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## Pentecostal Health: The Intentionality of Being a Spirit-filled Ministry

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PENTECOSTAL HEALTH:  
THE INTENTIONALITY OF BEING A SPIRIT-FILLED MINISTRY

A PROJECT DISSERTATION SUBMITTED TO  
THE FACULTY OF THE SCHOOL OF DIVINITY  
IN THE BARNETT COLLEGE OF MINISTRY AND THEOLOGY  
AT SOUTHEASTERN UNIVERSITY

IN PARTIAL FULFILMENT OF  
THE REQUIREMENTS FOR THE DEGREE OF  
DOCTOR OF MINISTRY

BY

JOHNNY L. MANNING

SPRING 2023

DISSERTATION COMMITTEE SIGNATURE PAGE

*This dissertation, written by*

Johnny L. Manning

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*under the direction of the candidate's Dissertation Committee and approved by all members of the Committee, has been presented to and accepted by the Faculty of the Barnett College of Ministry and Theology of Southeastern University in partial fulfillment of the requirements for the degree of Doctor of Ministry.*

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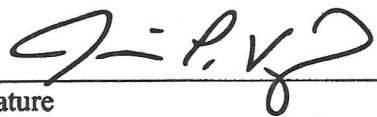
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## ABSTRACT

The premise of this research project asserts that a disconnect exists between what Pentecostal churches profess to believe and what is experienced and practiced by their congregations. The purpose of this project was to discover if this disconnect exists. Secular philosopher Franz Brentano popularized the concept of intentionality. Jesus demonstrated intentionality regarding the partnership with the Holy Spirit and his followers, expecting them to be empowered with the Holy Spirit for Christian living and witness. Jesus always intended for his Church to be filled with Pentecostal people. Jesus' intention can be perceived by observing what He said about the Holy Spirit in the Gospel of John and what Luke demonstrated in the ministry of Jesus in the Gospel of Luke and Acts. The concept of Pentecostal Health is presented in this research, identifying six characteristics of a healthy Pentecostal ministry. A congregational survey and a staff/leadership survey were developed and distributed to six participating Assembly of God churches to measure the accuracy of their self-awareness and whether the outcomes correlate with their experiences and practices. The surveys also assess the desired needs regarding the Holy Spirit. The evidence reveals both the strengths of the church and areas of needed growth. This empowers the staff and leadership of these churches to take intentional steps in regaining, maintaining, and increasing their Pentecostal health. Intentionality is necessary for Pentecostal leaders to successfully pass on the essential experiences and practices that identify them as Spirit-filled ministries.

## *Dedication*

To my wife, Shelly, thank you for enduring this very long journey. Thank you for supporting my endless desire to learn. Thank you for your willingness to follow me wherever God leads us as a family. I am truly blessed that you are in my life, and you are proof that God gives us second chances. More than anything, thank you for making me a father and being such a wonderful mother to my children. I love you.

To my children, Celia and Jake, thank you for supporting me along the way and allowing me to be dedicated to completing this journey. I pray, above all, that you both continue to follow Jesus with all your hearts, learning his ways and always having a posture of “Come, Holy Spirit.” You both are the apples of my eye. I love you more than you will ever know.

To my parents, Gary and Mary Manning, and my brother, Chris. You are my superheroes. To my parents, you both have made this journey possible and are proof that the mustard seed you plant in the heart of a child will grow to be a Kingdom-sized tree. I owe this degree to the examples you set for me. Daddy, you have always been the example I needed of being a Spirit-filled Christian and have inspired my Pentecostal roots. Mama, you believed in me when others said I read too slow. My memories of that moment are vivid, and your support of me as a small first grader gave me a love for education. I have pursued a life of education because of that moment of faith you had in me. You were always a teacher and always will be. Chris, you are the best little brother any man could want. Thank you for your service to our country. You did things I always dreamed of doing. You have no idea how much I admire you. *Les amo mucho y muchisimas gracias por ser una familia maravillosa.*

### *Acknowledgment*

Dr. Jim Vigil, you have inspired me from the first moment I met you. You not only started this wonderful program for Southeastern University, but you also pastored it. The compassion, grace, and passion with which you approached this journey impacted my understanding of pastoral excellence. I want to thank you for instilling in us that through grace we can “Just keep rowing.” This mantra kept echoing in my soul as I attempted an pray to continue being an under rower for Jesus and his Kingdom.

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# CHAPTER 1

## THE PROJECT INTRODUCED

### *Introduction*

In his Gospel, Luke finishes chapter 24 with Jesus explaining the purpose of his death and resurrection and giving his followers specific mandates for moving forward with his mission. In Luke 24:45-49, the author writes,

Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. *But stay in the city until you are clothed with power from on high.*”<sup>1</sup> [emphasis added]

Jesus’ command for his followers to “stay in the city until you are clothed with power from on high” is a demonstration of the power of intentionality in being a Spirit-filled ministry. As such, a link exists between intentionality and whether a Pentecostal ministry can maintain its health regarding the ministry of the Holy Spirit.

In the book *Spirit and Power: The Growth and Global Impact of Pentecostalism*, Donald Miller states, “Given the somewhat amorphous character of Pentecostal and charismatic Christianity, it is difficult to know how many people fit this classification, but most estimates of renewalists are at more than 500 million, or a quarter of the total Christian population. It is widely regarded as the fastest growing element of Christianity and as a consequence it is reshaping the demography of Christianity.”<sup>2</sup>

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<sup>1</sup> All Scripture citations, unless otherwise noted, are from the English Standard Version.

<sup>2</sup> Donald E. Miller, *Spirit and Power: The Growth and Global Impact of Pentecostalism* (Oxford: Oxford University Press, 2013), introduction, Kindle.

Although Pentecostalism “has been and continues to be the fastest growing Christian segment in the world,”<sup>3</sup> the past few decades have shown a waning in Pentecostalism in the United States. Eric Patterson and Edmond Rybarczyk attribute this decrease in Pentecostal ethos to several factors. First, Patterson and Rybarczyk describe what they call a “pot of goo” as “the vapid, indistinct, and prophetically fainthearted amalgam” that is attached to both Evangelicals and Classic Pentecostals.<sup>4</sup> This pot of goo is characterized by compromises from traditional teachings on sin, the holiness of God, repentance, hell, and, for Pentecostals, their beliefs about the Holy Spirit. These foundational beliefs have been exchanged for a proverbial self-help Christianity that focuses more on one’s humanity than embracing the need to be transformed by the Holy Spirit to the *imago Dei*.

Second, since many Pentecostals are noticing this decrease in their distinctive Pentecostalism, a certain “unnecessary spiritual castigation and ensuing embarrassment” exists that causes leaders to decide to avoid the obvious.<sup>5</sup> This language is often observable when one hears Pentecostals using damning language such as their lack of holiness, waxing cold, and their need to work harder at obtaining worthiness to experience the presence of the Holy Spirit. This language is no doubt simply a manifestation of the holiness root buried in the psyche of Pentecostal believers and is arguably a works-based approach to the worthiness of God’s attention that is getting the cart (works) before the horse (the work of the Holy Spirit).

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<sup>3</sup> Bonjour Bay, “The Current Tendencies of the Wesleyan-Holiness Movement and the Growth of Pentecostal-Charismatic Christianity,” *Asian Journal of Pentecostal Studies* 7, no. 2 (July 2004), 255.

<sup>4</sup> Eric Patterson and Edmund J. Rybarczyk, *The Future of Pentecostalism in the United States* (Lanham, MD: Lexington Books, 2007), 21.

<sup>5</sup> Patterson and Rybarczyk, *The Future of Pentecostalism*, 21.

Last, and perhaps most importantly, Patterson and Rybarczyk state, “Classical Pentecostal pastors are teaching less and less about the Spirit-baptism.”<sup>6</sup> In addition to this lack of emphasis on Spirit-baptism, a general lack of teaching on the person, purpose, power, and presence of the Holy Spirit exists as well. This omission is not an intentional neglect of the Holy Spirit, but a lack of intentionality toward the Third Person of the Trinity.

### *Rationale for the Project*

Church leaders who take an intentional posture of prioritizing teachings on the ministry of the Holy Spirit and give their congregants the intentional opportunity to operate *in* the gifts of the Holy Spirit will see a rise in what this researcher has termed Pentecostal Health. By raising the self-awareness of their needs, pastors and leaders can better address and maintain Pentecostal Health in their ministries.

This project presents developed assessment tools that give useful feedback to churches with Pentecostal roots to help them in developing intentional plans to regain, maintain, and/or increase their Pentecostal Health. These specific assessment tools assist pastors and church leaders as they pursue their desire to bridge the gap between what they believe as Pentecostals and what they practice as Pentecostals. The outcomes of this project will assist this researcher in the formation of a consultation ministry that will be launched post-graduation. This consultation ministry will be called Pentecostal Health.

### *Relationship of the Project to the Researcher’s Ministry*

This researcher was given the opportunity to pastor a Vineyard church in upstate New York in January 2014. The founding pastor had been the main leader for fifteen years prior to the

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<sup>6</sup> Patterson and Rybarczyk, 21.

transition. His announcement to retire from the pastorate resulted in an exodus of most of the leadership, leaving only a handful of people who were new to the Vineyard movement and a few original members with little experience in the charismatic gifts and the teaching on the Holy Spirit.

To regain the church's Vineyard roots, the teaching on the baptism and ministry of the Holy Spirit became intentional. Speakers were invited to teach on the gifts of the Spirit, and the newly developed leadership team completed the School of Kingdom Ministry, a nine-month school dedicated to the ministry of the Holy Spirit. These focused learning opportunities resulted in an increased fervor for the things of the Spirit and revitalized the ministry of the church.

After resigning from the church in the fall of 2016 to pursue doctoral studies, reflection was made on how these intentional steps of being a Spirit-filled church had revitalized the ministry. This reflective process helped make the determination that a future consultation ministry was worth pursuing. The ministry will be to provide consultation to Pentecostal churches (including those who share a Pentecostal root), helping them assess, increase, and maintain their Pentecostal Health.

Prior to beginning this project, two consultations were completed with churches in central Ohio—one Vineyard church and one Assembly of God church. The survey results, consultations, and the intentional steps taken through the process helped both churches move toward increased awareness of their Pentecostal Health, further cementing the determination of the importance of developing these consultation tools for use in a future consultation ministry.

### *Limitations of the Project*

As noted, the issue of the waning of Pentecostal ethos is a national issue in the Pentecostal movement and its offspring in the United States. This waning is happening across

denominational and nondenominational lines among those who identify themselves as Pentecostals, Charismatics, and Third-Wave Christians.

Since this waning is not limited to one group of Pentecostal Christians, it is important to note that this Doctor of Ministry Project cannot address the entire population of Pentecostal Christians. Therefore, the research is limited to one Pentecostal denomination's churches in a specific geographical area, with a maximum of five churches participating. As such, this researcher has chosen to work with the North Carolina District of the Assembly of God with a predetermined group of churches. No mandatory participation was required, but the Superintendent of the North Carolina District of the Assembly of God, Rick Ross, agreed to support this research and encouraged participation by the pastors and churches selected.

The congregants of participating churches were asked to complete an online survey. Congregants who did not have access to online services were given the same surveys in a printed form to fill out and return. Those handwritten forms were then manually entered into the online survey system.

In addition, the staff and leadership of these churches were given a separate survey, tailored specifically to leadership. Though some of the questions in the staff/leadership survey were similar to the congregational survey, differences were intentional to gain insight into the staff and leadership's experiences, practices, and confidence regarding the ministry of the Holy Spirit. Also, the staff and leadership were asked questions regarding how they viewed their congregations' Pentecostal Health.

