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A PENTECOSTAL PREACHER AS AN EMPOWERED WITNESS

Vincent Leoh

McClendon deals with the anastatic strand of Christian ethics in Part III of his book, *Ethics*.[1] For McClendon, the resurrection of Jesus Christ is the *sine qua non* of the Christian life itself, offering a new way of construing the world and affecting a transformation of human moral life. Water baptism becomes the inception of resurrection morality. McClendon's theoretical chapter shows the moral relevance of the resurrection. The biographical chapter tells of Dorothy Day (1897-1980), founder of the Catholic Worker Movement and a shaper of eschatological peace through participation in life in the Spirit. The application chapter discusses the transformation of human life due to the resurrection, and the centrality of peacemaking for Christians in the light of the eschatological future.

The resurrection of Jesus is indeed the foundation of Christian morality. It lies at the heart of *kerygmatic* proclamation.[2] However, for the purpose of this study, the anastatic strand will be explored in its other two-fold significance, that is, the pneumatic and the eschatological.

The most apt metaphor of the Pentecostal preacher is that of an empowered witness. She or he is a witness to the resurrection of Jesus Christ through the power of the Spirit.

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[1] James McClendon, Jr., *Systematic Theology: Ethics* (Nashville: Abingdon, 1986), pp. 244-328. His anastatic ethics is not a pure resurrection ethics like Paul Lehmann's; rather, to prevent it from falling into Gnosticism, it demands a balance with the body and community ethics (pp. 259, 260).

[2] See Norman Dewey Holcomb, "Preaching and Teaching the Pauline Concept of the Resurrection" (Ph.D. dissertation, Vanderbilt University Divinity School, 1977); Warren F. Taylor, Jr., "The Resurrection: A Study in the History of Preaching" (Ph.D. dissertation, School of Theology at Claremont, 1980).

1. Pneumatic Ethics and the Transformed Preacher

Dying and rising with Christ to new life in baptism and "walking in the Spirit" is the basis of Pentecostal ethics (Col 3:1-17; Eph 4:22-24). The new creation with its ethical ramifications can be characterized as life in and through the Spirit. The Christian no longer lives in the old aeon ruled by the "flesh" but is now transformed by the power of God's Spirit for victorious living and service.

Lovett characterizes Pentecostal ethics as "transformation ethics." The baptism in the Holy Spirit will affect one's life-style. Whether one holds to the Wesleyan Holiness or to the Keswick Holiness view of sanctification, it is generally agreed that the sanctification which the Holy Spirit brings has an ethical dimension. Ethical living involves a consistent walk in the Spirit that produces the fruit of the Spirit or the very character of Christ in the lives of the believers.[3] The Spirit, therefore, is the source of all moral excellencies; and the Spirit-filled life is a life of holiness.

The Spirit is experienced in a two-fold sense. He is the Old Testament *ruach-adonai*—a "power" or divine, energizing, imminent force which transforms persons and empowers them for service. He is also the New Testament *paraclete*—a "person" with whom the believer can enjoy constant and intimate fellowship.

Barnette sees the "spirit-method" of Christianity superior to the "code-method" of Judaism; for a life led by the Spirit has an inwardness, a vitality, a personal quality, a moral responsibility which sets it apart from the realms of magic, legalism, and antinomianism.[4] As a transformed person controlled by the Holy Spirit, the Pentecostal preacher therefore stands apart from his or her counterparts in secular communication. Christian preachers have access to resources that are not available to other communicators; they also live and are judged by a different ethical standard.

The implications of being a transformed Pentecostal preacher are vast indeed. However, any attempt to explicate the ethical dimensions of

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[3] Roger Stronstad, "Unity and Diversity: New Testament Perspectives on the Holy Spirit," *Paraclete* 23 (Summer 1989), pp. 15-28 (28). According to Stronstad the three primary roles of the Holy Spirit are in the areas of salvation, sanctification, and service. Luke's pneumatology emphasizes service; John touches on service and salvation; while Paul deals with all the three roles.

[4] Henlee Barnette, "The Significance of the Holy Spirit for Christian Morality," *Review and Expositor* 52 (Jan. 1955), pp. 20-25.

the activity of the Spirit in the life of the preacher will face many difficulties because, as Burgess points out,

> Pentecostals and Charismatics, whom one might expect to have a keen interest in the doctrine of the Spirit, have been less anxious to define the divine power of the Spirit than to possess it. With their theology of experience, they have shown more concern for the gifts than for the Giver.[5]

2. The Work of the Holy Spirit in Preaching

Hollenweger, perhaps more than any other Pentecostal historian, has clearly recognized the importance of preaching. He asserts that "it is here, in a sphere of liturgy and preaching, that the Pentecostal movement seems to me to have made its most important contribution, and not in the sphere of pneumatology, as is constantly and quite wrongly supposed."[6]

The presence of the Spirit is earnestly sought after in a Pentecostal service; in fact, "it is safe to say that the leadership of the Holy Spirit is assumed as an a priori fact in the act of worship of the Assemblies of God Church."[7] The same may still be said of Pentecostal preaching today as preachers seek to be spiritually sensitive to the leading of the Spirit. Pentecostal preaching and spirituality focus on the coming of the Holy Spirit at Pentecost as a continuing event to be experienced afresh in each preaching encounter.[8]

Pentecostals hold that the only kind of preaching that matters is the Pauline model of preaching—in the power and demonstration of the Spirit (1 Cor 2:1, 4) and "by the power of signs and miracles, through the power of the Spirit" (Rom 15:19). The empowerment of the Spirit, not human eloquence, wisdom, or persuasion, is the inescapable sign of an

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[5] Stanley M. Burgess, *The Spirit and the Church: Antiquity* (Peabody, MA: Hendrickson, 1984), p. 3.

[6] Walter Hollenweger, *The Pentecostals: The Charismatic Movement in the Churches* (Minneapolis: Augsburg, 1972), p. 466.

[7] Frank C. Masserano, "A Study of Worship Forms in the Assemblies of God Denomination" (Th.M. thesis, Princeton Seminary, 1966), p. 74, quoted in William W. Menzies, *Anointed to Serve: The Story of the Assemblies of God* (Springfield, MO: Gospel Publishing House, 1971), p. 349.

