. Even today call and response is still used in preaching in a more developed form. For example, when an African-American preaches, an organ is usually played in the background. As the preacher raises his voice to make a point, the organ music intensifies as the preacher makes his point. The congregation joins in by saying: 'preach it brother, hallelujah, praise the Lord'. In educated African-American congregations communication leans towards the White model.

In White Pentecostal churches, depending on the geographical

location, the communication style varies. However, several things still linger especially among older ministers: they preach in a singing tone like African-Americans. 'Hallelujahs and praise the Lord' are common, a dialogical practice; so is clapping during a sermon. Clapping means the preacher is getting through to the congregation and the congregation agrees whole-heartedly with the point the pastor is making. As the White churches move towards a European cultural mode of communication and become less dependent on African-American form of communication, they are forming their own communication skills. What continues to linger is the dialogical character of preaching.

4. The altar call is part of dialogue preaching. The altar is a place to receive Christ, to receive prayer for needs, to re-dedicate one's life to Christ, to commit one's life for Christian service, to pray and to respond to the sermon. The altar call then serves as a dialogue in that the congregation has opportunity to respond to the sermon, speak to the pastor, ask a question and do a host of other things mentioned at the beginning of this paragraph.

### **10.3 Pentecostal preaching is a means God uses to bring people to salvation.**

1. It has a Reform approach to preaching

Pentecostal preaching has its roots in historic Christianity, the Reformation, and the great revivals.

Pentecostalism has a theology of preaching that is practiced by Reformed Christians. They believe the Bible is the Word of God and is relevant today.

5. Preaching is declaring the *kerygma*, *didache* and *paraklese*

*Kerygma* is preaching, the announcement, the proclamation of the unique gospel here and now. It is proclamation that salvation is possible through Jesus Christ. Pieterse suggests that *didache* is dedication into a life of discipleship<sup>562</sup> but from our research we found there is no difference between *didache* and *kerussein*; both words mean preaching the gospel. *Didaskein* means "to teach: to deliver didactic discourse (Matthew 4:23); to discharge the duty of a teacher (1 Corinthians 4:17; to impart instruction and instill doctrine (Acts 11:26))."<sup>563</sup> But in a general sense both words are used interchangeably to preach the gospel. Preaching and teaching means the same (Matthew 4:23, 9:35, 11:1; Luke 20:1).<sup>564</sup>

Furthermore, Pentecostal preaching has elements of preaching sermons joyfully (*kerussein*), and declaring the gospel with

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562 Pieterse, Communicative Preaching, 6-8.

563 Joseph Henry Thayer, Greek-English Lexicon of the New Testament, (Grand Rapids: Michigan: Zondervan Publishing House, 1962), 144.

564 Aldwin Ragoonath, How Shall They Hear?, 12.

power under the anointing of the Holy Spirit (*euangelizesthai*).

*Paraklese* is coming alongside and comforting the congregation by preaching sermons that edify and build up the body of Christ.

All the previous elements are present in Pentecostal preaching.

## 2. Preaching is *homilia*

*Homilia* means conversation or dialogue in the New Testament and throughout the history of the church. Paul's method of preaching was *dialegesthai* where questions were asked and interaction took place.<sup>565</sup> We agree with Pieterse that most of Paul's preaching was dialogue preaching but not all the sermons in the book of Acts are purely dialogical, e.g., the sermon on the day of Pentecost. Furthermore, Jesus' preaching was a mixture of dialogues and lectures. The Sermon on the Mount was a lecture. We theorize that all of New Testament preaching is dialogue and lecture in its methodology.

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565 Pieterse, Communicative Preaching, 7.



In conceptualizing preaching today, Pentecostal sermons have an element of dialogue in pastors preaching.

3. In preaching, God communicates through humans to other humans.

God uses the "foolishness of preaching" (1 Cor. 1:21) to bring people to Himself. God uses ordinary fallen humans to speak to other humans about salvation and people come to know Christ. The gospel then is communicated through fallen humans to fallen humans.

4. Preaching is the primary way God uses to communicate to man.

Unlike some Reformed Christians, Pentecostal ministers believe that the gospel is usually communicated by preaching the gospel<sup>566</sup> but not limited to preaching the gospel in the traditional way. Pentecostals also believe God speaks through films, movies, dramas and soundtracks. However, the gospel must be included in the presentation.

#### Summary

In the second section of this chapter we sought to develop a theory of homiletical communication. We put forward that

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566 H. David Schuringa, "The Preaching of the Word as a Means of Grace: The Views of Herman Hoeksema and R.B. Kuiper" (Th.M. Thesis, Calvin Theological Seminary, 1985).

language and rhetoric are imperative to clearly communicate the gospel. We discussed that Pentecostals believe that the good character of the preacher is imperative for preaching the gospel. Verbal and non-verbal language makes the message clear. The Pentecostal minister usually communicates through his whole person. The anointing of the Holy Spirit upon the preacher sinks home the message to the congregation. And the nature of the service contributes to clear and anointed preaching.