The intentional participation in both surveys creates feedback to the staff/leadership. Though some solutions are generated from the information gained from the surveys, this project does not undertake the task of creating intentional steps for improving the Pentecostal Health of

the participating churches. The results do aid the churches in self-awareness that will assist them in developing intentional steps to regain, maintain, or increase their Pentecostal Health.

#### *Research Question and Anticipated Result*

The research question is “How does intentionality, or lack thereof, affect the health of Pentecostal churches; especially regarding self-awareness, experiences, practices, and desires concerning the ministry of the Holy Spirit?”

The anticipated outcome of this project is that the surveys utilized will assist churches, especially their staff and leadership, in becoming self-aware of their Pentecostal Health, revealing any disconnections that may exist between what they say they believe and what they actually experience and practice regarding the ministry of the Holy Spirit. The surveys should also reveal what needs exist regarding a church’s understanding of the person of the Holy Spirit, the baptism/infilling of the Holy Spirit, the ministry of the Holy Spirit, the fruit of the Holy Spirit, and the gifts of the Holy Spirit.

#### *Project Goals and Objectives*

The goal of this research project is to assist churches in gaining self-awareness of their Pentecostal Health so that intentional pastoral leadership decisions may be created to regain, maintain, and increase their participation in the ministry of the Holy Spirit.

The first objective would be to establish a theological basis for understanding the importance of intentionality. This objective will develop a clear understanding of intentionality and research biblical evidence from the life of Jesus and the New Testament Church regarding the intentionality of being a Pentecostal people.

The second objective will be to establish a clear definition of what is meant by Pentecostal Health. Achieving this objective will require a clear understanding of what it means

to be a healthy ministry, what it means to be Pentecostal, and what it means to be a healthy Pentecostal ministry.

For the last objective, a staff/leadership survey and a congregational survey have been developed to give churches insight into their Pentecostal Health. The surveys explore if any disconnections exist in their experiences and practices. The surveys also help identify each participating church's strengths and areas of needed growth regarding their experiences, practices, and desires toward being Spirit-filled ministries.

### *Summary*

All too often non-Pentecostals have reduced Pentecostalism to just an experiential movement, lacking in theological depth. However, Pentecostalism is not *only* embracing traditional evangelical, Protestant, and, in some cases, Catholic traditions and theology, but also incorporating what Francis Chan, a prominent and contemporary evangelical theologian, has called the forgotten God. Chan writes,

You might think that calling the Holy Spirit the “forgotten God” is a bit extreme.... From my perspective, the Holy Spirit is tragically neglected and for all practical purposes, forgotten. While no evangelical would deny His existence, I’m willing to bet there are millions of church-goers across America who cannot confidently say they have experienced His presence or action in their lives over the past year. And many of them do not believe they can.<sup>7</sup>

Pentecostalism has prioritized the act of being baptized in the Holy Spirit. Pentecostals have sought a deeper theological understanding of the Spirit-filled life and have given place and opportunity for the Holy Spirit to operate in their mission to the world through infilling, signs, wonders, miracles, and acts of power. This priority is not an accusation of one group (non-

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<sup>7</sup> Francis Chan, *Forgotten God : Reversing Our Tragic Neglect of the Holy Spirit* (Colorado Springs, CO : David C. Cook, 2009), introduction, Kindle.

Pentecostals) being less enlightened than the other (Pentecostals). This emphasis is, however, an acknowledgment of the legitimacy of Pentecostals in giving the Holy Spirit an undeniably greater authority to operate in the fullness of his power and presence as represented in the book of Acts.

Veli-Matti Kärkkäinen, in describing the “full-gospelness” of Pentecostalism says,

It is the personal and direct awareness and experiencing of the indwelling of the Holy Spirit by which the risen and glorified Christ is revealed and the believer is empowered to witness and worship with the abundance of life as described in Acts and the Epistles. The Pentecostal experience is not a goal to be reached, not a place to stand, but a door through which to go into a greater fullness of life in the Spirit. It is an event which becomes a way of life in which often charismatic manifestations have a place. Characteristic of this way of life is a love of the Word of God, fervency in prayer and witness in the world and to the world, and a concern to live by the power of the Holy Spirit.<sup>8</sup>

This fervency that Kärkkäinen speaks of does not come with a guarantee. Instead, this fervency must be rooted in the intentionality of Pentecostal churches, especially their leadership, in regaining, maintaining, and increasing “into a greater fullness of life in the Spirit,” intentionally clothing themselves in the Spirit’s power as Jesus intended (Luke 24:49). Through raising self-awareness of the true healthiness of Pentecostal churches, Pentecostal pastors and leaders can guard the preciousness of being a Spirit-filled people, preserving and passing on the importance of being empowered by the Holy Spirit as Jesus intended.

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<sup>8</sup> Veli-Matti Kärkkäinen, “‘Encountering Christ in the Full Gospel Way’: An Incarnational Pentecostal Spirituality,” *JEPTA: Journal of the European Pentecostal Theological Association* 27, no. 1 (March 2007), 14.



## CHAPTER 2

### THE PROJECT IN PERSPECTIVE

#### *Introduction*

All ministry begins with intentionality. The ministry of Jesus and his followers was no different. Jesus always intended his followers to operate in the indwelling power of the Holy Spirit in a divine partnership to fulfill his mission to bring the inbreaking of the Kingdom of God into this broken world. In this chapter, the discussion centers around what intentionality is; what Jesus' intentions were concerning the person and presence of the Holy Spirit; and how Luke demonstrated in both of his letters to Theophilus that Jesus operated in the power of the Holy Spirit and intended that the early church continued in Jesus' mission in the power of the Holy Spirit. The final section presents the concept of Pentecostal health, identifying the characteristics of a healthy Pentecostal ministry.

#### *Defining Intentionality*

John Maxwell says, "An unintentional life accepts everything and does nothing. An intentional life embraces only the things that will add to the mission of significance."<sup>9</sup> He captures a shrewd definition of the purpose of an intentional life. According to Maxwell, the lack of an intentional life results in accepting everything and doing nothing. A Christian should not be able to read the Gospels, close the Bible, and think Jesus had no intentionality for their life.

Although the word intentionality may not be found in the Bible, intention exists. Suppose intentionality has significance in the Christian faith, then it is well worth the time to grasp a

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<sup>9</sup> John C. Maxwell, *Intentional Living: Choosing a Life That Matters* (New York: Center Street, 2017), 35.

detailed definition of intentionality and how it applies to Christianity. Understanding intentionality is essential for being a Spirit-filled ministry and maintaining Pentecostal health.

Intentionality, as an area of study, has largely been explored in philosophy, psychology, and sociology. However, the concept of intentionality has practical theological applications. Though the secular concept has a more evolutionary understanding of development, a redeemable element of the concept of intentionality can and should be applied to church health, especially Pentecostal health.

The most popular character in the study of intentionality is Franz Clemens Brentano. Brentano, a nineteenth-century philosopher, contributed significantly to developing the concept of intentionality as it relates to the philosophy of psychology. Brentano is credited for reviving the subject of intentionality from classic philosophers known as the Scholastics—the medieval Christian thinkers, and the ancient Aristotelian Scholastics—the Greek philosophers.<sup>10</sup>

Brentano viewed the origin of human intentionality as a consciousness directed toward an object. For Brentano, the thought of the act itself is conscious intention. In other words, intentionality begins in the mind. Brentano distinguishes inward intentionality from outward intentionality. From this inward consciousness, Brentano births the idea of intentional inexistence.<sup>11</sup>

Intentional inexistence occurs when an internal thought of a particular object may or may not exist outside oneself. The existence of this object is very real in one sense but can be completely non-existent outside of the mind or the consciousness. Uriah Kriegel uses Bigfoot as

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<sup>10</sup> Wolfgang Huemer, "Franz Brentano," *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta, last modified Spring 2019, <https://plato.stanford.edu/archives/spr2019/entries/brentano/>

<sup>11</sup> Mauro Antonelli, "Consciousness and intentionality in Franz Brentano," *Acta Analytica* 37, no. 3 (2022):307.

an example of the object of intentional inexistence. Bigfoot is a creature some believe exists in North America and has been the subject of movies, documentaries, folklore, and numerous other media representations. Kriegel asks,

How come we can represent Bigfoot even though Bigfoot does not exist, given that representing something bears a relation to it and we cannot bear relation to something that does not exist? ... [W]e can consciously represent Bigfoot because consciously representing Bigfoot does not involve bearing a relation to Bigfoot, but rather instantiating a certain nonrelational property of representing Bigfoot-wise; and we can non-consciously represent Bigfoot because non-consciously representing Bigfoot does not involve bearing a relation to Bigfoot, but rather bearing a relation to the conscious representations of Bigfoot.<sup>12</sup>

Bigfoot does not have to exist in the physical sense to exist in one's conscious thought, imagination, or even experience in reading about Bigfoot or seeing the creature represented in fictional betrayals. Bigfoot's physical existence does not diminish the conscious reality which, philosophically speaking, is Bigfoot's intentional inexistence. One may argue Bigfoot does exist in some form, since the creature has been intentionally portrayed in multiple art forms including photography, fictional writing, paintings, drawings, and even film.

For Brentano, then, intentionality first begins in the consciousness. This conscious thought is the birthplace of awareness. Becoming aware is essential to understanding the need for change. Awareness, however, is not in and of itself intentionality but the first step toward intentional actions that lead to necessary change.

Richard Menary says, for Brentano, an "intentional relation" to these conscious thoughts to an object exists. These conscious thoughts can then be turned into conscious acts toward that object, which is intentionality.<sup>13</sup> If someone says, "I intended to do something," they have had a

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<sup>12</sup> Uriah Kriegel, "Intentional Inexistence and Phenomenal Intentionality," *Philosophical Perspectives* 21, no. 1 (2007), 307.

<sup>13</sup> Richard Menary, "Intentionality, Cognitive Integration and the Continuity Thesis," *Topoi* 28, no. 1 (March 2009): 33, <https://doi.org/10.1007/s11245-008-9044-1>.

conscious thought about what they wanted to do, but they lacked intentionality. One may intend to go to the gym, get on the elliptical machine, and work out for 30 minutes. Their intentions toward the gym do not mean they are improving their waistline. If, however, they get in their car, drive to the gym, get out of the car, go into the gym, get on the machine, and walk a full 30 minutes, they have practiced intentionality. They have completed several intentional steps that connected their conscious thoughts to their actions and have rendered desired outcomes.

In the same way, Pentecostal beliefs can exist in one's conscious understanding of those beliefs. A Pentecostal Christian can have a conscious belief in the tenets of their specific Pentecostal denomination or church. For instance, a Pentecostal Christian can physically hold the 16 Fundamental Truths of the Assemblies of God in their hands, read them, and say they affirm those beliefs in a conscious manner. One could say they have an awareness of and believe in these Fundamental Truths. Their Pentecostal beliefs exist (much like Bigfoot) in their conscious minds. Thus, they have an intentional inexistence of their Pentecostal beliefs. They are aware of Pentecostal beliefs, and they affirm Pentecostal beliefs, but they may not have an outward expression of those beliefs any more than they have an outward relationship with Bigfoot. The reality of their inward conscious awareness is ineffective if not intentionally directed to their outward expression and experience with both the Holy Spirit and their fellow human beings.