[8] J. Rodman Williams, *The Pentecostal Reality* (Plainfield, NJ: Logos, 1972), p. 60.

authentic preaching ministry. The secret of effective preaching is still "not by might, nor by power, but by My Spirit, says the Lord Almighty" (Zech 4:6). It is the dynamic work of the Holy Spirit that makes Christian proclamation distinctive, glorious, and noble. But one may well ask, how does the Spirit work, speak, or direct the preacher to say and do certain things? What is the manifest presence of God? What are the ethical implications and out-workings of the rhetoric of the Spirit?[9]

Stapleton suggests four ingredients that indicate a true rhetoric of the Spirit: the dynamics of the gospel, its passionate expression by the preacher, artistry of form, and caring for others.[10] He concludes that preaching in demonstration of the Spirit and power occurs when these ingredients come together in the same sermon. However, his preaching effectiveness tests are too general to be of much help here.

In his book *The Holy Spirit and Christian Preaching*, Jones deals with the role of the Holy Spirit in Christian proclamation.[11] He uses the metaphors of light, celestial fire, and "winging home" to denote the activities of the Holy Spirit in preaching. These represent the illumination (insight) of the Spirit, the earnestness (intensity) of the Spirit, and the mediation of the Spirit, respectively. Jones holds that the secret to the power of the Spirit comes with abandonment—a complete "letting-go." It is experienced when the preacher lives a consistent life of humility, obedience, and faithfulness to God.

Smeeton gives us an insight into understanding the work of the Holy Spirit in an individual when he warns of "the twin evils of scholasticism and mysticism that endanger pneumatology."[12] In the first case, the Holy Spirit had been reduced to an abstract, impersonal yet divine force; in the

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[9] Such questions, of course, assume that the charisms of the Spirit are available for the church today. This is in contrast to some commonly-held evangelical theology that rule out the value, even the possibility of manifestations of the gifts of the Spirit in the modern church. See William W. Menzies, "The Holy Spirit in Christian Theology," in *Perspectives on Evangelical Theology*, eds. Kenneth Kantzer and Stanley N. Gundry (Grand Rapids: Baker, 1979), pp. 67-79 (76).

[10] John Mason Stapleton, *Preaching in Demonstration of the Spirit and Power* (Philadelphia: Fortress, 1988), pp. 14, 21.

[11] J. Ithel Jones, *The Holy Spirit and Christian Preaching* (London: Epworth, 1967), p. 8.

[12] Donald Dean Smeeton, "William Tyndale: A Theologian of Renewal," in *Faces of Renewal: Studies in Honor of Stanley M. Horton*, ed. Paul Elbert (Peabody, MA: Hendrickson, 1989), pp. 163-71 (164).

other instance the Holy Spirit is seen as the direct link between God and humanity and could be experienced supernaturally.

The activity of the Holy Spirit must be seen in relation to Christ. Pentecostal scholars have constantly pointed out that the Spirit always works in cooperation with the believer to reveal the will of God and to magnify Jesus Christ. Ministry in the Spirit is thus a Christocentric ministry. This counters the accusation that Pentecostal preaching is pneumacentric. A Spirit-anointed ministry is also an arena where the Spirit manifests himself as a Person and not merely as a power.

Preparation for preaching involves much more than the technical preparation for a specific sermon.[13] It is ontological, that is, it involves the whole being of the preacher.

Gause has charged that Pentecostals, with their emotion and experience-centered theology, "tend to place their religious commitments and experiences in an unanalyzed vacuum unaffected by other intellectual developments."[14] The Pentecostal movement has, since its inception, produced an anti-intellectualism that revolts against education and anything that threatens to hinder the "flow of the Spirit." This overt disdain toward study and education is due to the Pietist movement which stressed the direct teaching work of the Spirit intuitively on the soul.[15]

The scholarly-pragmatic dualism is also manifested in the Pentecostal's notion that "the letter kills, but the Spirit gives life" (2 Cor 3:6). Pentecostals therefore shun a scholarly approach that is content with expounding biblical truth in an academic manner. The extremes here seem to be that while some preachers, consciously or unconsciously, neglect the work of the Holy Spirit in the preparation process, others stressing the divine activity throw the whole burden on the Spirit and neglect the human dimension.

The de-emphasis of the rational is expressed in the opening lines of Foster's popular book, *Celebration of Discipline*: "Superficiality is the curse of the age. The doctrine of satisfaction is a primary spiritual problem. The desperate need is not for a greater number of intelligent

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[13] It is not the purpose of this study to enter into a detailed consideration of the various principles of homiletics in their relation to the preaching of Pentecostals. The focus here is on ethical issues related to preparation and delivery.

[14] R. Hollis Gause, "Issues in Pentecostalism," in *Perspectives on the New Pentecostalism*, ed. Russell Spittler (Grand Rapids: Baker, 1976), pp. 106-116 (114).

[15] Roy Zuck, *Spiritual Power in Your Teaching* (Chicago: Moody, 1972), p. 59.

people or gifted people, but for deep people."[16] John Wimber seems to pit intellectualism against spirituality when he says, "Ministry that stays in the realms of intellectual orthodoxy or humanistic compassion can never know the dynamism of the Holy Spirit."[17]

When it comes to sermon preparation, the anti-intellectual predisposition easily filters through as well. Pentecostals by and large prize a sense of dynamic freedom and sensitive flexibility in their worship and preaching. This has led many Pentecostal preachers to adopt the attitude that little training or preparation is necessary; all that is necessary is to "let the Spirit have his way." In its extreme, a prepared sermon is "un-Pentecostal," and the basic principles of homiletics are rejected as unspiritual. A Spirit-anointed preacher, according to this mentality, is one who preaches without any previous thought or preparation, and without notes, partly because it is believed that the Spirit inspires the preacher directly, and tells him or her what to say.[18]

More than a century ago, even before the birth of the Pentecostal movement, Broadus had pointed out that "the general feeling appears to have been that dependence on the promised blessing of the paraclete forbade elaborate preparation of discourses."[19] The problem of the role of the Spirit and the place of human intellect in preaching, though more obvious and intensified within Pentecostalism, is therefore more than a Pentecostal dilemma. It may be felt in the strong and passionate words of Ralph Riggs who insists on complete dependence upon God:

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[16] Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth*, rev. ed. (San Francisco: Harper & Row, 1988), p. 1.

[17] John Wimber, *Theological Foundation: The Kingdom of God* (Placentia, CA: Vineyard Ministries, 1984), p. 1, quoted in Byron Klaus, "A Theology of Ministry: Pentecostal Perspectives," *Paraclete* 23 (Summer 1989), pp. 1-10 (9).

[18] See Guy Duffield, *Pentecostal Preaching* (New York: Vintage, 1956), p. 8; Malcolm J. C. Calley, *God's People: West Indian Pentecostal Sects in England* (New York: Oxford University Press, 1965), pp. 82-84. Margaret Poloma, *The Assemblies of God at the Crossroads* (Knoxville: University of Tennessee Press, 1989), pp. 197, 198 asserts that Assemblies of God preachers have abandoned the older form of anointed preaching and the simple, unlearned pastors of yesteryear have been replaced with educated men who can lead better educated congregations.