Secondly, we hypothesize that the pastor serves as a model to the congregation to help them listen to his sermons by himself listening to his parishioners attentively during counseling and during visitation. The ultimate goal of preaching is to see non-Christians saved and Christians become reproducing Christians.

Thirdly, we theorize that it is through preaching that people are saved and Christians grow in their Christian faith.

#### **Summary of Chapter ten**

We have sought to bring together all the previous research on Pentecostal preaching into a theory of Pentecostal preaching. We focused our attention on two areas: homiletical hermeneutics and homiletical communication. In

homiletical hermeneutics we sought to demonstrate that Pentecostals have a biblical hermeneutical basis for preaching the way they do, that Pentecostal preaching is biblical and contemporary. They preach mainly topically and situationally oriented sermons.

Secondly, we theorize that homiletical communication is biblical and relevant to the needs of contemporary man and that Pentecostal ministers have excellent communication skills. Pentecostal pastors use dialogue as a normal communication skill in preaching. The pastor helps his audience listen to his sermons by modeling good listening skills in his counseling and visitation. He preaches after re-experiencing the text. God speaks through preaching as a means of salvation. And the objective of preaching is to bring non-Christians to faith in Christ and to influence Christians to become reproducing Christians.

## CHAPTER 11

### THEOLOGICAL -THEORETICAL EVALUATION OF PENTECOSTAL PREACHING

In this chapter we evaluate our findings on Pentecostal preaching. We look at the strength and weakness of Pentecostal preaching by evaluating subjects that are significant to Pentecostal preaching.

#### 11.1 The history and theology of Pentecostal preaching

##### 11.1.1 Strength

1. The history of the founding of the movement is well documented. In the last twenty years excellent scholarship has been published on the history of the Pentecostal movement. Walter Hollenweger led the study when he was a professor of theology at the University of Birmingham, United Kingdom. He directed many doctoral students. He directed Douglas J. Nelson's dissertation: "For Such a Time as This: The story of Bishop William J. Seymour and the Azusa Street Revival". This dissertation proved that William Seymour was the founder of the Pentecostal movement and not Charles Fox Parham. Hollenweger himself contributed to the historicity of the movement in two books, Pentecostals, 1972 and Pentecostalism: Origins and Developments, 1997. Other scholars joined in the debate such as Mel Robeck, Jr. from

Fuller Theological Seminary, Ithiel C. Clemmons, C.H. Mason and a host of other scholars. They have all succeeded in turning the tide of history and establishing the fact that the founder of the Pentecostal movement was William Joseph Seymour.

2. The history of Pentecostal preaching from the beginning, until now, is outlined.

During the first 10 years African-American and White Pentecostal preaching was the same. Today African-American preaching carries the vision of Seymour more clearly than White preaching. Today Anglo preaching is more pastoral and less evangelistic than that of African-Americans in North America. The COGIC is more evangelistic at home but has less of a missionary emphasis overseas. White churches are more effective in their missionary program overseas than at home. Pentecostals have varied styles of preaching.

#### **11.1.2 Weakness**

One of the current debates among Pentecostal scholars is about Pentecostal theology. Hollenweger, Roswith Gerloff and other scholars suggest that Pentecostalism is about experience. Gerloff suggests that the White church stresses a more narrow view of Pentecostalism than the COGIC does and the Pentecostal movement at large. COGIC pastors emphasize a

continuing relationship with the Spirit and are not bound to speaking in tongues as the initial evidence of the baptism of the Holy Spirit.

We see a problem in emphasizing only doctrine or only a theology of experience: balance is needed. If Gerloff is right about her view that White North American Pentecostalism stresses too much of dogmatic theology, instead of a theology of experience, we agree with her statement. She views Pentecostalism and Pentecostal preaching as an ongoing experience with the Spirit. But experiences of the Spirit should be guided by certain principles. These principles should be biblical and balanced, taking into consideration the cultural norm.

The COGIC teaches that one can be baptized in the Spirit without the initial evidence of speaking in tongues. COGIC is open to many experiences of the Spirit. They teach that one who is filled with the Spirit should speak in tongues sometime in their Christian life. They also teach one can be filled with the Holy Spirit when the gifts and fruit of the Spirit are evident in the believer's life. David Daniels, professor of church history at McCormick Theological Seminary and a COGIC minister, suggests that no one has arrived on the Pentecostal scene that is smart enough to

conceptualize a Pentecostal theology of the Holy Spirit.<sup>567</sup>

Focusing on the supernatural and the experiential part of Christianity is a positive thing. Gerloff said that the supernatural and experiential emphasis of Christianity is attractive to intellectuals<sup>568</sup> (and ordinary people). However, an excessive use of any one thing can lead to abuse. From our personal experiences, growing up in the third world where emotionalism is encouraged by the Pentecostal church, we questioned the supernatural and the experiential part of Christianity because of the abuse. Having pastored over 20 years it is our observation that an overemphasis on the supernatural and the experiential part of Christianity can lead to emotionalism and be damaging to the cause of Christ.