Pentecostalism is and is not an act of the will. First, a look at the will. Without a doubt, the idea of making a conscious decision to be expressive of one's faith in any way whatsoever is an act of the will. Regarding intentionality, Thomas Aquinas echoes the relationship between intentionality and the will,

Intention, as the very word denotes, means to tend to something. Now both the action of the mover and the movement of the thing moved tend to something. But that the movement of the thing moved tends to anything is due to the action of the mover. Consequently, intention belongs first and principally to that which moves to the end;

hence we say that an architect or anyone who is in authority, by his command moves others to that which he intends. Now the will moves all the other powers of the soul to the end. Therefore, it is evident that intention, properly speaking, is an act of the will.<sup>14</sup>

In this quote from Aquinas, intention is “an act of the will.” Being Pentecostal is not simply a matter of believing in the theological concepts of the Holy Spirit and exercising these theological concepts through pure human will. Knowing Aquinas is not simply a philosopher, but also a theologian, may give some insight into how his worldview intersects with his thinking regarding intention and the will of man. Aquinas says intention belongs “first and principally” to the one with authority who “by his command moves other to that which he intends.” For Pentecostals, this “authority” rests in the very will of Jesus. This authority rests “first and principally” in the one who moves the Pentecostal soul. As will be explored in the biblical section, Jesus’ willful intention was always that Christians be empowered by the Holy Spirit and operate as empowered believers to demonstrate the presence of the Kingdom to a lost and dying world. This intention is clearly stated in the Great Commission (Mt 28:18-20).

Jesus never intended this Great Commission to be a mandate of authority and human will alone. He always intended for believers to be empowered to fulfill the Great Commission. Jesus always intended for believers to operate in the transforming, miraculous power of the Holy Spirit. In this sense, Jesus has a Pentecostal intention for his Church.

Although Brentano’s approach to intentionality focuses strictly on the one-way direction of the human will, the human intentionality, the human actions toward a given object, a Christian understanding of intentionality must exist with the understanding that it is not simply an act of human will, but it is the will of God. His intention toward believers is the starting point of

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<sup>14</sup> Thomas Aquinas and Anton C. Pegis, *Basic Writings of St. Thomas Aquinas*, vol 2, (Hackett Publishing, 1997), 272.

righting and aligning their wills with his. Believers are the objects He moves. He moves their hearts toward what moves His heart. He gives them the desires of their hearts (Psalm 37:4), or, in other words, as the believer delights in Him then His intentions are revealed in their hearts.

This both/and understanding of intentionality creates a partnership with the Holy Spirit. Intentionality, as believers, is engagement with Jesus' will for His bride to be an empowered people by the Holy Spirit to do what the Father is intentionally doing with his creation.

### *Biblical Theological Review*

The Holy Spirit according to Jesus

Measuring intentionality is simplified by looking at the context of one's words and actions. As was mentioned earlier concerning intentionality, simply having a thought is only the beginning of intentionality. Expressing that thought puts into words a desired outcome for others to hear and either reject or join. Through actions one sees full intention. For this reason, understanding the intentions of Jesus concerning the Holy Spirit is priority to understanding Pentecostal health.

*The Gospel of John.* Perhaps nowhere in the Gospels is Jesus' intention concerning the coming ministry of the Holy Spirit made clearer than in John 14- 16. The following passages in the Gospel of John demonstrate well the thoughts, words, and actions of Jesus.

*Jesus ties the Holy Spirit to the Father himself.* Jesus said, "If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Helper, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you" (John 14:15-17). The intention of the Father is to send the Holy Spirit to believers as a continuation of the ministry of Jesus in and through them. Roger Stronstad echoes this sentiment: "[W]ith the transfer of the

Spirit to the disciples on the day of Pentecost, they become a charismatic community, heirs to the earlier charismatic ministry of Jesus.”<sup>15</sup>

Jesus refers to the Holy Spirit in this passage as the Helper. In Greek, the word used for Helper is *paráklētos*.<sup>16</sup> Jesus’ use of this word shows the intended assignment of the Holy Spirit. Besides the translation of helper, this word can also refer to one called alongside someone else, a counselor, an intercessor, or advocate. All of these imply a partnership with the Holy Spirit in Kingdom living.

Frank Bateman Stanger says,

Power is adequacy: the ability to become and to do what God intends and Christ assigns. The Holy Spirit is the source of power for daily living. The Holy Spirit is an ‘advocate,’ a ‘counselor’—‘another Comforter.’ Formerly, the disciples had received their strength directly from Christ. Now they get their strength from the Holy Spirit who has taken the place of Christ.”<sup>17</sup>

Jesus never intended for believers to do anything in their own power and ability. One’s power and ability are simply what is sacrificed at the foot of the cross, the place where self-will and self-governance are submitted to Jesus. Jesus takes what the believer offers and empowers them with the Holy Spirit for Christian living.

For Stanger, Christian living is not just survival on this side of heaven but also about being witnesses for the Kingdom: “The Holy Spirit is the source of power for effective witnessing of Jesus Christ. According to Jesus, this is the prime objective of the Christian’s being filled with the power of the Spirit.... The Holy Spirit is power for effective evangelism in

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<sup>15</sup> Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts*, 2nd ed., (Grand Rapids, MI: Baker Academic, 2012), 69.

<sup>16</sup> R.P. Vande Kappelle, *Truth Revealed: The Message of the Gospel of John – Then and Now* (Eugene, OR: Wipf and Stock Publishers, 2014), 275.

<sup>17</sup> Frank Bateman Stanger, *The Church Empowered: The Nature and Workings of the Holy Spirit* (Grand Rapids, MI: Zondervan, 1989), 20-21.

the world.”<sup>18</sup> Stronstad boldly claims, “... the gift of the Spirit is not for salvation but for witness and service.”<sup>19</sup>

The idea of the Holy Spirit being the Helper is not only meant for individual holiness, righteousness, and personal Christian living. Jesus always intended the Holy Spirit to empower the ministry of the Kingdom in His Bride, the Church. The Good News is Jesus. The Great News is that the Holy Spirit empowers believers to be like Jesus and to shine the light of Jesus to the world.

The believer is not alone in the journey, and the believer, as an evangelist of the Kingdom is not alone either. Jürgen Moltmann writes, “God’s mission is nothing less than the sending of the Holy Spirit from the Father through the Son into this world, so that this world should not perish but live.”<sup>20</sup> According to Moltmann, God sent the Holy Spirit as a revelation, an “indestructible affirmation of life and his marvelous joy in life.”<sup>21</sup> Jesus brings life, for “Where Jesus is, sick people are healed, sad people are comforted, marginalized people are accepted, and the demons of death are driven out.”<sup>22</sup> Moltman continues, “The Holy Spirit also brings life, and [W]here the Spirit is, there is joy at the victory of life over death, and there the powers and energies of eternal life are experienced.”<sup>23</sup> This mission, sharing God’s Word, is “simply and

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<sup>18</sup> Stanger, *The Church Empowered*, 20-21.

<sup>19</sup> Stronstad, *The Charismatic Theology*, 69.

<sup>20</sup> Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (Minneapolis: Fortress Press, 1997), 19.

<sup>21</sup> Moltmann, *The Source of Life*, 19.

<sup>22</sup> Moltmann, *The Source of Life*, 19.

<sup>23</sup> Moltmann, *The Source of Life*, 20.



solely a movement of life and a movement of healing, which spreads consolation and courage to live, and raises up what wants to die.”<sup>24</sup>

For Moltmann, the Holy Spirit is simply an extension of Jesus’ ministry on Earth through his disciples. Stanger echoes this point. Jesus’ use of the words “another Helper” (or Counselor) in John 14:16 is evidence of such a claim. Jesus was the first counselor. The ministry of the Holy Spirit is never to glorify Himself, but always to glorify Christ (John 16:13-15). The Spirit always testifies to Christ (John 16:26): “who He is, His words, what He had done and suffered, what He is to achieve.”<sup>25</sup> Likewise, the believer’s partnership with the Holy Spirit is always intended to point toward Jesus. Any miracle, sign, or wonder the Holy Spirit performs through his servants in the Body of Christ is intended to draw people close to God and into the Kingdom of Heaven.

Vinay Samuel places a different, yet equally important, emphasis on Jesus’ declaration of the coming of the Holy Spirit. For Samuel, the importance of the coming of the Holy Spirit is for the continuation of the ministry of Jesus.<sup>26</sup> As John 14:25 continues, the Holy Spirit is to “teach you all things and will remind you of everything I have said to you.” The Holy Spirit is the Spirit of Truth (vs. 17). As the Counselor, the Spirit of Truth comes from the Father to testify of Jesus (John 15:26). For Samuel the emphasis of the Holy Spirit is not only to be the Spirit of Truth, but to guide every believer “into all truth” (John 16:13).<sup>27</sup>

The Holy Spirit is described as the Spirit of Truth in relation to the world. In essence and action, the Spirit is characterized by truth. It is truth about Jesus (John 16:14). It is truth that Jesus is God’s truth and grace. The Spirit will testify about Christ to the world. ...The

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<sup>24</sup> Moltmann, *The Source of Life*, 20

<sup>25</sup> Stanger, *The Church Empowered*, 19.

<sup>26</sup> Vinay Samuel, “The Holy Spirit in Word and Works: A Study in John 14 to 16,” *Transformation* 11, no. 3 (1994): 12.

<sup>27</sup> Samuel, “The Holy Spirit”: 12-14.

work of the Spirit is to expose and identify sin to the world. This is as visible a work of the Spirit as the Spirit's work in demonstrating the works of God.<sup>28</sup>

Jesus explicitly says the world will not recognize the Spirit of Truth (John 14:17). Therefore, the work of the Spirit through the disciples of Jesus reveals the Truth to the world. Jesus intentionally leaves His followers in capable hands and in partnership with the Spirit of God for Christian living and Kingdom witness. While Samuel acknowledges the Holy Spirit is invisible to the world, "... the witness of the Spirit as seen in the life of the community of God's people is palpably real. It is visible and relevant and cannot be avoided. The world can either accept or reject. It cannot bypass it."<sup>29</sup>

Samuel's approach is, however, not rooted in the Pentecostal tradition or approach to the ministry of the community of believers. For Samuel, the work of the Spirit is much more focused on the "powerful insights and truths invisible" to the world.<sup>30</sup> Samuel's theological position on the Holy Spirit reflects Him more as a guide toward becoming a community with a biblical worldview and less of an emphasis on being a people of miracles, signs, and wonders.<sup>31</sup>

Every Pentecostal believer should be able to agree with Samuel's assessment of this passage wholeheartedly. Still, there must also be an acknowledgment of his limiting of the work of the Spirit to strictly intentional empowerment to share the truth about who Jesus is and why He came as lived out in a biblical community. Samuel, like many non-Pentecostal believers,

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<sup>28</sup> Samuel, "The Holy Spirit": 13.

<sup>29</sup> Samuel, "The Holy Spirit": 13.

<sup>30</sup> Samuel, "The Holy Spirit": 13.

<sup>31</sup> According to Samuel, "The Holy Spirit creates the biblical world in the community of Jesus' disciples... Pastors and congregations are necessary to create that world in contemporary history. They become the contemporary, contextual theologians. The biblical world which nurtures and empowers a contemporary congregation is a critically important gift we bring to the world... It is into such a world of biblical narrative that is drawn from the Bible, shaped by the Holy Spirit and lived out by a community of believers that we must drag our contemporary contexts." Samuel, "The Holy Spirit": 13.

echoes an evangelical understanding of the ministry of the Holy Spirit when he says, “the works they will perform will not be the principal weapon the Spirit uses against the world. The works they perform are to strengthen their own faith and confirm the truth of Jesus himself.”<sup>32</sup> These greater works are not the same as the miracles Jesus performed but rather the truth they proclaim. This view of greater works should not be a Pentecostal position.