[19] John A. Broadus, *Lectures on the History of Preaching* (New York: Amstrong, 1876), p. 47, quoted in Raymond W. McLaughlin, "The Place of the Holy Spirit in Preaching" (Th.D. dissertation, Northern Baptist Theological Seminary, 1950), p. 115.

> Preaching with wisdom of words, with enticing words of man's wisdom, or with excellency of speech which is purely natural is as much an intrusion of the profane into the holy as an admission of a Canaanite into the house of the Lord of Hosts (Zech 14:21).[20]

What Peter Wagner writes of Latin American ministers is generally true of others as well. He says, "Pentecostal pastors are not bookish people who spend hours in the study preparing well-structured sermons." They prefer to be with the people rather than to spend time sermonizing. Wagner goes on to cite John Vaughan's interview with one of Latin America's most effective preachers, Javier Vasquez of Chile's Jotabeche Methodist Pentecostal Church. Vasquez said,

> I don't have time to consult books; I just stand by the Scripture (Mark 13:11)…. I go to the service completely empty; but confident that the Lord will give me the message for the service. So the Lord speaks through me in each service.[21]

At the World Conferences in Paris and London, Donald Gee censured the Pentecostal pastors who expect that a sermon should be solely inspired by the Holy Spirit. He also gave a friendly warning to the Protestant and Anglican theologians who had experienced the baptism of the Spirit:

> Many of you are trained theologians with a good academic background. Do not, now you have tasted spiritual gifts, become fanatical in your repudiation of consecrated scholarship. Let the Spirit of truth set it all on fire and use it for the glory of God. Some of us in our early folly set a premium upon ignorance.[22]

Duffield has also written at great length to balance such an attitude. He distinguishes two special kinds of anointing for Pentecostal preaching. There is the anointing that comes as a result of human preparation, and there is also that blessed prophetic anointing that comes spontaneously as God gives the preacher an urgent, unpremeditated

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[20] Ralph M. Riggs, *The Spirit Himself* (Springfield, MO: Gospel Publishing House, 1949), pp. 178, 179.

[21] C. Peter Wagner, *Spiritual Power and Church Growth* (Altamonte Springs, FL: Strang, 1986), pp. 111, 112; John N. Vaughan, *The World's Twenty Largest Churches* (Grand Rapids: Baker, 1984), p. 218.

[22] Quoted in Hollenweger, *Pentecostals*, pp. 210-212.

message.[23] True Pentecostal preaching combines both. The Holy Spirit operates both in the study and in the pulpit.

The baptism of the Holy Spirit is not a substitute for careful planning and thoughtful preparation; neither is it a labor-saving device. Furthermore, neither preparation nor education competes with spirituality and "unpreparation" is *not* a sign of being more spiritual.[24] In his attempt to unveil the false or pseudo-spirituality of many preachers, Stringfellow points out, "I suspect spirituality is most often uttered as a ministerial deception, albeit often benignly intended. It then is a trick of clergy enabling something to be said when in truth there is nothing to say."[25]

"What can we say, and why should we say it," Ellul asks, "if everything depends on this unpredictable act of the Spirit of God who blows where he wills and lays hold of whom he wills."[26] But if preaching is "truth through personality," as Phillips Brooks maintained, then God never sets aside a believer's personality. In Pentecostal preaching the human personality is sanctified, enhanced, anointed and taken to a level of effectiveness beyond human finiteness. Therefore, it is imperative for Pentecostal preachers to recognize their dual responsibilities of using their God-given faculties and at the same time yielding to the dynamic unction and power of the Spirit, without which all human efforts would be fruitless.[27]

What LeRoy Bartel has written about the Spirit-filled teacher applies to the Spirit-anointed preacher. Bartel sees preparation not merely as a human activity but one where the presence and power of the Holy Spirit are requested at every step of the process. He writes:

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[23] Duffield, *Pentecostal Preaching*, p. 36. Roy Zuck, "The Role of the Holy Spirit in Christian Teaching," in *The Christian Educator's Handbook on Teaching*, eds. Kenneth O. Gangel, and Howard G. Hendricks (Wheaton, IL: Victor, 1988), p. 35 discounts the latter which he calls "`zapping' with spiritual insight in a mysterious work that is unexplainable or unpredictable." He argues that it places the teaching-learning process in a subjective, mystical realm, neglects the place of the Scriptures, and overlooks other elements involved in the normal learning process. See also Zuck, *Spiritual Power*.

[24] Zuck, "The Role of the Holy Spirit," pp. 33, 34.

[25] William Stringfellow, *The Politics of Spirituality* (Philadelphia: Westminster, 1984), p. 16, quoted in John Schramm, "Intentional Community and Spiritual Development," *Word and World* 8 (Winter 1988), p. 48.

[26] Jacques Ellul, *The Politics of God and the Politics of Man*, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1972), p. 194.

[27] Duffield, *Pentecostal Preaching*, p. 100.

> The Holy Spirit can enhance the teacher's presentation. Plans should be made, methodology mastered, and public speaking skills improved, keeping in mind, however, that the Holy Spirit is able to lift the teacher's efforts to new levels of effectiveness. He can provide the clarity of thought, the stability of emotions, and the personal poise so necessary to persuasive presentation.[28]

Harold Horton criticized the inadequately prepared sermons commonly found in the Pentecostal movement: "You must either have notes in your memory or on paper. If you have neither you have no message and are wasting the time of the flock."[29]

Wayne Oates uses the metaphor of a *resonator*, in contrast to that of an operator, to denote the Christian leader's relation and primary responsibility to the Holy Spirit.[30] The function of a resonator is to receive with true fidelity the impulses of the original tone and intensifies it that all may hear. Preparation thus makes the preacher a better instrument of God's power. Such preparation requires what Oates calls "disciplined naiveté"—an unaffected simplicity and openness that sets aside as much of one's presuppositions as possible in order to allow room for the Holy Spirit to work in even the most informed mind and memory.

A studious attitude toward the word and sensitivity to the Holy Spirit in sermon preparation opens to the preacher the whole range of possibilities of imaginative approaches to preaching. The Holy Spirit may move upon the heart and mind of the preacher to deal in certain topics of needs. Divine wisdom may be brought to bear on crucial individual and societal problems. Pentecostal ethical preaching then must be viewed as a divine-human process and cooperative venture. There must be no dichotomy between intensive preparation and direct illumination. In short, "Pentecostal preaching is the best of one's study

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[28] LeRoy R. Bartel, "The Holy Spirit and the Teacher: False Views of the Holy Spirit's Role," in *The Holy Spirit in Christian Education*, ed. Sylvia Lee (Springfield, MO: Gospel Publishing House, 1988), p. 122.