It appears to us that the White church in North America has done a poor job in insisting that one can be filled with the Holy Spirit only with the initial evidence of speaking in tongues, in the light of the COGIC, the teaching of Seymour, South American Pentecostals and the worldwide Pentecostal movement. (Most South American Pentecostals do not believe that speaking in tongues is the only sign that one is filled

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<sup>567</sup> David Daniels, September 26, 1999.

<sup>568</sup> In a telephone conversation with Roswith Gerloff from the University of Leeds, United Kingdom in 1998.

with Holy Spirit).

## **11.2 The hermeneutics of Pentecostal preaching**

### **11.2.1 Matthew Clark's work stands out as a watershed**

We think that Matthew Clark's second doctoral dissertation, "An Investigation into the Nature of a Viable Pentecostal Hermeneutic", 1997, has done an excellent job in defining Pentecostal hermeneutics. He suggests that an understanding of the Spirit should be considered when interpreting Scripture. The only problem we find with his work is that he looks down on allegorical preaching as do other Evangelicals. We believe allegorical preaching is Scriptural therefore this method should be used in preaching. Many uneducated Pentecostal ministers use the allegorical method of preaching. And they are always Christocentric.

## **11.3 African-American and White preaching**

### **11.3.1 Strength and weakness**

#### **11.3.1.1 The White church and African churches**

Pentecostalism has grown but it is now divided along cultural and racial lines. The COGIC has absorbed African culture as the basis of communication and interpreting Pentecostalism. The AG and COG (Tenn.) have accepted the European cultural model of communication into the life of

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the church. The strength of COGIC accepting an African worldview has resulted in greater church growth and has produced better preachers in North America. This may be a result of COGIC ministers operating in a worldview that is closer to the Bible, a worldview of the spirit world where people fight against principalities and powers, where dreams, visions and the supernatural determine our daily lives.

One of the reasons why the Anglo Pentecostal church in North America has not grown as much as COGIC may be that Anglos operate in a Western worldview that is in opposition to the Bible. The western worldview is influenced by Aristotelian logic and reasoning.

It is difficult to communicate to the White culture a spirit-worldview when a spirit worldview is foreign to that culture. The result in the White church is less dependent upon the Spirit and more dependent upon doctrine and logic, resulting in poorer preaching than African-American preaching.

This worldview of the Spirit-world can explain why Anglo Pentecostals are successful in countries that have a spirit worldview. It also explains why White Pentecostals have been

borrowing applied theology from the White Evangelical church. In some cases Pentecostal ministers have abandoned Pentecostal methods of preaching and are practicing White Evangelical methods of preaching.

One of the strengths of the White church is that it publishes, making its views known to the world. A weakness is that it publishes materials that show racial bias: it assumes to speak for Pentecostalism (consciously or subconsciously). Racial bias shows when the White church majors on minor matters, neglecting the vision of Seymour, and by being very narrow instead of inclusive in its publications.

One of the weaknesses of COGIC ministers is that they do not publish as much as their White brothers. This is due in part to lack of education and money to publish; however, that is changing.

A weakness of the Anglo churches in North America is that they have retreated to urban centers, appealing to middle-class Americans and neglecting the poor.

The weakness of the Anglo church is the strength of COGIC. For the most part COGIC pastors have stayed among the poor

where the gospel is most needed, amidst the rising social standing of COGIC churches. Most COGIC city churches are downtown churches. COGIC pastors devise creative programs to minister to the poor and win them for Christ.

A weakness of the Anglo church is that it has not emphasized prayer and fasting as much as the COGIC. COGIC ministers spend longer times in daily devotions (126 minutes) and prayer than their White brothers do (74 minutes). Pentecostals believe that prayer and fasting empowers the preaching of the Word. Anglo pastors fast and pray a few times a year (35% fast a few times a month); COGIC pastors fast and pray a few times a month (66%).

Both African-American and White Pentecostal preaching are culturally based. Nevertheless they are mixing readily at the congregational level. Pentecostal preaching has been growing within the larger church community. Although most White churches now accept William Seymour as the father of modern Pentecostalism, historically the movement is changing by growing both in its preaching skills and contextually and, yes, the movement is changing because the Holy Spirit is constantly leading and changing the way He works; we need to follow His leading.

In the United States and Canada the movement can be divided

between the two races: the Whites and African-Americans. The White church's understanding of the Holy Spirit, the book of Acts, worship and preaching is different from the way African-Americans understand Pentecostalism. Dr. David Daniels says that Pentecostal preaching can be best understood along racial and cultural lines.<sup>569</sup>

#### **11.4 A comparison of male and female preaching**

Women were the pioneers of Pentecostalism, but institutionalization caused the loss of their equality in pastoring. This is a sad fact of history. There are few women pastors now but many women serve as evangelists and missionaries.

#### **11.5 A homiletical theory of Pentecostal preaching**

##### **11.5.1 It is Biblical and focuses on the needs of the congregation**

In chapter eight we propose that Pentecostals preach mostly topically oriented sermons. This type of preaching is need-centered preaching. It is biblical and contextual preaching.