As Spirit-filled believers who believe in the present works of the Holy Spirit through the outpouring of the charismata on the body of Christ, there should be an expectation that Jesus was proclaiming the Kingdom view of both/and rather than either/or. Jesus was not saying the Holy Spirit was simply coming to make believers spiritually smarter and able to overpower the world through the words the Holy Spirit was going to give to believers. Instead, as one looks at the broader context of the narrative on the Holy Spirit, it becomes obvious that Jesus intended for the believer to do what He did, including miracles, signs, and wonders.

Amos Yong, a Pentecostal theologian, believes the Pentecostal narrative is the narrative of Scripture. For Yong, there appears to be no legitimate separation into an evangelical and Pentecostal approach to the ministry of the Holy Spirit.

Christian hermeneutics and theological method are furnished pneumatologically: through responsiveness to the initiative of the Spirit poured out on all flesh, and as oriented towards the mission of the Spirit to establish the reign of the triune God. ...In these respects, the present and ongoing pentecostalization or charismatization of world Christianity observed by various scholars is suggestive also of a similar pentecostalization (also charismatization) of Christian hermeneutics and theological method. Scriptural reading and theological reflection are precipitated by encounter in and with the Spirit and oriented towards the Spirit's mission to bear witness to the gospel of the Messiah to and at the ends of the earth.”<sup>33</sup>

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<sup>32</sup> Samuel, “The Holy Spirit”: 13.

<sup>33</sup> Amos Yong, “Reflecting and Confessing in the Spirit: Called to Transformational Theologizing.” *International Review of Mission* 105, no. 2 (2016): 177.

For Samuel, the Gospel is the Truth revealed by the Spirit through the biblical, Christian community to the lost world. For Yong, this view lacks the emphasis on the Pentecostal experience of the apostles and early church, including signs and wonders, or, as he calls it the “charismatization” of the church.<sup>34</sup> It is precisely this charismatization that should separate the Pentecostal flavor of evangelicalism from non-Pentecostal evangelicals. “[S]uch undergirding still leaves obscure how biblical interpretation might proceed, or how theological methodology might operate.”<sup>35</sup> Yong does not support that the Pentecostal experience is the correct hermeneutic, but rather how that experience gets played out in real church life; thus, the return to intentionality or lack thereof.

The Pentecostal theological expression is experiential, scriptural, and pneumatological.<sup>36</sup> Referring to the First Council of the church in Jerusalem dealing with the Gentiles receiving the Spirit the same way the Jews did, Yong writes, “Within the wider scheme of the apostolic experience, it should also be noted that the experiential, scriptural, and pneumatological judgment rendered at the first council was consistent with the mission of the Spirit to establish the divine reign to the ends of the earth.”<sup>37</sup> Yong marries Samuel’s evangelical understanding of the Spirit of Truth with the Pentecostal understanding of the Spirit of Truth.

[A] post-Pentecost hermeneutic and theological method involves revisiting the received tradition afresh *vis-a-vis* every new visitation with the triune God. Such thinking in the Spirit is holistically experiential and communally adjudicated, albeit in and through wrestling with the inherited scriptural and authoritative traditions in light of new circumstances. In a post-New Testament context, then, the Pentecostal way of the Spirit

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<sup>34</sup> Yong, “Reflecting”: 177.

<sup>35</sup> Yong, “Reflecting”: 177.

<sup>36</sup> Yong, “Reflecting”: 179.

<sup>37</sup> Yong, “Reflecting”: 180.

invites not just the recitation of apostolic writings, but revitalized testimonies to and innovative confessions about the work of the Spirit in every subsequent place and time.<sup>38</sup>

John's Gospel account shows that Jesus fully intended to move to the side and allow the Holy Spirit to move into his people and operate as he did and to do even greater things. Jesus makes it clear that he intends the both/and of biblical Christianity and Spirit-filled Christianity as Yong has emphasized. In John 14:11-12 Jesus says, "Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father."

Jesus' very intentional language demonstrates an expectation that his followers will not only do the "works themselves," but they will do even "greater works." If someone, knowing the miracles that Jesus performed, read this verse for the first time, they might assume, "Yeah, but he was God." Jesus, however, does not allow this false humility to enter the equation. Therefore, this very large expectation from Jesus to do "greater works" begs the question of "how." How can believers have an expectation of doing "greater works" than Jesus, the son of God, God incarnate? Jesus shows the "how" in the verses that follow in John 14:15-21. Jesus does not hide his intentions from his followers. Empowerment of the Holy Spirit is the intention of the Christian life. Christians are never expected to walk alone. Christians are never expected to become holy through their self-will and works. Christians are never intended to witness to the world Jesus' goodness by their own reasoning and logic. Christians are never expected to do miracles, signs, and wonders by their own power.

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<sup>38</sup> Yong, "Reflecting": 181.

Christians are expected to receive the empowerment of the Holy Spirit, their Helper, to do works of righteousness. Jesus says his ascension is not intended to leave Christians as “orphans.” The empowerment of the Holy Spirit brings believers closer to the heart of the Father. Jesus is compelled to say, “On that day you will realize that I am in the Father, and you are in me, and I am in you.” The presence of the Holy Spirit in the life of believers will bring them to the reality that the Father is not far off but is now a part of who a believer is. Christians can now live with the reality that the empowerment of the Holy Spirit makes Christians one with the Father and Jesus, giving them the right and the authority to do greater works than even Jesus did. Jesus raised the dead, healed the sick, cast out demons, and forgave sins. One of the disciples, Judas (not Iscariot), whom very little is known about, was willing to ask the question in John 14:22, “But Lord, why do you intend to show yourself to us and not the world?”

Some cessationists have taken the position of reducing the miracles, signs, and wonders to the time of the New Testament, especially to the ministry of Jesus and the Apostles. Jesus, however, does not leave cessationism as an option. His intention was always to involve the believer in the continued supernatural advancement of the Kingdom of God (John 14:23-26).

Obedying the teachings of Jesus is not exclusive to his moral teachings, his messages on justice, or his desire to “seek and save the lost.” His teachings include the empowerment of the Holy Spirit and the demonstration of supernatural ministry. As followers of Jesus, it should be normal to understand these intentions.

The passage in John 14 is not the only account of Jesus’ intentions regarding the ministry of the Holy Spirit. John continues recording Jesus’ intentions for the ministry of the Holy Spirit in John 15:26-27. “When the Helper comes, whom I will send to you from the Father, the Spirit

of Truth who proceeds from the Father, he will bear witness about me. And you also will bear witness because you have been with me from the beginning.”

Jesus continues to emphasize to his disciples his expectations for the future. In this brief passage, Jesus again ties the ministry of the Holy Spirit to the heart of the Father. He also shows that the Holy Spirit will testify of him. The Holy Spirit points believers and non-believers to Jesus. However, Jesus identifies this mandate of bearing witness of him as not only a work of the Holy Spirit but as a partnership of the Holy Spirit with His disciples to “also bear witness.” This partnership is a willingness of the believer to be a vessel of the Holy Spirit to be an empowered witness of the goodness of the Father through His precious son, Jesus.

In John 16, Jesus continues instructing His disciples on the coming of the Holy Spirit. Acknowledging their sorrow as they hear that He will be leaving them, Jesus assures them with these words: “Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you.”

Jesus pushes the disciples further here. He is bringing them into a new worldview—a worldview where they are empowered with the same miracle-working power they had seen Jesus operating in for three years and the same power they would soon see raise him from the dead. How could the future be better without Jesus right in front of them? The “advantage” is possible through partnership with the Helper, the Holy Spirit.

Irenaeus describes this divine partnership. Jesus “has also poured out the Spirit of the Father for the union and communion of God and man, imparting indeed God to men by means of the Spirit, and, on the other hand, attaching man to God by His own incarnation, and bestowing

upon us at His coming immortality durably and truly, by means of communion with God.”<sup>39</sup> For Irenaeus, the promise of the Helper was a divine union with the Father that involved a relational community whereby God supernaturally imparted himself into the believer. When Christians grasp this new worldview, the Kingdom worldview in which they have indeed been indwelt by God himself, the leap of faith to seeing oneself as capable of the supernatural ministry Jesus demonstrated becomes easier. Faith becomes a relational reality and not a distant fantasy.

So many churches, even Pentecostal churches, miss the powerful depths of this incarnational reality of the indwelling Spirit of God. Evangelist Robby Dawkins writes,

Why don't we see more miracles in the world today? Because we don't activate (act on) the authority Christ gave us... and because we don't activate, we don't get miracles and healings. Besides, many leaders of the Church go around telling people that the age of miracles is past... Messages of self-preservation have dominated the Church—sermons of self-improvement and betterment, versus laying down our lives for the Gospel—and that has killed faith. It shouldn't be that way!<sup>40</sup>

Dawkins reminds his readers that the God who parted the Red Sea, shut the mouths of lions, kept the very clothes of Shadrach, Meshach, and Abednego from burning in the fiery furnace, caused the sun to stand still, and allowed a teen named David to kill a giant, is the same God in believers. “The same God who did all these things—the same God who raised His Son, Jesus Christ, from the dead - is still on the throne today and still performing miracles.”<sup>41</sup> This God lives in each and every believer waiting for them to realize His intention for them to partner with Him through the empowering presence of the Holy Spirit to do what Jesus did, but in greater works.

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<sup>39</sup> “Irenaeus: Against Heresies” in *Ante-Nicene Fathers*, Vol. 1, edited by Alexander Roberts, 5.1.1, <http://gnosis.org/library/advh5.htm>

<sup>40</sup> Robby Dawkins, *Do Greater Things: Activating the Kingdom to Heal the Sick and Love the Lost* (Ada: Chosen Books, 2018), 36-37.

<sup>41</sup> Dawkins, *Do Greater Things*, 36-37.



Luke and Acts: The demonstration of the intentions of Jesus for Spirit-filled Ministry

Just as John clearly demonstrates the intentions of Jesus concerning the person and purpose of the Holy Spirit, Luke and Acts demonstrate the praxis of Jesus and the early Christians concerning the gifts of the Spirit and ministry of the Holy Spirit in action.

*The theological controversy of Luke and Acts.* In the theological community, much opposition has occurred concerning the reliability of Luke and Acts in formulating theology. Non-Pentecostal theologians, such as F.F. Bruce and James Dunn, viewed Luke and Acts as merely historical narratives that captured a biblical story of the beginning of the church.

F.F. Bruce writes, “The baptism in the Spirit... was, strictly speaking, something that took place once and for all on the day of Pentecost when he poured out the promised gift on his disciples and thus constituted them the people of God in the new age.”<sup>42</sup> Roger Stronstad pushes back on this narrowed view of Luke and Acts. For Stronstad, Luke’s narratives are not only solid Christian history but, indeed, hold theological significance.

As I have observed, however, Luke is more than the historian of New Testament times; he is also a theologian in his own right. In his historical-theological perspective, the two complementary themes of ‘salvation and ‘the charismatic activity of the Holy Spirit’ dominate Luke-Acts. This, in addition to being *heilsgeschichte*, Luke-Acts is also the story of both the charismatic Christ and the charismatic community of disciples in mission.<sup>43</sup>

This “charismatic theology” is demonstrated in the Gospel of Luke and the Book of Acts. Stronstad believes Luke’s two volumes depict Jesus in two roles. “At his baptism, Jesus becomes the unique bearer of the Spirit, and at Pentecost, he becomes the giver of the Spirit.”<sup>44</sup> Thus the

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<sup>42</sup> F.F. Bruce, *The Book of the Acts*, rev. ed., The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing, 1988), 70.