[29] Harold Horton, *Preaching and Homiletics: Presenting the Scriptural Ideal for All Preachers and Offering Instruction in Sermon-making for All Those Who Are Seeking it*, 2nd ed. (London: Assemblies of God Publishing House, 1949), p. 114, quoted in Hollenweger, *Pentecostals*, p. 472.

[30] Wayne E. Oates, *The Holy Spirit in Five Worlds* (New York: Association Press, 1968), p. 101.

and meditation, warmed by the Spirit of God, and made to glow in the heart by the anointing of the same Holy Spirit."[31]

The product of thoughtful preparation may be an outline or sermon structure. While those of the new generation of Pentecostal preachers constituting the "learned ministry" emphasize the written manuscript, a few other Pentecostal preachers may flaunt their "sanctified illiteracy" and view the sketchiest outline as evidence of distrust in the Spirit's guidance.[32]

Both form and content are vital for preaching effectiveness. This is true whether the audience is the highly emotional or the intellectually respectable and sophisticated type.[33] Many early Pentecostal sermons seem to fall into what Davis calls "forms of disorder."[34] Smith's paradoxical "unstructured structure" is perhaps a more accurate description of Pentecostal sermons.[35] By that he meant a structure that the talented speaker did not consciously prepare but appears at the appropriate time.

A theological critique of Pentecostal preaching will take both the rational and the inspirational work of the Holy Spirit seriously. The process of sermon preparation should be initiated by prayer, enlightened by study, strengthened by homiletical techniques, and guided by the Holy Spirit. For the Pentecostal, even after all human preparation has been thoroughly done, the dependence for real success is on the Spirit of God.

3. Sermon Delivery and Emotivist Ethics

Bloch-Hoell sees the Pentecostal movement as a "biblicistic-ecstatic revival movement" which interprets the spontaneous outbursts of religious emotion as manifestations of the Spirit's direct activity.[36]

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[31] Ray H. Hughes, "Preaching, A Pentecostal Perspective," in *Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess, Gary B. McGee (Grand Rapids: Zondervan, 1988), pp. 722-24 (722).

[32] See Richard Neuhaus, *Freedom for Ministry* (San Francisco: Harper & Row, 1956), p. 183.

[33] Kelly M. Smith, *Social Crisis Preaching* (Macon, Georgia: Mercer University Press, 1984), p. 88.

[34] H. Grady Davis, *Design for Preaching* (Philadelphia: Fortress, 1958), pp. 2, 3.

[35] Smith, *Social Crisis Preaching*, p. 91.

[36] Nils Bloch-Hoell, *The Pentecostal Movement: Its Origin, Development, and Distinctive Character* (New York: Humanities Press, 1964), p. 2. The ecstatic

Pentecostal preachers have usually been caricatured as pulpit-pounders, strutting all over the platform, shouting at the top of their voices, caught up in a frenzied wave of emotional outburst. Others have characterized Pentecostal sermons and viewpoints as "existential, shallow, or emotional."[37]

Pentecostals have always eschewed stiff, formal, "emotionless religion," "emotionless audience," and "emotionless sermons."[38] Both in its service and its sermons, there has been a heavy emphasis on emotional involvement. In this sense, Pentecostal preaching may sometimes be defined as the powerful and passionate proclamation of God's good news. When compared to the mainstream of Protestant preaching, it is usually more demonstrative.[39]

Stapleton defines passionate expression as referring to the gospel as manifested in the quality of the preacher's sound and movement—in the "temple of the Holy Spirit."[40] A distinct characteristic of Pentecostal preaching is its "forcefulness." The history of preaching provides ample examples where affections (Jonathan Edwards), enthusiasm (Henry Ward Beecher), energy (Broadus), passion, fervency, earnestness, conviction, or ways of expression by whatever names they are called, are urged upon preachers.

The ethical question arises when emotion is stimulated and manipulated to serve its own purpose. Good biblical preaching never kills the Spirit, but allows him to work in and through emotions. In the pejorative sense, emotionalism is of the flesh. There is a distinct difference between the use of emotion in preaching, which is almost always encouraged, and merely being emotional, which is always to be avoided. The former is genuine, passionate, expression of intense feeling in response to significant truth, whereas emotionalism is simulated

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nature of Pentecostalism has led to severe criticisms, one of which is the failure of Pentecostals to "let the emotional stimulus develop into a moral act" (Harvey Clow, "Ritual, Belief, and the Social Context: An Analysis of a Southern Pentecostal Sect" [Ph.D. dissertation, Duke University, 1976], p. 220).

[37] See William G. MacDonald, "Pentecostal Theology: A Classical Viewpoint," in *Perspectives*, p. 62.

[38] Bloch-Hoell, *Pentecostal Movement*, p. 173.

[39] See Bob E. Lyons, "The Word in Worship," in *Pentecostal Worship*, ed. Cecil B. Knight (Cleveland, TN: Pathway, 1974), pp. 77-99 (95).

[40] Stapleton, *Preaching*, pp. 57, 54.

feeling momentarily indulged as an end in itself, or artificial, untrue sentimentalism calling attention to itself and serving its own ends.[41]

In his foreword to Duffield's book, *Pentecostal Preaching*, C. M. Ward expressed his concern for the confusion between the psychic and the spiritual. He writes of Pentecostal preaching, "So much is 'soulishness' today. So much is geared to cater to the feelings. A movement built on this basis cannot long survive a high rate of casualties and prevalent errors."[42]

Some non-Pentecostal preachers have completely disregarded, or minimize at best, the place of emotion in preaching. Barth held that preaching properly originated in divine revelation and had "nothing to do with the preacher's convictions, or his earnestness, or his zeal."[43] Elizabeth Achtemeier urges her homiletics students to exercise emotional restraint.[44] All homileticians will agree that obtrusive shouting, screaming, and cheap emotionalism are out of place in pulpit expression. This does not mean that the gospel is without its emotional or ecstatic concomitants.[45]

Ethical judgment needs to be made concerning what is authentic passion and what is merely pulpit sensationalism. Self-conscious pulpit histrionics is not to be identified with the fire and power of the Holy Spirit. Pentecostals would be quick to agree with Spurgeon when he declared, "even fanaticism is to be preferred to indifference. I had sooner risk the dangers of a tornado of religious excitement than see the air grow

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[41] See MacDonald, "Pentecostal Theology," pp. 62, 64, 65; Jesse K. Moon, *Principles for Preachers*, vol. 2 (Waxahachie, TX: Published by the author, 1976), p. 13; Neuhaus, *Freedom for Ministry*, p. 155; Ralph Lewis, *Persuasive Preaching Today* (Wilmore, KY: Asbury Theological Seminary, 1977), p. 114.