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<sup>569</sup> David Daniels, September 26, 1999.

## **11.6 A communication theory of Pentecostal preaching**

### **11.6.1 Pentecostal preaching is dialogue in function**

Pentecostal preaching is mainly dialogue preaching which is a strength of the movement and a reason for its effectiveness.

### **11.6.2 Pentecostal preaching is communicating the spirit of the apostolic age to contemporary man.**

Pentecostal preaching seeks to communicate the ethos of the apostolic age: the major themes of the apostolic age are embodied in Pentecostal preaching today. This type of preaching takes the distant text and makes it live for today's listener.

## **11.7 The strength and weakness of Pentecostal preaching**

### **11.7.1 Apostolic type of preaching**

The strength of apostolic preaching makes Christianity alive to the ordinary man. Apostolic type of preaching is very appealing to non-Christians who respond readily to the gospel. And Christians are encouraged to develop their spiritual gifts.

A failure of Pentecostal preaching is to develop preaching skills. Many speakers do not see the need to develop their preaching skills. Most Pentecostal pastors are too

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simplistic in their understanding of homiletics, communication theory, and high quality exegesis; however, that is slowly changing. For example, if someone receives the gift of music, that person should acquire training in music to enhance the musical gift.

**11.7.2 Pentecostal preaching is able to get an audience among those who have a worldview of the spirit world.**

We discussed the different worldviews previously in this chapter. However, the worldview is changing with the younger Whites with their involvement in the occult and Eastern religions. The interest of young people can create an audience for a biblical view of the spirit world. The inability of Pentecostal Evangelical intellectualism can result in growth in the White Pentecostal church resulting in an audience for White Pentecostals. However, White Pentecostals will have to find creative ways to meet the above audience.

**11.7.3 White Pentecostals have assimilated into mainstream traditional Christianity.**

To gain acceptance in the larger Christian community Anglo Pentecostals joined the National Association of Evangelicals. In the process they compromised some of their distinctives and borrowed theology and methodology from Evangelicals. It is our supposition that this may have

contributed to the plateauing of the White Pentecostal church growth in North America.

On the other hand, the African-American church did not join the National Association of Evangelicals, probably because of the political and racial climate of the time. Instead, they have fellowshiped with other African-American church groups who may be liberal or conservative. This co-operation preserved their worldview of the spirit-world and their culture, thus preserving also their biblical worldview.

#### **Summary of chapter 11**

In this chapter we have shown the strength and weakness of Pentecostal preaching as found in our research.

## CHAPTER 12

## CONCLUSION

**12.1 Concluding remarks**

This study has been challenging and inspiring. We have become more open to new ideas, can think for ourselves and have learned about the weakness and strength of Pentecostalism and Pentecostal preaching.

In chapter one we discussed the purpose of the study, viz., to define Pentecostal preaching by Pentecostal scholars. We sought to accomplish that by analyzing the history, theology, hermeneutics, and printed and oral materials on Pentecostal preaching. The balance of analyzed materials are outlined in the following points.

In chapter two we theorize that an African-American, William Seymour, founded Pentecostalism; that the theology of Pentecostalism is supernatural and experiential; that God, through the Holy Spirit, seeks to have an ongoing relationship with Christians.

In chapter three Pentecostals suggest that we can build doctrine on Luke's two-volume work. We show that the hermeneutics of Pentecostalism is historic, Evangelical, begins with the re-experiencing of the text and that the



gifts of the Holy Spirit help in preaching.

In chapter four we do a qualitative and quantitative analysis of Pentecostal preachers. The survey reveals several important things: firstly, all Pentecostal ministers believe that the anointing is imperative for preaching. Secondly, all ministers believe that character is important to be an effective preacher. Thirdly, 100% pastors believe that the communication of a Pentecostal minister should involve the whole person in preaching: gestures, verbal and non-verbal communication. Fourthly, 93% of pastors use various methods in preaching including topical, textual and expository sermons. According to Pieterse's definition, Pentecostals preach mainly topically oriented sermons. Fifthly, Pentecostal sermons culminate at the altar where people are saved, Christians rededicate their lives to Christ and the captives are set free. Sixthly, most White Pentecostal ministers do not know that Seymour was the founder of the movement. Seventhly, 54% of Pentecostal congregations are racially mixed.

In the fifth and sixth chapters we discuss the literature, written sermons from the beginning of the Pentecostal movement until now. In the first decade of Pentecostalism the preaching style and emphasis was the same between the

racess. As the movement grew, it divided along cultural and racial lines propelled by the political and racial climate of the time, and, some would add, doctrine. Because the White Pentecostal church was wealthier and more educated it was able to document many of its writings. On the other hand, COGIC ministers were uneducated, poor and disadvantaged. Their theology and emphases were preserved in oral history. Today several COGIC ministers have climbed the social ladder and have translated their oral history, theology and emphases to written history.