<sup>43</sup> Stronstad, *The Charismatic*, 129.

<sup>44</sup> Stronstad, *The Charismatic*, 135.

narrative of Luke's Gospel focuses on Jesus, the Spirit-filled charismatic (Luke 3:15-16, 21-22). Luke 4:1 captures this two-fold character of Jesus. Luke's account of the life and ministry of Jesus is filled with the intentions concerning a Spirit-filled life. Jesus is the ongoing demonstration of the fruit of the Spirit, and Jesus' life and ministry, as demonstrated in Luke's Gospel, is filled with several examples of the power gifts of the Spirit listed by the Apostle Paul in 1 Cor 12:8-10. The only power gifts not demonstrated are tongues and the interpretation of tongues.

*Paul on gifts of the Spirit.* Paul's 1 Cor 12:4-11 list of charismata is not exhaustive of all gifts of the Spirit. For instance, in Rom 12:6-8, Paul lists several grace gifts that include prophecy, service, teaching, exhortation, generosity, leadership, and mercy. In 1 Cor 12:28-30, Paul, continuing his thoughts earlier in the chapter, indicates what would be present in the church among the members of the body of Christ: apostles, prophets, teachers, miracles, gifts of healing, helping, administrating, and various kinds of tongues.

In Eph 4:11, Paul lists what has commonly been referred to as the five-fold ministry gifts or offices, which are "less abilities and more specific and somewhat authoritative or governing offices in the local church."<sup>45</sup> Paul writes, "And he gave the apostles, the prophets, the evangelists, the shepherds and teachers." Shepherds and teachers are often coupled together as pastoral giftings, though some may be excellent teachers but lack pastoral care abilities. Others may have pastoral giftings but are poor communicators. Though pastor and teacher may function as one, no definitive reason exists to assume they must, thus giving liberty to flourish in one's calling.

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<sup>45</sup> C. Samuel Storms, *Understanding Spiritual Gifts: A Comprehensive Guide* (Grand Rapids, MI: Zondervan Reflective, 2020.), 36.

Paul's epistles refer to twenty-one gifts: prophecy, service, teaching, exhortation, contributing or giving, leading, mercy, word of knowledge, word of wisdom, faith, gifts of healing(s), miracles, distinguishing or discerning of spirits, tongues, interpretation of tongues, apostleship, helping, administrating, evangelism, pastoring or shepherding, and pastoring-teaching.<sup>46</sup> This research project's focus is specific to 1 Cor 12. Storms separates the gifts listed in verses 4 through 11 from those listed in verses 28-30. The first set is "miraculous gifts," while the second set is what Storms terms "mundane or routine."<sup>47</sup> Though the rest of the gifts listed are not "mundane," they are less obviously recognized as supernatural. This research project will refer to the gifts of the Spirit listed in 1 Cor 12:4-11 as the power gifts. The power gifts that are listed in 1 Cor 12:4-11 demonstrate this level of God's presence, with "signs, wonders, healing, and miracles" being the expected outcome. Randy Clark states, "The Bible is clear that the main way God reveals His glory is through signs, wonders, healing, and miracles."<sup>48</sup> Clark further explains the purposes behind the miraculous gifts.

[M]iracles do not primarily prove doctrine about God, so much as they reveal the nature of God. God has not changed. Neither has the Gospel message. God moves in power, in signs and wonder - healing the sick, in deliverances, multiplying food for the hungry, raising the dead - primarily for this reason: He is good! And it is His desire to reveal his goodness—His glory—in all the earth.<sup>49</sup>

Luke's letters did not inform Paul's writings on the gifts of the Spirit and, more specifically, the power gifts listed in 1 Cor 12:4-11. However, Paul had to arrive at his understanding of the gifts from somewhere. Perhaps multiple sources informed Paul's list of

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<sup>46</sup> Storms, *Understanding Spiritual Gifts*, 36-37.

<sup>47</sup> Storms, *Understanding Spiritual Gifts*, 35.

<sup>48</sup> Randy Clark, *There Is More!: The Secret to Experiencing God's Power to Change Your Life* (Minneapolis, MN: Chosen, 2013), 104.

<sup>49</sup> Clark, *There Is More*, 108.

nine. No direct, first-person contact is recorded in Scripture between Jesus and Paul, apart from Paul's conversion on the Road to Damascus (Acts 9). Paul is, however, introduced earlier in the book of Acts at the stoning of Stephen. (Acts 7). This mention of Paul, then Saul, being present with Stephen means he was exposed to the Gospel message of Jesus. Stephen gives a long narrative of the coming of Jesus, including brief stories of Abraham, Isaac, Jacob, Joseph, Moses, Joshua, David, Solomon, and the persecution of the prophets. These accusations pointed to Jesus as the "Righteous One, whom you have now betrayed and murdered" (Acts 7:52). Though Paul's conversion did not take place at this moment, one can see that Paul was aware of who Jesus was and likely heard first-hand stories from those close to the priesthood and those accused by Stephen of murdering the "Righteous One."

After Paul's conversion experience in Acts 9, biblical evidence points to him being disciplined by or, at the very least, familiar with the early Christians who knew Jesus and were eyewitnesses of his life and resurrection. Shirley Case lays out a well-informed argument of how Paul was familiar with what she calls "primitive Christians" and thus familiar with primitive Christianity. Case lists eight points of contact where Paul would have gained influence in his understanding of the Christian faith.

In his pre-Christian career, Paul persecuted Christians. Therefore, "we must believe he was sufficiently acquainted with the tenets of their faith to have had a basis for his action" (I Cor 15:9; Gal 1:13).<sup>50</sup> According to Case, his stay in Damascus, possibly on two occasions, for an unknown duration, "may have been an important source from which he would feel the influence of early Christian life and thought" (2 Cor 11:32).<sup>51</sup> On his first trip to Jerusalem, Paul spent two

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<sup>50</sup> Shirley J. Case, "Paul's Historical Relation to the First Disciples," *The American Journal of Theology* 11, no. 2 (1907): 283.

<sup>51</sup> Case, "Paul's Historical Relation," 284.

weeks with the Apostle Peter. Paul mentioned that he did not see any of the other apostles, but he did see James, the brother of Jesus. For them, those few days of close and undisturbed association could have had but one all-absorbing theme: the Messiah who had called Peter from his fisher's boat and had miraculously appeared to Paul on the Damascus Road. This period, spent by one who would be most eager to learn with one who was most competent to teach, cannot be regarded with indifference in estimating Paul's dependence upon primitive Christianity (Gal 1:18-20).

Paul also spent time in the regions of Syria and Cilicia, where he was accepted by the churches as a preacher of the Gospel. Case argues that for him to be accepted there was likely some personal interaction between Paul and these primitive Christians (Gal 1:22-24). In addition, Paul spent time in ministry with Barnabas. While little is known of Barnabas' background or his proximity to Jesus, Case argues, "Barnabas seems to have been an important personage in the early days -an impression of him which Paul's few references also support" (Acts 4:36 f.; 9:27; 11:22; 1 Cor 9:6; Gal 2:13; Col 4:10).<sup>52</sup>

On Paul's second recorded visit to Jerusalem, he spends time with James, Cephas (Peter), and John, whom he says, "seemed to be pillars" (Gal 2:9). Paul says these men "seemed to be influential" in the faith, but that they added nothing to his Gospel message but instead extended the "right hand of fellowship" to him, acknowledging that he had been "entrusted with the Gospel" (Gal 2:1-10). Paul also encountered Peter in Antioch, perhaps on a missionary trip. While there, Paul confronted Peter for eating with the Gentile believers until his Jewish friends came with James to visit. Although there is no evidence that their exchange involved more

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<sup>52</sup> Case, "Paul's Historical Relation," 284.

conversations about Jesus' life, this visit reinforces that Paul was accepted with authority by the apostles and early Christians. (Gal 2:11-21)

Lastly, “several indirect, though scarcely less valuable, evidences of Paul's contact with Jewish Christianity” exist.<sup>53</sup> When writing to the church in Rome, Paul refers to Andronicus and Junia, who were “well known to the apostles, and they were in Christ before me” (Rom 16:7). The implication is that Paul knew two respected early Christians who had access to a direct relationship with the apostles who walked with Jesus. Also, Paul served in ministry with John Mark, to whom the Gospel of Mark is most often attributed. To this last point, John Mark and Mark are traditionally considered to be the same person. If these characters were the same person, then Paul would have spent some significant time with John Mark, the author of the Gospel of Mark. Although there is no direct evidence to assure this connection, the possibility was widely accepted in church tradition.<sup>54</sup> Considering the above encounters of Paul with Peter, a connection between John Mark and Peter would be highly probable. If John Mark depended upon the preaching, stories, and eyewitness accounts of Peter to gather the content of his gospel account, then this correlation is possibly another source for Paul's connection to the original primitive Christians. Regardless, the tightness of the early Christian community, their narratives of the life of Jesus, and the influence these sources had on Paul's understanding of the faith are evident.

In summary, Paul was heavily influenced by early Christians, hearing their first-hand, eyewitness accounts of the life and ministry of Jesus. Spending considerable time being grounded in his newfound faith in Jesus as the Messiah and being exposed to the newly formed

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<sup>53</sup> Case, “Paul's Historical Relation,” 284.

<sup>54</sup> R. A. Cole, *The Gospel According to Mark: An Introduction and Commentary*, 2nd ed., The Tyndale New Testament Commentaries, (Leicester, England: Inter-Varsity Press, 1989), 30-31.

Pentecostal believers who operated in the gifts of the Holy Spirit no doubt helped shaped his understanding of what it means to be a Spirit-filled Christian. Although Paul was not necessarily drawing from the writings of Luke when he penned 1 Cor 12:4-11, his Christian experience was well informed by both the life and ministry of Jesus and the life and experiences of the early believers. As Paul pens this list of nine charismatic gifts, he is presenting his readers in Corinth and his readers today with a clear understanding of what to expect in a Spirit-filled church.

In 1 Cor 12:4-6, Paul sets up the reader for the presentation of this list of gifts: “Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but the same God who empowers them all in everyone. For each is given the manifestation of the Spirit for the common good.” Paul divides that movement of the Spirit into three categories—gifts, service, and activities—that reveal the empowered, manifest presence of God through the power of the Holy Spirit. Gifts are separated out and then Paul tells us what these nine gifts are. These nine supernatural power gifts reveal the manifest presence of God in power and allow the audience of one or many to experience a supernatural God manifesting His loving-kindness and His goodness to those created in His image.

Paul’s list of nine supernatural power gifts in 1 Cor 12:4-11 is not informing Luke’s Gospel; however, Luke’s Gospel certainly demonstrates the majority of the gifts of the Spirit listed in 1 Cor 12:4-11 in the life and ministry of Jesus. Admittedly, Jesus never refers to His operation in the power gifts of the Spirit. In other Gospels, Jesus does tell His disciples that they will “heal the sick, raise the dead, cleanse the lepers, cast out demons” (Matt 10:7-8). He also says, “And these signs will accompany those who believe: in my name, they will cast out demons; they will speak in new tongues; they will pick up serpents with their hands; and if they

drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover” (Mark 16:17-18). These passages demonstrate that Jesus has the intention that His followers will, indeed, operate in these power gifts of the Holy Spirit, performing miracles, signs, and wonders.