[42] C. M. Ward, "Foreword" for Duffield, *Pentecostal Preaching*, p. 7.

[43] Karl Barth, *The Preaching of the Gospel*, trans. B. E. Hooke (Philadelphia: Westminster, 1963), p. 16; *Church Dogmatics*, vol. 4 (Edinburgh: T & T Clark, 1957), p. 4, quoted in Stapleton, *Preaching*, pp. 16, 22, 23. Barth was referring to emotional and rhetorical enthusiasm, not "zeal" for the "honor of God."

[44] Elizabeth Achtemeier, *Creative Preaching: Finding the Words* (Nashville: Abingdon, 1980), pp. 34-35.

[45] "Ecstasy," according to Tillich, "has a strong emotional side. But it would be a mistake to reduce ecstasy to emotion. In an ecstatic experience, emotion is driven beyond itself." Paul Tillich, *Systematic Theology*, vol. 1 (Chicago: University of Chicago Press, 1951), p. 114.

stagnant with a dead formality."[46] At the same time, Spurgeon was quick to add,

> Let it be carefully remembered that our flame must be kindled from on high. Nothing is more to be despised than a mere painted fire, the simulation of earnestness…. Let the fire be kindled by the Holy Ghost, not by animal passion.[47]

A sense of urgency makes for effective, powerful preaching, but the result of a self-stimulated passion is "like a wet blanket on a fire—a lot of smoke but not much light or warmth."[48] The most appropriate model for Pentecostal preaching, then, is what Michael Novak calls "models of passionate intelligence and intelligent passion."[49]

What constitutes authentic passion? Stapleton identifies the essential ingredient as the preacher's "inner dance" or the activation of energy arising from the discovery by the preacher of the gospel, which a congregation does not see, but which it may certainly sense.[50] The experience-certified theology of Pentecostals will certainly aid this process of preaching felt truths.

Authentic passion is very much linked to the integrity of the preacher. In writing about the "Spirit as Power," Calvin Miller believes that integrity, not earnestness, provides the matrix of power; for "God never champions the lazy mind because the heart is fervent."[51]

A crucial consideration in the aspect of sermon delivery and Pentecostal emotivist ethics is the role of the Holy Spirit within normative

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[46] Charles Spurgeon, *An All-Round Ministry: Addresses to Ministers and Students* (London: Passmore and Alabaster, 1900), p. 173, quoted in James E. Means, *Leadership in Christian Ministry* (Grand Rapids: Baker, 1989). See especially Means' chapter on "The Ethical Use of Emotion" (pp. 182-84), where the author affirmed the use of strong emotion in preaching but insisted that emotion must be honest; it must not substitute for rationality; it must not manipulate; and it must not become emotionalism.

[47] Spurgeon, *An All-Round Ministry*, pp. 176-77, quoted in Jones, *The Holy Spirit*, p. 47.

[48] Lyons, "The Word in Worship," p. 87.

[49] Michael Novak, *Ascent of the Mountain. Flight of the Dove* (New York: Harper & Row, 1971), p. 87.

[50] Stapleton, *Preaching*, pp. 46-48.

[51] Calvin Miller, *Spirit, Word, and Story: A Philosophy of Preaching* (Dallas: Word, 1989), pp. 61, 62.

Pentecostal experience. Some cherish the creative, innovative Spirit manifesting himself in spontaneity, power, and sudden inspiration, causing a higher function than the preacher's mind to take over while he or she is preaching. Others emphasize the Spirit's manifestation in the "fruits" of right belief, moral conduct and ethical action. Gary Burge insists that both are needed. In his enlightening study on New Testament pneumatology, Burge writes,

> If Luke witnesses to the spontaneity and enthusiasm of the early church, Paul describes the need for order and control in the Spirit…. [The] Johannine community's experience of the Spirit offers us an important and necessary balance. Here there was spirituality and sober reflection. There was genuine spiritual fervor.[52]

Ultimately, the claim of anointed preaching and emotivist ethics is that the anointing of the Spirit is not upon human emotions, human experience, or the preacher's voice and gestures; the anointing rather is upon the word of God, quickened in the hearts of both preacher and hearers.

4. The Anointing of the Spirit

There is nothing more prized and held so dearly by a Pentecostal preacher than what is commonly known as the anointing of the Spirit. Thoughtful preparation and passionate delivery according to the canons of homiletics do not, for the Pentecostals, constitute preaching in the real sense. This is because Pentecostal preaching takes place only in terms of the dynamic of the Holy Spirit.[53] Some believe that the Pentecostal experience and the gifts of the Spirit give talent to those who lacked it, and even make competent preachers out of average speakers.[54]

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[52] Gary M. Burge, *The Anointed Community: The Holy Spirit in the Johannine Tradition* (Grand Rapids: Eerdmans, 1987), pp. xi, xii.

[53] Ray Hughes, "Preaching: A Pentecostal Perspective," p. 722.

[54] Harold Horton, *The Gifts of the Spirit*, 6th ed. (London: Assemblies of God Publishing House, 1960), p. 226. Jose Comblin, *The Holy Spirit and Liberation*, trans. Paul Burns (New York: Orbis, 1989), p. 68 wrote, "In Pauline theology… the power of the Spirit is prominently shown in speech…. In John's theology too, the Spirit produces speech…. The words of the poor speaking in the Spirit are effective."

Preaching should always be directed and empowered by the Holy Spirit—that is the indisputable fact. But what is meant by the anointing of the Spirit has been an arena of disagreement. Moon sizes up the situation when he writes, "Evangelical preachers generally would acknowledge the importance of the anointing of the Holy Spirit for preaching, but deny any ability to define or understand the anointing."[55] As a black preacher said, "I can't tell you what unction is, but I can tell you when it ain't." Sangster discussed this "plus of the Spirit" as a mystic element eluding all explanation but in which the moving power of the sermon unquestionably rests.[56]

In his lectures presented at LIFE Bible College in Los Angeles, Donald Gee defined the anointing as the touch of God upon a preacher.[57] Such a divine touch upon Pentecostal speaking is manifested in supernaturally imparted wisdom and knowledge through revelation. Hughes views the anointing as the "divine element of preaching." It is,

> [T]hat which pricks the human heart and conscience, that which burns the Word first into the minister's heart and then into the consciousness of the listener, and without which the mere human words become powerless and ineffective.[58]

Jesse Moon has a most elaborate definition of the anointing:

> The anointing is the special presence of the Holy Spirit in the life and ministry of a Spirit-filled Christian whereby there is produced: an inspiring awareness, in him, of the divine presence; and an enhancement of his entire faculties (heightened illumination, courage, wisdom, discernment, faith, guidance, memory, vocabulary, emotions, intellect, and physical performance) beyond natural abilities; a

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[55] Moon, *Principles for Preachers*, p. 65.