Also in chapter six we analyze the importance of the preacher as a gentleman and man of God who prepares himself in prayer and study to deliver God's Word. Pentecostal pastors use a wide range of methodologies and principles that determine a sermon.

In chapter seven we review Byrd and Leoh's dissertations. The main idea of Byrd's dissertation is that Pentecostal pastors should re-experience the text or let the Lord speak to them first about a text before the pastor speaks to others. The thesis of Leoh's dissertation is that Pentecostal pastors should be men of true character reflecting the personality of Jesus before they can be effective communicators of the Word of God.

In chapter eight we survey oral and video sermons from the 1930s to 1997. This survey demonstrated that Pentecostal sermons, until the 1950s, were the same in content but the method of preaching became more pluralistic. Thereafter the style and content of Pentecostal preaching was divided along racial and cultural lines. Chapter seven, on the survey of oral and video sermons, had reflected that African-American pastors are better preachers than White pastors. The surveyed sermons demonstrated that Pentecostal preaching moved from story-telling-preaching to textual and expository preaching.

In chapter nine we did a qualitative analysis of two pastors' sermons, an African-American and a White American. We used Pieterse's method of analysis for this study. We discovered that Pentecostal pastors prefer to preach topically oriented—Scriptural and contextual—sermons.

In chapter ten we present our theory of Pentecostal preaching that reflects all of the previous research. We reveal that Pentecostal preaching has a sound hermeneutical basis and uses dialogue in preaching, the most effective form of preaching.

In chapter eleven we evaluate our dissertation, showing the strengths and weaknesses of each chapter. This process, in effect, is also an evaluation of Pentecostal preaching.

In chapter twelve we draw our conclusions and make recommendations for further study.

## **12.2 Implications and recommendations**

We did not have a theory for, or an answer to, many subjects. Because of the scope of this dissertation we could not address all the issues raised. The following subjects will need further study.

### **12.2.1 Pentecostal scholars need to study the anointing and power in the New Testament.**

William Seymour changed his mind that speaking in tongues is not the only sign of the Spirit's baptism. It appears that his decision was made on pragmatic grounds that is because spiritualists and some Christians who claimed to be filled with the Holy Spirit did not show any fruit of the baptism of the Holy Spirit. (Further study needs to determine whether Seymour indeed made a decision on pragmatic grounds).<sup>570</sup>

In the light of this, some Pentecostals in North America and South America do not speak in tongues but exercise spiritual gifts such as healings, miracles and preaching anointed sermons. Are these people filled with the Holy Spirit? What is the difference between the baptism of the Holy Spirit and

the anointing of the Spirit? What is the difference between the anointing of the Spirit and the power of the Holy Spirit? The study should look at the biblical, the historical (Seymour) and the contemporary aspects.

#### **12.2.2 Theological and contemporary study of the baptism of the Holy Spirit**

Further study needs to be done on the baptism of the Holy Spirit from a theological and contemporary perspective.

#### **12.2.3 Further study on Pentecostal homiletics**

Since Pentecostalism is now a worldwide phenomenon, further study on Pentecostal homiletics needs to be pursued.

#### **12.2.4 More research needs to be done on the Church of God in Christ**

Since the COGIC is the largest Pentecostal denomination in North America, further study needs to be done on its homiletics. What are the reasons for its growth? What is the style of preaching?

#### **12.2.5 The original vision of William Seymour**

Further study needs to be made on the vision of William Seymour, his view of the work of the Holy Spirit and his view of racial harmony.

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sabbatical to study William Seymour. We look forward to his findings.

## APPENDIXES

## Appendix A

The following is the form used for the  
SURVEY ON PENTECOSTAL PREACHING - Chapter 4

**A. Demographics:**

Please send me a copy of the survey results (check here)

1. Race or Ethnicity \_\_\_\_\_
2. Gender: 2a. Male  2b. Female
3. Occupation: Pastor  Historian  Homiletician   
other \_\_\_\_\_
4. Denomination \_\_\_\_\_ 5. Phone ( ) \_\_\_\_\_
6. Year of birth: 19 \_\_\_\_\_

Use the following scale to answer the questions

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

1. Training in preaching is equally as important as the character of the preacher. 1 2 3 4 5

**B. Pentecostal preaching:**

2. focuses on the anointing. 1 2 3 4 5
3. is the power of the Holy Spirit in the preacher's life. 1 2 3 4 5
4. cannot be described without the altar call. 1 2 3 4 5
5. moves towards the altar:
  - a. calls people to give their lives to Christ 1 2 3 4 5
  - b. rededicates the Christian 1 2 3 4 5
  - c. includes prayer for special needs etc. 1 2 3 4 5