Though Luke was not identifying these gifts of the Spirit in a list, He was showing the reader that in the life of Jesus, a flow of the miraculous, supernatural power of God was a norm. Luke also intends to show that what Jesus did He wanted those who continued His work to also do. For this reason, one is correct in reading Luke and Acts not as two separate stories, but as one continuous story of the life and intentions of Jesus. If one desires to have a proper understanding of the Gospel of Luke, then one is obligated to view the Jesus of the Gospel of Luke as continuing to be the Jesus of the book of Acts. The books of Luke and Acts clearly demonstrate that Jesus intended for His followers, both then and now, to be a people of the Spirit with miracles, signs, and wonders following them.

*The power gifts in the Book of Luke.* The power gifts listed in 1 Cor 12:4-11 are essential to a healthy Pentecostal church. Luke’s accounts of the life of Jesus in the Gospel of Luke show most of the gifts in operation in the ministry of Jesus. Of the nine gifts listed by Paul, the only exceptions that are not demonstrated by Jesus in the Gospel of Luke are tongues and interpretation of tongues. However, in Mark 16:17, Jesus says of his followers, “they will speak in new tongues.”<sup>55</sup> As seen in Acts 2, Luke records the will of Jesus regarding tongues when the first believers experience this gift for the first time.

Interpretation of tongues, biblically speaking, is a much more obscure gift. Paul speaks of

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<sup>55</sup> Most scholars hold that Mark 16:9-20 was a late addition to manuscripts with early manuscripts ending with v. 8. Pentecostals, historically, have accepted these verses as part of Scripture. The debate, however, has “a



the gift of interpretation of tongues once in 1 Cor 12:10, "... to another various kinds of tongues, to another the interpretation of tongues." In 1 Cor 14:2, Paul gives clarity that the gift of tongues, "speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit." Of course, Paul is trying to bring order to the chaotic church of Corinth and is encouraging the congregation to be aware of the non-believer that may be attending, and says that prophecy is of more value, "unless someone interprets" (v. 5). Then again in v. 13 he encourages the one speaking in a tongue to "pray that he may interpret" for the fruitfulness of one's mind. In vv. 26 and 27, in speaking of a gathering of believers, Paul encourages "a tongue or an interpretation" should be made for "building up" and that messages in tongues should be "only two or at the most three, and each in turn, and let someone interpret."

As for Luke, he does tell his reader in Acts 2:6 that the gathered Jews from the many nations were bewildered by the 120 believers speaking in tongues because "each one was hearing them speak in his own language." While this miraculous moment is not a direct gift of interpretation of tongues, it reinforces Paul's notion in 1 Cor 13:1 of "tongues of men and of angels" and extinguishes the idea that tongues are simply babble.

A.C. Thistleton argues that a better understanding of "interpretation" is simply to "put into words" what is being said in tongues.<sup>56</sup> This use would align with Paul's 1 Cor 14 requirements and with Luke's Acts 2 account that allowed the audience of non-believers to understand what was going on, and, perhaps, then hearing the prophetic interpretations, "he is

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reasonable consensus" among scholars that lands the addition of vv. 9-20 in the second and third centuries. For an in-depth look at this debate from the view of Pentecostal scholarship, see Marius Nel, "Pentecostal Hermeneutical Reconsideration of the Longer Ending of Mark 16: 9-20," *Verbum et Ecclesia* 41, no. 1 (2020): 1-10.

<sup>56</sup> Ernest Best, "The Interpretation of Tongues." *Scottish Journal of Theology* 28, no. 1 (1975): 15.

convicted by all, his called to account by all, the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.” (I Cor 14:24-25)

While Luke does not show these two gifts in operation in Jesus’ life directly, one must consider that the full counsel of Scripture shows that the Body of Christ indeed operates in both of these gifts in the New Testament church. Paul, specifically, sees both gifts as important for intercession, building up the body, and witnessing to the unbeliever.

*The word of wisdom and the word of knowledge.* The word of wisdom and the word of knowledge are two gifts that are relatively normal in the Pentecostal experience. Storms writes,

The customary Pentecostal, charismatic, third-wave understanding of the word of wisdom and the word of knowledge is that they refer, respectively, to the articulation of revelatory insight into the how (wisdom) and the what (knowledge) of a person’s life. Word of wisdom, so it has been said, pertains to instruction, and word of knowledge pertains to information.<sup>57</sup>

The Gospel of Luke is filled with Jesus teaching His followers and those who would listen to Him “how” to live out the Kingdom of God, providing “instruction” to His listeners. The parables of Jesus are perhaps the best demonstration of the gift of the word of wisdom. If one reads the narrative with this assumption in mind, many of the parables become demonstrations of wisdom given to the audience to show them direction, insight, and a deeper understanding of the things of God and his Kingdom. For instance, the Beatitudes listed in Luke 6:20-23 share words of wisdom. Jon E. Murray refers to the Beatitudes as “seed thoughts”

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<sup>57</sup> Storms, *The Beginner’s Guide*, 48.

planted by Jesus that led to a deeper understanding of “one’s feeling of spiritual need.”<sup>58</sup> Murray goes as far as to call these “seed thoughts” part of the “Charter of the Kingdom.”<sup>59</sup>

Another example is the parable of the seed and the sower in Luke 8. Jesus first shares the story with the crowd (Luke 8:4-8), ending the story in verse eight by saying, “He who has ears to hear, let him hear.” Jesus is suggesting here that only certain people have ears that can hear the meaning of His story. His disciples were among those who could not grasp the words of wisdom Jesus was sharing, so in verse nine, Jesus responds to His disciples, “To you, it has been given to know the secrets of the kingdom of God, but for others, they are in parables, so that ‘seeing they may not see, and hearing they may not hear.’” He then goes on to reveal to them the meaning behind the parable.

The word of knowledge reveals the “what” often answering what is going on in a particular situation or a person. The following list reflects a few accounts of revelatory knowledge that were given to Jesus. (1) Jesus was able to perceive the thoughts of the Pharisees and asks them, “Why do you question in your hearts?” This may demonstrate a word of knowledge and/or discernment of spirits. (Luke 5:22). Jesus has power go out of His body, and He knows that someone has touched Him when this happens. While there was a crowd pressing in on Him, He knew that someone specifically had received the power that left Him (Luke 8:42-48). (3) The disciples were arguing about who was the greatest among them and Jesus knows “the reasoning of their hearts” (Luke 9:46-48). (4) Jesus knows that Martha is “anxious and troubled about many things” (Luke 10:38-42). (5) Jesus knows the thoughts of people who think he is doing deliverances under the power of demons and teaches them about the weakness of

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<sup>58</sup> Jon E. Murray, “The Beatitudes,” *Interpretation: A Journal of Bible and Theology* 1, no. 3 (1947): 374–76, doi:10.1177/002096434700100309.

<sup>59</sup> Jon E. Murray, “The Beatitudes,”: 375-376.

divided kingdoms (Luke 11:14-23). This passage may demonstrate the word of knowledge, word of wisdom, and discernment of spirits operating in unison. (6) Jesus has a word of knowledge over the Pharisees misleading of people and pronounces several woes over them (Luke 11:37-51). (7) Jesus declares that what is hidden will be known, demonstrating that the word of knowledge can be used in righting what is wrong (Luke 12:1-3). (8) Perhaps one of the clearest examples in the Gospel of Luke of Jesus demonstrating a word of knowledge is the story of the rich young ruler. In this exchange, after the young man has declared to Jesus that He has kept the law, Jesus says, “One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow me.” Jesus calls out the one thing that holds his heart the most, his riches. (Luke 18:18-27).

*The gift of faith.* Though Jesus does not speak of His own use of the gift of faith, one can surmise that Jesus is demonstrating acts of faith throughout the book of Luke. Sam Storms says the gift of faith “may well be the most enigmatic and misunderstood of all” the gifts of the Spirit.<sup>60</sup> Storms describes faith as “the daily, ongoing, moment-by-moment confidence that we place in Jesus.”<sup>61</sup>

Using this same definition as it applies to the faith of Jesus could simply be the daily, ongoing, moment-by-moment confidence that Jesus places in the Father and the power of the Holy Spirit operating in and through him. One can reasonably recognize Jesus’ priority of faith.

Jesus often acknowledges the faith of others. In Luke 5, upon seeing the faith of the friends of the bedridden man, Jesus heals their friend. Jesus acknowledges the faith of the centurion and heals His servant, even going as far as to say He had not found this level of faith in

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<sup>60</sup> Storms, *Understanding Spiritual Gifts*, 241.

<sup>61</sup> Storms, *Understanding Spiritual Gifts*, 241.

Israel (Luke 7:9). Jesus heals the woman with the issue of blood but says to her, “Daughter, your faith has made you well; go in peace” (Luke 8:48). Interestingly, before Jesus speaks to her, He says, “Someone touched me, for I perceive that power has gone out from me” (v. 46); indicating this “ongoing, moment-by-moment” faith in which Jesus walked. Jesus acknowledges the faith of the leper who returned to him to worship, declaring, “your faith has made you well” (Luke 17:19). Jesus, after asking the blind man, “What do you want me to do for you?” responds to his request for mercy and healing, declaring “Recover your sight, your faith has made you well” (Luke 18:41).

His disciples understood the importance of faith in the working of miracles and healing. They were watching these miracles taking place repeatedly. The blind receiving their sight, the lame walking again, the deaf having their hearing restored, the demon oppressed and possessed being delivered, and they wanted this ongoing, ever-present faith operating in their lives. Luke 17:5-6 says, “The apostles said to the Lord, ‘Increase our faith!’ And the Lord said, ‘If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.’”

Some may see Jesus offering a non-answer, belittling the disciples' faith to less than a grain of mustard seed. However, the healthier way to look at this statement is to realize that Jesus was for them, not against them. Jesus was giving them a starting point for their faith. In Matthew 13:31-32, Jesus shares a parable of the mustard seed, a story that no doubt was in their minds in His response. “The kingdom of heaven is like a grain of mustard seed that a man took and sowed in his field. It is the smallest of all seeds, but when it has grown, it is larger than all the garden plants and becomes a tree so that the birds of the air come and make nests in its branches.”

Their mustard-seed-sized faith was being planted in them by being in the abiding presence of Jesus, who was moving and operating in this “daily, ongoing, moment-by-moment confidence” that the good Father was willing and able to do signs and wonders, healings, and miracles in the lives of those who asked. (Matt 7:11) The intention of Jesus to demonstrate a life of faith and to increase his disciples’ faith is well demonstrated in the Gospel of Luke, setting the disciples on a trajectory to operate in this same level of faith demonstrated in the Book of Acts.

*The gift of healing.* Most believers would agree, without dispute, that healing was the most overt and frequent demonstration of the Kingdom of God in the ministry of Jesus. According to Wayne Grudem, healings, in the ministry of Jesus, “advanced the kingdom and helped fulfill Jesus’ ministry.”<sup>62</sup>

Jesus performed a number of healings that are recorded in the Gospel of Luke. In Luke 4:38-39 He healed Peter’s mother-in-law. A few verses later, “He laid his hands on every one of them and healed them” (Luke 4:40). He healed a man of leprosy (Luke 5:14), “Great crowds gathered” to be healed their infirmities (Luke 5:15), and “The power of the Lord was with him to heal” (Luke 5:17). He healed the paralytic (Luke 5:18-26), the man with the withered hand (Luke 6:8-10), and He met with a great multitude and healed their diseases and cured those “troubled with unclean spirits” (Luke 6:17-19).