[56] William E. Sangster, *The Approach to Preaching* (London: Epworth, 1951), p. 81.

[57] Donald Gee, *Spiritual Gifts in the Works of the Ministry Today* (Springfield, MO: Gospel Publishing House, 1963); see especially chapter 2 on "Spiritual Gifts for Preaching and Teaching." Gee gave as an extraordinary example of anointed speech the ministry of Smith Wigglesworth, an illiterate preacher who uttered profound truths that went far beyond his natural capacity to comprehend or express. However, Gee was also quick to recognize that the ordinary level of preaching contains varying degrees of truth for which no claim of any supernatural element can be made.

[58] Hughes, "Preaching, A Pentecostal Perspective," p. 722.

> quickening of the Word of God to accomplish its regenerating, healing, edifying, and sanctifying objectives; and an investing of those ministered to with a God-consciousness, spiritual enlivening, and an interest in, acceptance of, and response to the life and ministry of the anointed.[59]

Moon recognizes three dimensions of the Spirit's work in the Christian life and ministry: the general, the anointing, and the supernatural (charismata) works of the Spirit. He sees the "preaching anointing" as on an echelon between the general work of the Spirit (which equates with the anointing of every believer-priest), and the supernatural work of the Spirit. This anointing is not oratorical gift, personal magnetism, eloquence, fluency, utterance, intense emotions, gusto, loudness, bombast, animation, or gymnastics. But the anointing can and will produce these when appropriate. The anointing signifies holiness or separation for God's purpose, and it symbolizes the endowment of the Spirit for ministry. It serves to intensify and enhance the natural abilities of the preacher in the proportion needed for effective delivery and results. It can even overcome certain personal deficiencies, timidity, stuttering, and lack of organizational ability on the part of the preacher. Moon goes on to list the seven requisites to the anointing: divine initiative, divine call to the ministry, faith, prayer, assimilation of God's word, righteous life, and involvement in ministry.[60]

According to James Forbes, the anointing of the Holy Spirit is that process by which one comes to a fundamental awareness of God's appointment, empowerment, and guidance for the vocation to which we are called as the body of Christ.[61] The basic intent of the anointing is the restoration of power and might; it symbolizes and concretizes divine authorization and gives evidence of the impartation of wisdom and knowledge, and the communication of the grace and power of God.

Forbes holds to this strong conviction: The anointing makes the difference! It makes a difference in one's understanding of the context, content, and concept of preaching. In sermon preparation, Forbes suggests "checking in" with the Spirit even before we get started; in sermon development, he believes that the Spirit is with us during

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[59] Moon, *Principles for Preachers*, p. 74.

[60] Moon, *Principles for Preachers*, pp. 64-67, 74-78, 93-98.

[61] James A. Forbes, Jr., *The Holy Spirit and Preaching* (Nashville: Abingdon, 1989), pp. 28, 37.

conception, gestation, and during the moment of delivery.[62] Forbes insists that both traditional preparation for the preaching ministry, and the anointing constitute effective preaching. Combining intellectual preparation and pneumatological affirmations in the sermon development process is what makes Forbes a "Tillichian Pentecostal."

However one may choose to define the anointing, essentially it is a metaphor used to describe the presence of the Spirit. The results of the anointing are as diverse as the activities of the Holy Spirit in this world—results that defy codification. Fundamentally, anointed preaching carries the hearer beyond the limited benefits of the preacher's personality and rhetorical abilities.[63] The anointing should not be limited to lofty moments or conversely, desperate moments of homiletical trouble in the pulpit. It should be present in the individual'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. The purpose, then, is not merely that the preacher could revel in the sheer ecstasy of God's power, but that he or she would be empowered to bear witness to the word of God.

How does the anointing operate? Some very fearful and disastrous mistakes have been made in Pentecostal traditions. Duffield warns Pentecostal preachers that it is fundamentally wrong to say, when a person is exercising any gift or operation of the Spirit or preaching under the anointing, that it is the Holy Ghost speaking.[64] Pushed to its logical conclusion, such thinking would mean that a Spirit-anointed sermon is infallible and there would be no room whatsoever for disagreement. Undeniably, in some cases it appears that God gives even the materials or contents of the sermon to speak, truths which the preacher has never thought of before. At other times the Spirit may cause the speaker to exercise the prophetic gifts. But in most instances, the Spirit only empowers, grants enlightenment of divine truths, or quickens the understanding as one speaks (or as the congregation listens). Such inspiration is accomplished through the personality of the person being anointed. This great "inner quickening" is then expressed in varied

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[62] Forbes, *The Holy Spirit and Preaching*, pp. 15, 16, 42, 84, 85.

[63] James E. Massey, *The Sermon in Perspective: A Study of Communication and Charisma* (Grand Rapids: Baker, 1976), p. 105 defines an anointed preacher as "an agent of mediated meaning, on the one hand, and mediated presence, on the other."

[64] Duffield, *Pentecostal Preaching*, p. 61.

manners—sometimes with great forcefulness, and at other time in the softest whisper.[65]

It is in this area of expression that the greatest ethical problem arises. The ministry has sometimes been discredited because of spurious claims to the anointing. Many Pentecostal preachers at the beginning of the sermon would remind the congregation from time to time that a particular sermon was "given by" the Spirit of God. While not discrediting such claims, it is also not uncommon for the Pentecostal preacher to use the anointing for human gains in this manner. As an active instrumentality of the Holy Spirit, it is the preacher's responsibility to look "first to himself as to whether he is using the Holy Spirit to produce a magic trick of his own or whether he has renounced the hidden things of ungodliness wherein he would seek to 'use' the Holy Spirit."[66]

Charles Parham, one of the early Pentecostal leaders, held to the view of a pre-Pentecost anointing. In his sermon on "The Difference between the Baptism of the Holy Spirit and the Anointing—Spooks," he maintained that the anointing grants illumination and understanding of the word of God, whereas the baptism of the Holy Spirit is given as a power to witness. The result of the anointing is, contrary to some popular manifestations today, decency, order, and propriety. Parham concluded, "…all our public services should be for the edification of the church, not to get worked up into an animalism creating magnetic currents tending to lust and free love rather than purity."[67]

Genuine Pentecostal preaching and morality, then, are both cognitive and emotive. It is a matter of moral feelings and intuitions as well as rational standards; it is a matter of personal experience as well as reasonable reflection. All these activities are carried out under the influence of the Spirit, the Pentecostals would emphasize.