- |   |   |   |   |   |   |
|---|---|---|---|---|---|
| 7. is extemporaneous preaching  | 1 | 2 | 3 | 4 | 5 |
| 8. is preaching without notes.  | 1 | 2 | 3 | 4 | 5 |
| 9. stimulates people:   |   |   |   |   |   |
| a. emotionally  | 1 | 2 | 3 | 4 | 5 |
| b. intellectually   | 1 | 2 | 3 | 4 | 5 |
| 10. involves the whole person in presentation:<br>body/spirit/emotion/intellect.  | 1 | 2 | 3 | 4 | 5 |
| 11. Has nothing to do with drama, moving around<br>on the platform, or loud preaching.  | 1 | 2 | 3 | 4 | 5 |
| 12. is best defined as a monologue: the pastor<br>preaches and the audience listens.  | 1 | 2 | 3 | 4 | 5 |
| 13. is best defined as mixed: the pastor preaches<br>and the audience responds with a <u>few</u> amens,<br>hallelujahs, praise the Lords.   | 1 | 2 | 3 | 4 | 5 |
| 14. is best defined as dialogue: the pastor<br>preaches and the audience responds <u>constantly</u><br>with praise the Lord, Hallelujah, amen and<br>repeating some of the phrases of the preacher. | 1 | 2 | 3 | 4 | 5 |
| 15. is mainly story telling using the symbols in<br>a story to teach truth, e.g. blindness<br>symbolizes spiritual blindness. Lk. 18:35   | 1 | 2 | 3 | 4 | 5 |
| 16. is mainly topical, e.g. forgiveness;<br>Scripture strung together.  | 1 | 2 | 3 | 4 | 5 |
| 17. is mainly textual, e.g. preaching from one<br>text and explaining it. Is. 61:1.   | 1 | 2 | 3 | 4 | 5 |
| 18. is mainly expository, e.g. a section of<br>Scripture, Rom. 8:1-8. The benefits of<br>salvation.   | 1 | 2 | 3 | 4 | 5 |
| 19. is a mixture of various methods of<br>preaching: story-telling, need centered,<br>topical, textual, expository and biographical.  | 1 | 2 | 3 | 4 | 5 |



20. is need centered: focusing on the needs of the congregation. 1 2 3 4 5
21. is giving a testimony 1 2 3 4 5
22. is a preparation of the heart, not the preparation of a sermon. 1 2 3 4 5
23. is waiting on the Spirit to reveal what the preacher should say right before he speaks and during his preaching (extemporaneous). 1 2 3 4 5
24. Pentecostal preaching can be prophetic preaching. A message is God speaking through the preacher as in the Old Testament prophetic sense. 1 2 3 4 5
5. What is your doctrinal concept of Pentecostal preaching?
26. What would you say are some of the areas that Pentecostal preaching focuses on?
27. What does the altar call mean to you?
28. How would you describe the preaching style of a typical Pentecostal pastor from the past?
29. How would you describe Pentecostal preaching today?
30. Do you do any preparation for preaching? If YES, what kind of preparation do you do, and how much time do you spend in preparing for a sermon?

**C. Anointed preaching**

31. is speaking with a Divine certainty. 1 2 3 4 5
32. is preaching like an Old Testament prophet. 1 2 3 4 5

33. is bold preaching. 1 2 3 4 5
34. is followed by positive results: people saved and delivered. 1 2 3 4 5
35. is followed by negative results: people turned off by Pentecostal preaching. 1 2 3 4 5
36. has nothing to do with volume or voice. 1 2 3 4 5
37. is the fruit of the Spirit being seen in the preacher's life. 1 2 3 4 5
38. is God using the character of the preacher 1 2 3 4 5
39. is God using all social classes of preachers 1 2 3 4 5
40. is God using the abilities of preachers from all social classes 1 2 3 4 5
41. What is your understanding of what it means to be anointed by the Holy Spirit?
42. Can the Holy Spirit manifest Himself in a person's preaching? If yes, how does this occur?

**D. In comparison to Evangelical preaching, Pentecostal preaching:**

Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1	2	3	4	5

43. is story telling using symbols in narratives 1 2 3 4 5

44. focuses on all the facets of the gospel. It believes all the teachings of Christ are applicable today. Some of the popular doctrines are: Salvation, healing, the baptism of the Holy Spirit and the second coming of Christ. 1 2 3 4 5
45. is no different from other forms of Evangelical preaching. 1 2 3 4 5
46. can be followed by signs, wonders and miracles. 1 2 3 4 5
47. is simple expository preaching, not focusing too much on exegesis, but on the obvious meaning of the text. 1 2 3 4 5
48. Do you think there are differences between Pentecostal Preaching and non-Pentecostal preaching? If YES, please explain some of the differences?
- 49a. How often do you pray? Please indicate: \_\_\_\_\_ minutes per day or \_\_\_\_\_ hours per day.
- 49b. In your opinion, how long should a Pentecostal preacher pray? Please indicate \_\_\_\_\_ minutes per day or \_\_\_\_\_ hours per day.
- 50a. How often do you fast? Would you say: (1) never (2) once or twice a year (3) several times a year (4) about once a month (5) 2-3 times a month (6) once per week or more.
- 50b. In your opinion, how often should Pentecostal preachers fast? (1) never (2) once or twice a year (3) several times a year (4) about once a month (5) 2-3 times a month (6) once per week or more. \_\_\_\_\_

51a. How much time do you spend on your daily devotions? (including prayer & reading God's Word for personal benefit) Please indicate \_\_\_\_ minutes per day or \_\_\_\_ hours per day.