He healed the centurion soldier's servant (Luke 7:2-10) and later in Luke 7, “In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight” (vv. 21-22). He healed women of evil spirits and infirmities (Luke 8:2) and of a blood disorder (Luke 8:43-48). A multitude of 5,000 gathered, and he “cured those who had need

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<sup>62</sup> Gregg R. Allison and Wayne A Grudem, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem's Systematic Theology* (Grand Rapids, MI: Zondervan, 2011), loc. 667. Kindle.

of healing” (Luke 9:11). He healed the boy with convulsions (Luke 9:37-43), a woman with an 18-year disability (Luke 13:10-13), and a man with dropsy (Luke 14:1-4). He healed ten lepers (Luke 17:11-19), a blind beggar (Luke 18:35-43), and a man’s severed ear (Luke 22:49-51).

Healing demonstrates God’s goodness, mercy, and love for those created in His image. Healing demonstrates that His heart is touched by what pains humankind. No human being gets through this life without the ongoing battle of sickness and disease. When God’s Kingdom breaks into this present reality of humankind’s brokenness, eternal hope is present; a real God meets a real people, inviting them into a moment of his eternal presence, showing them in the now what has not yet been fully manifested.

In these moments, the Holy Spirit works in the human will, drawing the lost into a moment of invitation into the eternal. When healing occurs in an individual in this present age, the Kingdom invitation is demonstrated and “those who hunger and thirst for righteousness” (Matt 5:6) can be filled.

Healing was a dominant and frequent display of the power of God in human suffering and a clear inbreaking of the Kingdom of God into human brokenness. Gregg Allison gives four reasons for the healing gift. First, similarly to Grudem’s statement, healing serves as a “sign” that authenticates the gospel message and that “the kingdom of God has come.”<sup>63</sup> Second, “healing brings comfort and health to those who are ill, and thereby demonstrates God’s attribute of mercy toward those in distress.”<sup>64</sup> Third, healing allows those who have been afflicted to now

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<sup>63</sup> Allison and Grudem, *Historical Theology*, loc 1966.

<sup>64</sup> Allison and Grudem, *Historical Theology*, loc 1966.

serve without physical hindrance to their ministry to others.<sup>65</sup> Last, healing brings glory to God, demonstrating “his goodness, love, power, wisdom, and presence.”<sup>66</sup>

The examples of Jesus healing the sick and the healings that take place in the book of Acts “indicates that this was part of the ministry of the new covenant age.”<sup>67</sup> According to Allison, “it fits the larger pattern of blessings in the new covenant.”<sup>68</sup> That pattern of blessings gives a glimpse of the blessings Christians will receive when Jesus returns.

Brian Blount, pastor of Crestwood Vineyard Church, operates in the healing gift regularly. In doing so he, like Jesus, often witnesses people being drawn into the Kingdom. Blount recounts a story of praying for someone who had leg pain from an accident that had plagued him for years. The gentleman allowed Blount to pray for him and Blount prayed for the man for as long as he would let him, using this simple commanding prayer, “I command all pain to go now.” He prayed repeatedly. On the forty-seventh time of praying, the man was suddenly healed, able to put weight on his leg and walk straight. The man’s friends observed this healing and the tenacity of Blount to bring the Kingdom into that moment, opening the door for him to pray for the man and his friends for “all kinds of needs.” By the end of his time with the man and his friends, they had all surrendered their lives to Jesus. Blount writes, “Until we risk being foolish in the eyes of others and show a tenacity ... we will never know how much of the now can break into a not-yet moment.”<sup>69</sup> The title of Blount’s book is “Putting Jesus on Display with

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<sup>65</sup> Allison and Grudem, *Historical Theology*, loc 1966.

<sup>66</sup> Allison and Grudem, *Historical Theology*, loc 1966.

<sup>67</sup> Allison and Grudem, *Historical Theology*, loc 1966.

<sup>68</sup> Allison and Grudem, *Historical Theology*, loc 1966.

<sup>69</sup> Brian K. Blount, *Putting Jesus on Display with Love and Power* (Minneapolis, MI: Chosen Books, 2019), 58.



Love and Power,” reminding his readers that the central purpose of healing and other signs and wonders is to display the healing Jesus of Luke in this present time.

*The gift of the working of miracles.* Like healing, the gift of working of miracles also demonstrates the presence of the Kingdom. One may ask, “What is a miracle?” “A miracle is a less common kind of God’s activity in which he arouses people’s awe and wonder and bears witness to himself.”<sup>70</sup> Grudem sees miracles, signs, and wonders as interchangeable terms. Signs point the way toward something or someone; wonders cause people to be “amazed and astonished; miracles are mighty works of demonstrative, divine power.”<sup>71</sup> When miracles take place, they give a sense of awe and wonder, going beyond the natural laws in place and demonstrating something greater than what would be expected. While miracles involve the natural world, they often defy the norm of nature.

In the Gospel of Luke, one sees that the miracles of Jesus bring this Kingdom display of awe and wonder. Grudem says miracles “arouse people’s awe and amazement and indicate that God’s power is at work.”<sup>72</sup> The audiences in the Gospel of Luke often verbalized their awe of what they were witnessing. In Luke 7, Jesus encounters a dead man being carried out of the city with his brokenhearted and widowed mother. Having compassion on her, Jesus performs the miracle of resurrection, demonstrating His supernatural power over death, giving the joy of a son back to this weeping mother. Luke records that “fear seized them all” as they grasped to explain who this man was that had power over death (Luke 7:10). Jesus calms the storm, commanding the wind and waves to cease, in Luke 8. His disciples, being afraid of what they witnessed, “they

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<sup>70</sup> Allison and Grudem. *Historical Theology*, loc 716.

<sup>71</sup> Allison and Grudem. *Historical Theology*, loc 718.

<sup>72</sup> Allison and Grudem. *Historical Theology*, loc 718.

marveled, saying to one another, ‘Who then is this, that he commands even winds and water, and they obey him?’” (Luke 8:25) demonstrating His power over nature and natural law.

Jesus raises a daughter from the dead, and “her parents were amazed” (Luke 8:56). He also encourages the fisherman who would soon follow Him to go fishing again after a dismal performance all night. They go back out and simply cast on the other side of the boat. Though questioning Jesus’ reasoning, they were obedient. “And when they had done this, they enclosed a large number of fish, and their nets were breaking. They signaled to their partners in the other boat to come and help them. And they came and filled both the boats so that they began to sink” (Luke 5:6-7).

In Luke 9, Jesus performs a feeding miracle. With only five loaves and two fish, Jesus defies natural law and feeds a crowd of 5,000 people. At the end of the meal, his disciples gathered “twelve baskets of broken pieces,” demonstrating that Jesus could feed them just like Jehovah had done in the wilderness for their forefathers.

*The gift of discernment of spirits.* The gift of discernment of spirits is often an enigma to believers. Before looking at Luke’s account of Jesus’ use of this gift, it is important to understand what one is looking to find. In charismatic circles, this gift is often employed and linked to deliverance ministries, emphasizing the discernment of demonic spirits. Although this understanding is not wrong, it is limiting. Early Church Fathers had varying uses and views of this gift. Joseph Lienhard says that early Christian writers had, “variations in the way it was understood and the reasons for its disappearance.”<sup>73</sup>

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<sup>73</sup> Joseph T. Lienhard, “On ‘Discernment of Spirits’ in the Early Church.” *Theological Studies* 41, no. 3 (1980): 506, doi:10.1177/004056398004100302.

Before going into detail about this gift, it is worth noting the gift of discernment of spirits is only mentioned once in Scripture in 1 Cor 12:10 and is translated in the English Standard Version as “the ability to distinguish between spirits.” The fact the gift of discernment of spirits is not overly emphasized in Scripture in other references and that there is not a clear explanation given by Paul explains why this gift “appeared, disappeared, and reappeared in the history of spiritual theology.”<sup>74</sup>

Different explanations of the practice and understanding of the gift of discernment of spirits can be found detailed by the church fathers. St. Ignatius Loyola included “discernment of spirits” in his *Spiritual Exercises* under the section “Rules for the Discernment of Spirits.” There appears to be some ambiguity by what St. Ignatius intends in this exercise, there is likely a leaning toward “*reglas para en alguna manera sentir y cognoscer las varias mociones que en la anima se causan*” or translated “rules for a way to sense and understand the various emotions that are caused in the soul.”<sup>75</sup>

Vulgate writers used the term “*discretio spirituum*” (spiritual discretion).<sup>76</sup> while Tertullian used “*distinctio spirituum*” (spiritual distinction); and others used a similar term “*separatio spirituum*” (separation of spirits).<sup>77</sup> Augustine and his disciples used “*diudicatio spirituum*” (judgment of spirits).<sup>78</sup>

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<sup>74</sup> Lienhard, “On Discernment of Spirits,” 506.

<sup>75</sup> Lienhard, “On Discernment of Spirits,” 506-507, footnote 8; Note: This is written in older Spanish and some of the spellings are different from modern Spanish.

<sup>76</sup> Lienhard, “On Discernment of Spirits,” 508.

<sup>77</sup> Lienhard, “On Discernment of Spirits,” 508.

<sup>78</sup> Lienhard, “On Discernment of Spirits,” 509.

Greek theologians such as Theodoret of Cyrus and John Chrysostom, were trained in Antioch. Their understanding leaned toward the historical and cultural fact that there were seers in Corinth and Paul's intention was for Christians to be able to discern between demonic spirits and the Holy Spirit, which, in the context of the state of the church of Corinth, makes sense.<sup>79</sup>

Ambrosiaster understood the gift to be used to judge what is said by someone as to whether it is a worldly influence or a holy influence, thus putting less emphasis on the demonic aspect and allowing the simple human flesh to be at fault. The gift was especially important for clergy purposes. Origen is credited as being the first Christian writer to "explicitly" discuss the gift of discernment of spirits. Origen strongly affirms discernment of spirits as a gift of the Holy Spirit because "a man cannot distinguish between spirits without grace."<sup>80</sup> Origen writes, "That is why, as well, one of the spiritual gifts, given by the Holy Spirit, is mentioned as 'the ability to distinguish between spirits' [*discretio spirituum*]."<sup>81</sup>

The use of the gift of discernment of spirits is threefold: discerning demonic spirits, discerning human spirits, and discerning the Holy Spirit. Discerning demonic spirits can be their influence on humans or a situation or even demonic possession and oppression. Discerning human spirits can simply be the ability to differentiate between whether a person is being motivated by their regeneration or their fleshly desires.

Obviously, someone who has not been born again would not have a regenerative understanding, but their responses in situations are not necessarily and are likely not demonic in nature. Their spirit is tainted by the fall; therefore, there is no reason to expect them to have a

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<sup>79</sup> Lienhard, "On Discernment of Spirits," 510.

<sup>80</sup> Lienhard, "On Discernment of Spirits," 513.

<sup>81</sup> Rowan A. Greer, *Origen. Classics of Western Spirituality* (New York: Paulist, 1979), 261.

regenerated spiritual response. However, the unregenerated spirit can still be influenced by human goodness without a holy inspiration to do so. Lastly, this gift demonstrates being able to discern in the regenerated believer if their motivation is being led by the Spirit or their fleshly or human desire only.

Sam Storms incorporates all of these varying understandings of the gift of discernment.