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[65] Duffield, *Pentecostal Preaching*, p. 35 warns of the common practice of some preachers: "Sometimes when the Spirit's quickening has not been there, some have made sure that the volume and the movements were, thinking to deceive people into believing that they were under the anointing."

[66] Oates, *The Holy Spirit*, p. 101.

[67] Donald W. Dayton, ed., *The Sermons of Charles F. Parham* (1911; rpt. New York: Garland, 1985), p. 73.

5. Basis for Authority

The source of the preacher's authority involves some profound claims. The problem of authority is fundamental to Pentecostalism. More than any of his or her counterparts in other denominations, the Pentecostal preacher is prone to say, "the Lord spoke to me," or "the Spirit said," thus claiming divine authorization or legitimation for one's message and leadership. Personal experience in the Spirit is almost as powerful and as valid a source of Pentecostal authority as the Scripture.

Pentecostals generally follow the evangelical tradition in claiming primacy of the Bible as the source of authority and the proclamation of it as the primary task. While there may be some disagreement concerning experiences in the Spirit, there is harmony regarding the central message of Christian proclamation—that is the death and resurrection of Jesus Christ. The gospel, however, is not transmitted to contemporary preachers mechanically. Rather, the Spirit causes the word to come alive and anew in the heart of believers.

Acts 15:28 is a favorite Bible verse for the Pentecostals—"It seemed good to the Holy Spirit, and to us." But how does the Spirit of God speak? The Pentecostal tradition of openness to the gifts of the Spirit like prophecy, tongues, interpretation, discernment of spirit, word of wisdom, and word of knowledge, admits the possibility, and even likelihood, that God does speak to individuals who are spiritually sensitive. The preacher who claims "the Lord told me" cannot therefore be dismissed out-of-hand; yet, at the same time, the congregation need not accept blindly such a message, for the injunction of the Scripture is to try the spirits (1 John 4:1) and to judge the prophecy (1 Cor 14:29). As Richard Champion points out, not everyone who claims to speak for God has heard from God. Some are misled; others are dishonest. Claiming to speak for God and having truly heard from Him are not necessarily one and the same thing (cf. Matt 7:22, 23; Gal 1:8).[68]

Others have sounded similar words of warnings from biblical studies. Holman, for example, is of the opinion that Matthew in his gospel was addressing a charismatic community and the passage in Matthew 7:15-23 exposes false *charisma* and charismatic pretenders (those involved in ministries of prophesying, exorcising demons, and

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[68] Richard Champion, "And to Us," *Pentecostal Evangel*, August 20, 1989, pp. 3, 23. Champion's safeguard is the word of God and a multitude of counselors.

working miracles).[69] The prominence of the terms *skandalon* and *skandalidzo* in the gospel suggest religious or moral failure. Holman concludes that Matthew is mainly concerned about those who justify their standing in the godly community on the basis of their charismatic credentials at the expense of adhering to the ethics of Jesus and the kingdom of God.

The preacher's authority, charismatic credentials aside, is based on the truth of the Christian message. The Holy Spirit is the Spirit of Truth, who, Jesus promised, will guide the believer into all truth (John 16:13). Neuhaus is right when he says,

> Dogmatism and authoritarianism will always have their appeal…. The antidote, however, is not a timorous tentativeness but preaching that is marked by genuine authority. Genuine authority comes from the truth that we have made our own.[70]

But this, again, only leads to an experientially-based concept of authority. Sociological concepts of religious experience may be helpful in clarifying what the Pentecostals mean by an "experience of God" and then base their authority upon such experiences.[71]

Peter Berger is one of the few sociologists who have attempted to describe how religious experience can serve as the source of religious authority.[72] He separates religious experiences as either an experience of the supernatural (outside of space and time) or an experience of the sacred ("utterly other"). Both encounters produce startling but certain insights. Such transcendental experiences are not uncommon among Pentecostals, despite Berger's hypotheses about their rarity, if not

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[69] Charles L. Holman, "A Lesson from Matthew's Gospel for Charismatic Renewal," in *Faces of Renewal*, pp. 48-63 (49, 52, 55).

[70] Neuhaus, *Freedom for Ministry*, p. 175.

[71] See Mary Jo Neitz, *Charisma and Community: A Study of Religious Commitment within the Charismatic Renewal* (New Brunswick: Transaction, 1987), pp. 96-111, for the Charismatic concept of an "experience of God." Poloma has also done extensive sociological studies on the experiential dimension of the Pentecostal phenomena, especially among Assemblies of God adherents (Poloma, *Crossroads*).

[72] Peter Berger, *The Heretical Imperative* (Garden City: Doubleday, 1979), pp. 33, 42-44; cf. William James, *Varieties of Religious Experience* (New York: Collier, 1902); Neitz, *Charisma*, p. 99.

complete disappearance, among modern humanity.[73] The basis of authority, according to Berger, is no longer one's own experience but those experiences "domesticated" through social processes of group consensus and social control in traditions and institutions. Berger's phenomenological methodology favors an inductive or experiential approach to religion. He sees Christianity as limited to providing deductive options (of conservatism), or the reductive options (of liberalism).

Like all ghetto inhabitants, Pentecostals have developed their own jargon to relate their experiences to their own worldviews. Phrases like "the Lord spoke to me," "led by the Spirit," "the Spirit is saying," "I feel the Spirit's presence" are uttered freely from Pentecostal pulpits every Sunday morning. Such a Pentecostal language is very different from a non-Pentecostal and often departs from conventional meaning.

Pentecostals and Charismatics often interpret the world through their spiritual senses. This is based on an ongoing relationship with God—talking to the Lord and listening with one's spiritual ears to what he has to say. 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, books, other people, one's own conscience, physical senses, daily events, a "still small voice," as well as an audible voice in some rare instances. All these constitute Pentecostal realities and an experience with God. Such varied means of the way God speaks to an individual poses the problem of discernment. Neitz points out that "eventually, almost any experience can be interpreted as bearing a message from the Lord. Experiencing the Lord comes to pervade everyday life."[74]

For the 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. Such a spiritual exercise may be verbal or it may be an inner dialogue carried out at any time and in any place. Confirmation of God's direction is usually granted through an

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[73] Margaret M. Poloma, and Brian F. Pendleton, "Religious Experiences, Evangelism, and Institutional Growth with the Assemblies of God," *Journal for the Scientific Study of Religion* 28 (1989), pp. 415-43, for example, maintain that ecstatic religious experiences among the Pentecostals (such as glossolalia, prophecy, "slain in the Spirit," and divine healing) have institutional consequences in facilitating behavior that promotes church growth and vitality to the movement.