51b In your opinion, how much time should a Pentecostal preacher spend on daily devotions? Please indicate: \_\_\_\_ minutes per day or \_\_\_\_ hours per day.

52. I have strong ethical convictions. 1 2 3 4 5
53. I exemplify the fruits of the Spirit. 1 2 3 4 5
54. I exemplify the Spirit filled life. 1 2 3 4 5
55. I live out the Word of God in every day life. 1 2 3 4 5
56. I seek to be obedient to the voice of the Holy Spirit 1 2 3 4 5

57. What role does the ethos or character of a Pentecostal preacher play in preaching?

58. Do you think that Pentecostal preachers place more, less or about the same amount of emphasis on developing the character of a preacher in comparison to training in preaching?

If Pentecostal pastors place more/less emphasis on developing the character of a preacher, why do you think this is the case?

59. Please describe your call to the ministry?

**F. Historically:**

60. In the beginning most North American Pentecostals were influenced by African-American Pentecostals in North America.

1 2 3 4 5

61. Pentecostals had a mixture of people in the origin of the movement. While a majority were from the working class others came from the middle, upper class and educated clergy. 1 2 3 4 5

62. Please tell me what you know about the origins of Pentecostalism and Pentecostal preaching?

**G. Most of Pentecostalism was started by:**

63. needy or disadvantaged people. 1 2 3 4 5

64. people who were looking for a closer walk with God. 1 2 3 4 5

65. people who wanted the power of the Holy Spirit in their lives. 1 2 3 4 5

No Change	Very Little Change	Some Change	A Lot of Change	Very Much Change
1	2	3	4	5

**H. Have you seen any of the following developments (changes) in Pentecostal preaching:**

66. Lay preaching to trained clergy? 1 2 3 4 5

67. Story telling sermons to topical? 1 2 3 4 5

68. Topical to textual and expository? 1 2 3 4 5

69. Mixture of methods today: topical, textual, need-centered and expository, extemporaneous, etc.? 1 2 3 4 5

70. Changes are not always clear-cut. 1 2 3 4 5

71. Have you noticed any changes in Pentecostal preaching in your study or experience? If YES, please explain what kinds of changes you have noticed.

**I. Racial composition of the congregation I preach to:**

72. mainly African- American 1 2 3 4 5

73. mainly Caucasian 1 2 3 4 5

74. racially mixed 1 2 3 4 5
- 75a. city church 1 2 3 4 5
- 75b. town church 1 2 3 4 5
76. country or rural church 1 2 3 4 5
77. Age composition:  mainly mixed  mainly youth  
 mainly middle aged  mainly seniors
78. social class of my church:  mainly mixed  
 upperclass  middle class  working class
79. Please describe your congregation.

## Appendix B

## QUALITATIVE ANALYSIS

Questioner No.

Card No.

Sermon No.

## 1. BIOGRAPHICAL PARTICULARS

## 1.1 Congregation

Inner city	
Suburban	
Rural village	
Agrarian	
White	
African-American	

1.2 Age of minister \_\_\_\_\_

1.3 Race of minister \_\_\_\_\_

1.4 Year admitted into ministry \_\_\_\_\_, ordained \_\_\_\_\_

1.5 Academic qualifications in theology

	Yes	No
Bible Institute		
Bible College		
University		
Seminary		

1.6 Theological level of study (highest qualification obtained)

Postgraduate diploma	1
B. degree	2
M. degree	3
D. degree	4

1.7 Ministering in present congregation since 19\_\_

1.8 Number of congregations ministered to- \_\_\_\_\_

**II. SCRIPTURE READING**

2.1 read from

	Yes	No
Old Testament		
New Testament		

2.2 Bible Books.....and..... and.....  
 Chapters ..... and..... and.....  
 Verses ..... and..... and.....

Book

--	--	--	--

Chapter

--	--	--	--

Verses

--	--	--	--

2.3 Length of sermon

Starting time			h		
Ended			h		

**III. CONTENT OF SERMON**

3.1 Introductory comments

Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

3.2 Exegesis

Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---



## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.3 Thematic divisions**

## Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.4 Interpretation of Scripture**

## Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.5 Central message**

## Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.6 Aim of sermon in terms of audience**

## Understanding of the text

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Understanding of the context

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.7 Conclusion of sermon**

## Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.8 Content of sermon as a whole**

## Scripturalness

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextuality

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.9 Did the sermon address an appeal to you? Indicate on scale**

## Intellect

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Emotions

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Will

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**3.10 Were you helped spiritually by the sermon?**

Yes	
No	

**IV. LANGUAGE AND CONCEPTS****4.1 Preacher's use of language**

## Scriptural

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextual

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**4.2 Examples**

## Scriptural

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextual

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## 4.3 Imagery or models

## Scriptural

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextual

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## V. DIALOGICAL CHARACTER OF SERMON

5.1 Did the preacher pose questions and try to answer them in his sermon?

If yes UNDER 5.1

Yes	1
No	2

5.2 How do you rate his answers in terms of:

## Scriptural

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextual

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

5.3 Was there call and response in the preaching?

Yes	
No	

5.4 How do you rate his answer in terms of:

## Scriptural

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## Contextual

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

5.5 How successful was the dialogue

Questioner No. \_\_\_\_\_ Card No. \_\_\_\_\_

## True to Scripture

Not at all	1	Slight	2	Very	3	Exclusive	4
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## True to context

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

True to man

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

## VI. ASPECTS OF THE SERMON

Statements	Very	Fairly	Equal proportions	Fairly	Very	
(i) Convincing	5	4	3	2	1	Unconvincing
(ii) Relevant	5	4	3	2	1	Irrelevant
(iii) Practical	5	4	3	2	1	Unpractical
(iv) Theoretical	5	4	3	2	1	Non-theoretical
(v) Topical	5	4	3	2	1	Not topical
(vi) Innovative	5	4	3	2	1	Stodgy
(vii) Illuminating	5	4	3	2	1	Confusing
(viii) Objective	5	4	3	2	1	Subjective
(ix) Theologically justified	5	4	3	2	1	Not theologically justified
(x) Societally relevant	5	4	3	2	1	Not societally relevant
(xi) Logical	5	4	3	2	1	Illogical
(xii) Interesting	5	4	3	2	1	Dull
(xiii) Scriptural	5	4	3	2	1	Unbiblical
(xiv) Doctrinal orthodox	5	4	3	2	1	Heretical
(xv) True to man	5	4	3	2	1	Not true to man
(xvi) Situational	5	4	3	2	1	Non-situational
(xvii) Theocentric	5	4	3	2	1	Non-theocentric
(xviii) Christ-centered	5	4	3	2	1	Not Christ-centered
(xix) Spirit-anointed	5	4	3	2	1	Not Spirit anointed
(xx) Anthropocentric	5	4	3	2	1	Non-anthropocentric
(xxi) Re-experience the text	5	4	3	2	1	Non-experience with the text
(xxii) Message from God	5	4	3	2	1	Message from man

**VII. ASPECTS OF THE SERVICE THAT CONTRIBUTED TO THE  
PREACHING**

7.1 The gifts of the Spirit were evident in the service

Not at all	1	Slight	2	Very	3	Exclusive	4
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7.2 People were healed, saved, delivered, re-dedicated  
their lives to Christ

Not at all	1	Slight	2	Very	3	Exclusive	4
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7.3 Congregants participated in the service

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

7.4 The presence of the Holy Spirit was evident in the  
service

Not at all	1	Slight	2	Very	3	Exclusive	4
------------	---	--------	---	------	---	-----------	---

**VIII. HERMENEUTICAL CHARACTER OF THE SERMON**

8.1 To what extent did this preacher manage to address  
twentieth-century modern man in our society without  
violating Scripture?

Very well	Well	Doubtful	Not too much	Very badly
5	4	3	2	1

**IX. SERMON FORM**

What type of service is this?

Unclassifiable	1
Topically oriented	2
Scripturally oriented	3
Situationally oriented	4

**X. TYPE OF SERVICE**

Ordinary	1
Baptism	2
Church council	3
Youth oriented	4
Other.....	5
.....	
.....	

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**ABSTRACT**

**PENTECOSTAL PREACHING IN NORTH AMERICA**

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 University of South Africa, 2001  
 Promoter: H.J.C. Pieterse

This dissertation is about Pentecostal and Charismatic preaching in the Church of God in Christ; The Church of God (Tenn.) and the Assemblies of God in the United States of America and their counterparts in Canada.

There are several things that distinguish Pentecostal preaching; it works from the premise that Christians need to follow Jesus' example in Luke 4:16-20, preaching anointed sermons, setting the captive free and healing the sick.

The Pentecostal pastor is always distinguished with outstanding character. He is man of prayer and fasts on a weekly basis. He exemplifies the character of Christ in every-day life.

William Seymour in Azusa Street, California in 1908 founded the worldwide Pentecostal movement. The theology of Pentecostalism emphasizes the supernatural aspects of Christianity similar to that of the apostolic age.

In several surveys we trace Pentecostal preaching from the founding of the movement until 1997. We did a qualitative and quantitative analysis of approximately one hundred thousand (100,000) Pentecostal ministers on their views of Pentecostal preaching. In a qualitative study we analyze two pastor's sermons.

The homiletical theory of Pentecostal preaching starts with the re-experiencing of the text and moves towards a holistic hermeneutic.

Pentecostal sermons are dialogical in delivery; it is dynamic, bold and powerful. The Pentecostal sermon ends with an altar call where people have an opportunity to receive Christ as savior, re-dedicate their lives to Christ, and receive prayer for special needs and to spend time in prayer.

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Anglo-Trinidadian living and ministering in Canada since 1971, now residing in Winnipeg, Manitoba

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