[74] Neitz, *Charisma*, p. 120.

inner peace. Other indications or special signs of God speaking and making known his will may be evident as well, in a procedure that is commonly referred to as "putting out Gideon's fleece" (Judg 6:36-39). This way of understanding how the Lord speaks to a person places a great emphasis on the end results.

Within the Pentecostal context, then, when a preacher claims that the Lord has spoken to him or her and "God gave me this message," it does not immediately meet any resistance from the congregation. The final test, of course, lies in the result of the sermon. If God has indeed spoken to and through the preacher, the message will bear "fruit."

6. The Results of Pentecostal Preaching

The question being wrestled with in Pentecostal circles is, not what the sermon is, but what it does, or what happens when the sermon is preached. Lyons voices the conviction of most Pentecostal preachers when he writes, "Pentecostal preaching is bound to produce results…. When it [the word of God] is preached in the power of the Spirit it just will accomplish something in the hearts of those who hear."[75] For this reason, Lalive says that "a good Pentecostal preacher is well worth hearing, for he has a genius for communication; his preaching is not a lecture but a dialogue."[76]

The chief concern of a Pentecostal preacher in a service where the word has been preached is that it does not elevate human methods over God's. There must be the recognition that only the Spirit can accomplish the spiritual goals in Christian proclamation. The danger in this teleological approach is that people's faith may be based on the results that Pentecostal preaching produces rather than on the word of God.[77] The faithful reaffirmation of the gospel is actually part of the Barthian legacy, "wherein we ask if the power of our preaching derives from the gospel rather than from mere rhetorical power."[78]

One of the characteristics of the word of God preached is that it is ethical. It is concerned with motivation, behavior, values and

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[75] Lyons, "The Word in Worship," p. 88.

[76] Christian d'Epinay Lalive, *Haven of the Masses: A Study of the Pentecostal Movement in Chile* (London: Lutterworth, 1969), p. 53.

[77] Duffield, *Pentecostal Preaching*, p. 46.

[78] Quoted in Stapleton, *Preaching*, p. 15.

relationships and will, through the Holy Spirit, achieve ethical ends.[79] In other words, the linguistic act of preaching will result in subsequent empowerment for life and ministry. In this respect, it behooves the preacher to ask, "Were all the people ministered to? Was the presence of Jesus Christ made real in the lives of people who were in the service?.... Did the service enable the persons to be better prepared for life's situations?"[80] For McLaughlin, the outstanding results of preaching in the power of the Holy Spirit include the conversion of sinners, the edification of the saints and the growth of evangelism and missions.[81] Admittedly, these, and the other criteria given above, are general tests of preaching effectiveness that apply to all preaching. What then do Pentecostals specially look for as a result of their preaching?

One of the distinctive results in Pentecostal preaching is measured in utilitarian terms. Pentecostal preaching is successful when the people feel good, blessed, spiritually nourished and motivated to serve God.[82] Pentecostal preachers might not go as deeply into the biblical texts as their counterparts in mainline churches do, but the response of the listeners will indicate that they have been "touched" in general or specific ways.

Another expectation of Spirit-anointed preaching is a duplication of the phenomenal results as promised in the gospel of Mark and set forth in the Book of Acts.[83] "Signs and wonders" and other supernatural evidences will follow an anointed ministry. When the word of God is preached with power and under the anointing of the Holy Spirit, it is commonly held that there will be a manifestation of spiritual gifts. Healings may take place, deliverances may occur, the needs of the congregation will be met in supernatural ways or they will at least be

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[79] Chevis F. Horne, *Dynamic Preaching* (Nashville, TN: Broadman, 1983), pp. 117, 118.

[80] Lyons, "The Word in Worship," p. 98.

[81] McLaughlin, "The Place of the Holy Spirit in Preaching," pp. 263, 264.

[82] Wagner, *Spiritual Power*, p. 112.

[83] Mark 16:11-18. Pentecostals have traditionally opted for the longer ending of Mark. See Stanley Horton, "Is Mark 16:9-20 Inspired?" *Paraclete* 4 (Winter 1970), pp. 7-12; L. W. Huntado, "Mark, Gospel of," in *Dictionary of Pentecostal and Charismatic Movements*, pp. 573-83; Gary McGee, "Assemblies of God Overseas Missions: Foundations for Pentecostal Growth," *Missiology* 16 (October 1988), pp. 427-37 (436).

ministered to, and people will develop an awesome respect for spiritual things.[84]

McGee attributes the phenomenal missionary growth and success in the Assemblies of God to the ardent Pentecostal belief that the apostolic signs and wonders of the Holy Spirit will follow the proclamation of the Gospel.[85] Such a blend of pneumatic and premillennial expectancy and a forthright, radical dependence on the restoration of apostolic power has provided a bedrock of authority in the Pentecostal proclamation of the gospel. Perhaps this is one reason why Stendahl calls the Pentecostal movement a "high-voltage religion" for breakthrough purposes.[86]

Michael Harper, on the other hand, warns of "hot dog" Christianity which exists when, for the sake of entertainment and thrills, claims are made which cannot be substantiated and are based on spurious foundations. In every aspect of the work of God, the Pentecostal preacher must be cautious of the lure of sophisticated lack of common sense, and unsophisticated naiveté. As Harper advocates,

> Both doctrine and experience, word and Spirit, must go together, [*sic*] biblical doctrine testing, interpreting and controlling our experience, and experience fulfilling, incarnating, and expressing our beliefs. Only so can we avoid the two extremes of a dead, rigid and barren orthodoxy, or an uncontrolled, unstable, and fanatical emotionalism.[87]

One of the most important criteria of the work of the Holy Spirit in preaching is the exaltation of Christ. With the possibility of spectacular manifestations of the power of God in and through anointed ministry, it is very easy for people to get their eyes on the gifted minister instead of on Jesus Christ.[88] Ultimately, a genuine Spirit-anointed and God-blessed ministry is neither anthropocentric nor pneumacentric. It is Christocentric!

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[84] See Hughes, "Preaching, A Pentecostal Perspective," p. 724.

[85] McGee, "Assemblies of God Overseas Missions," pp. 428, 435.

[86] Krister Stendahl, "The New Pentecostalism: Reflections of an Ecumenical Observer," in *Perspectives*, pp. 194-207 (205).

[87] Michael Harper, *Three Sisters: A Provocative Look at Evangelicals, Charismatics, and Catholic Charismatics and Their Relationship to One Another* (Wheaton, IL: Tyndale, 1979), p. 129.

[88] Duffield, *Pentecostal Preaching*, p. 79.