If we have properly identified this gift as the ability or capacity to differentiate between when, where, and what the Holy Spirit is doing or saying, on the one hand, and what the demonic or merely human spirits are doing or saying, on the other, it would appear that this gift is desperately needed in the life of the local church today.<sup>82</sup>

Storms adds, the gift of the discernment of spirits also is “the capacity to discern or trace out the ways of the Spirit, what he is doing, why, and what may ultimately be the fruit of his activity.”<sup>83</sup> With this understanding, it is easier to recognize Jesus’ use of the gift throughout the Gospel of Luke.

Jesus demonstrated discernment at various times throughout his ministry. Jesus heals a man with an unclean spirit, a demon. The demon cries out “with a loud voice.” This manifestation demonstrates that sometimes discernment of spirits may cause manifestations of demonic activity without someone speaking directly to a demonic spirit (Luke 4:31-37). Jesus heals many, and demons come out declaring him to be the Son of God, which he forbade them to do (Luke 4:38-41). Jesus perceives the thoughts of the Pharisees and asks them in Luke 5:22, “Why do you question in your hearts?” This perception could arguably be a demonstration of a word of knowledge. Sometimes it may be difficult to know when spiritual gifts are working in unison with one another (Luke 5:17-26). When Jesus calls the Levi to follow him, he demonstrates what

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<sup>82</sup> Storms, *Understanding Spiritual Gifts*, 199.

<sup>83</sup> Storms, *Understanding Spiritual Gifts*, 199.

what the Spirit is doing. Perhaps when Jesus tells the questioning Pharisees that it is the sick who need a physician, the unrighteous who need repentance (Luke 5: 27-32), He is demonstrating a distinction.

Before Jesus heals the man with a withered hand, the Pharisees are watching to see if he will heal on the Sabbath. Luke writes, “But he knew their thoughts, and he said to the man with the withered hand, “Come and stand here.” Again, Jesus is discerning their spirits and knowing their thoughts, either utilizing a word of knowledge or discernment of spirits, or both (Luke 6:-11). Jesus also heals more people of “unclean spirits” (Luke 6:17-19).

In an interesting twist, the Pharisees question if Jesus is truly a prophet because he was not able to discern “what kind of woman this is” that touched him. In other words, if Jesus could discern spirits, then he would have known who this woman really was. This example may demonstrate that prophets can discern spirits. Of course, Jesus uses this moment to correct their thinking concerning the value of the woman and her actions (Luke 7:36-50). Jesus delivers a man filled with a legion of demons (Luke 8:26-33) and He delivers the child “seized by a spirit.” Demons manifests in the presence of Jesus, perhaps another example of the discernment of spirits in operation. In Luke 9:37-43, Jesus challenges His disciples concerning their ability to have authority over demonic spirits. Later, the disciples are arguing over who was the greatest among them and Luke writes, “But Jesus, knowing the reasoning of their hearts;” showing a clear example of the discernment of spirits with humans rather than demons (Luke 9:46-48).

Jesus shows discernment between two human spirits when he tells Martha she is “anxious and troubled,” but her sister has “chosen the good portion.” While this situation could be perceived as a word of wisdom, Jesus is calling out what is going on inside of Martha spiritually (Luke 10:38-42).

Jesus casts out a mute spirit, demonstrating again that He has power over demonic spirits. In this same passage, Jesus “knowing their thoughts” speaks to those accusing Him of casting out demons through the power of demons. Jesus gives an excellent example in this instance of both discerning demonic spirits and discerning between the spirits of humans and how being able to discern between the two is vital to unity (Luke 11:14-23).

Jesus warns that freeing the human spirit of demons and cleaning them out, leaving them empty, only leaves them open to more demonic spirits. What Jesus is warning His disciples of here is the need for the Holy Spirit to fill the spirits of men and women (Luke 11:24-26). Jesus discerns a disabling spirit in a woman who had suffered for eighteen years, and He frees her. Because He did this healing on the Sabbath, the Pharisees chastised His actions. Jesus calls these religious leaders hypocrites, thus showing discernment of their spiritual motivations (Luke 13:10-17). Jesus demonstrates this gift in the story of the rich young ruler and his need to sell all that he had because wealth had his heart. Jesus could see, spiritually, what captured this man’s loyalty (Luke 18:18-30).

Jesus calls out Zacchaeus by name from a crowd and chooses him to be with whom He will dine. Those watching grumbled, but Zacchaeus repented and received salvation. Jesus demonstrates discerning a human spirit that is open to the Kingdom of God (Luke 19:1-10). Jesus demonstrates discernment between human spirits when he points out that the poor widow’s giving is greater than the giving of others present (Luke 21:1-4). Jesus predicts that Peter will deny him three times, demonstrating both a discernment of Peter’s spirit and having a prophetic word (Luke 22:33-34).

These examples demonstrate the gift of discernment of spirits, but one can also see how, at times, it is not easy to distinguish between a word of knowledge and discernment of spirits. A

person should listen to the Holy Spirit when encountering other humans, asking Him directly to allow one to discern the spiritual state and influences in a person or situation.

Wisdom would also dictate that one does not take lightly the possibility of dealing with demonic activity in a person's life. For this reason, a believer should study both the Scriptures and the teachings of those who have had experience in deliverance ministries. While a believer does not need to live in fear of demons, they do need to have wisdom in dealing with their fellow human beings, be respectful of their brokenness and bondage, understanding that compassion is the most powerful ingredient in ministering to others.

*The gift of prophecy.* The gift of prophecy is demonstrated often in the Gospel of Luke. In Luke 4, Jesus, "in the power of the Holy Spirit," opens the scroll of the prophet Isaiah, reading, "The Spirit of the Lord is upon me, because he has anointed me to proclaim the good news to the poor, He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).

After reading this passage and declaring to them, "Today this Scripture has been fulfilled in your hearing," those present, though they marveled at His sayings, began to question who He was, knowing Him to be the son of a carpenter. Jesus responds to them, "Truly, I say to you, no prophet is acceptable to his hometown." (Luke 4:24) Jesus' declaration of being a prophet, rejected by those listening, placed Him in the same prophetic calling of Isaiah of whom He had just read and declared the prophecy to be fulfilled. Luke Timothy Johnson argues that both Luke and Acts are a "single literary work" that is "carefully and intentionally crafted" with "several dimensions of prophecy as a literary feature."<sup>84</sup> Johnson proposes that Luke is intentionally

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<sup>84</sup> Luke Timothy Johnson, *Prophetic Jesus, Prophetic Church: The challenge of Luke-Acts to Contemporary Christians* (Grand Rapids, MI: Wm. B. Eerdmans Publishing, 2011) 23.



conveying the fulfillment of prophecies recorded in the Torah, “[T]he reader cognizant of Scripture inevitably ‘hears’ the event depicted by Luke as one that actualizes in the present God’s word in the past.”<sup>85</sup> In addition to this fulfillment of prophetic utterance of the past, there is also a present-tense prophetic narrative happening in the life of Jesus in the Gospel of Luke and the life of the Early Church in the book of Acts. “The story of Jesus and his disciples fulfills the texts of Scripture, and the prophecies spoken by characters within the story are fulfilled by the narrative that follows them.”<sup>86</sup> This ongoing prophetic narrative is a demonstration of the gift of prophecy in operation in the life of Jesus and his disciples.

Jesus’ demonstrated predictive prophecy, foretelling things to come both in the near future and in the time after His ascension. Jesus foretells His death several times (Luke 9:21-22; 43-45; 18:31-34). He foretells the destruction of the Temple (Luke 21:5-9), the war and persecution (Luke 21:10-19), the destruction of Jerusalem (Luke 21:20-24), and the Second Coming (Luke 21: 25-28). Jesus foretells of the coming of the Kingdom of God (Luke 21:29-33). Jesus warns His disciples to stay awake (alert) and pray “for all these things that are going to take place (Luke 21:34-36). He foretells Peter denying him three times (Luke 22:31-34) and, on the cross, foretells of “hard times coming” (Luke 23:28-31). In Luke 24:44-49, Luke establishes the bridge between the prophets of the Old Testament, himself, and the coming reality of the Church:

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets, and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I

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<sup>85</sup> Johnson, *Prophetic Jesus*, 24.

<sup>86</sup> *Ibid.*, 39.

am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

This passage of Scripture contains several important prophetic points: (1) Jesus is the fulfillment Law of Moses, the Prophets, and the Psalms (v. 44); (2) Jesus opens their minds to understand the Scriptures (v. 45); (3) Jesus declares He is the crucified and resurrected Messiah (v. 46); (4) Jesus speaks the prophetic mandate to preach the repentance of sins to the nations (v. 47); (5) Jesus establishes his followers as witnesses of “these things” (v. 48); (6) He foretells the coming of the Holy Spirit (v. 49); and (8) foretells His followers being “clothed with power” (v. 49), also a reference to the coming Holy Spirit.

Another way of stating these points is that Jesus is sharing the intentions of those who came before Him, His fulfillment of those intentions, and His intentions as His followers continue His ministry in the future; to be a people empowered by the Holy Spirit to proclaim the Gospel to the nations.

*The Luke-Acts transition.* As has been demonstrated, the gifts of the Spirit were present in the life of Jesus. Luke’s intention in his Gospel was to demonstrate Jesus “full of the Spirit” doing the works of the Kingdom and calling his followers into his mission to “seek and save” the lost. The phrasing that Luke uses in the introduction of his second letter to Theophilus tells the reader his intention.

He writes, “In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given command through the Holy Spirit to the apostles who he had chosen” (Acts 1:1-2) Luke implies that his Gospel was his narrative summary of the “all that Jesus began to do and teach.” Luke understood that Jesus’ ministry and the teachings of His ministry had only begun. What could the continuation of His ministry and teachings possibly mean if Jesus had already ascended to heaven? Luke continues,

“And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, ‘you heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now’” (Acts 1:4-5).

Luke sets the intended direction of his narrative for Theophilus with an understanding that the story of Jesus was going to continue in and through his disciples. Still, the disciples must first be, like Jesus, empowered with the Holy Spirit to continue the work of the Kingdom. Jesus’ intention is clearly stated in Acts 1:8, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” This verse, perhaps more than any, captures the Pentecostal mandate of Jesus. His followers need the empowerment of the Holy Spirit for the missional purpose of being his witnesses locally, regionally, and globally. Jesus has no intention of His followers simply sharing His story with the hopes that someone will make a decision to follow Him strictly based on their words alone and the outward conviction of the Holy Spirit. Instead, Jesus is inviting His disciples into the story of the Spirit-empowered life and, therefore, into being in partnership with the Holy Spirit as empowered evangelical people. Jesus wants them to be Pentecostal Christians.

Luke and Acts are not intended to be standalone volumes to Theophilus to tell the story of Jesus and the story of the Early Church. These two letters are intended to tell the story of Jesus and His church as one entity. “[T]he Church is to be a visible form of the activity - as well as the character- of God in Jesus... not only in Jesus is the Church modeled but also the Church models Jesus.”<sup>87</sup> From Graham Twelftree’s perspective, the Church’s assignment is to mirror the ministry of Jesus.

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<sup>87</sup> Graham H. Twelftree, *People of the Spirit: Exploring Lk's View of the Church* (Grand Rapids, MI: Baker Academic, 2009), 36.

According to Twelftree, “[T]he Church is to mirror and maintain the ministry of Jesus: to cast out demons, heal the sick, and preach the Kingdom of God.”<sup>88</sup> The Church is not only mirroring and maintaining but is “to be a visible form of the activity of God in Jesus.”<sup>89</sup> Twelftree calls this “the blurring and drawing together” of the stories of Luke and Acts.<sup>90</sup>

To be concise, the Church is to be moving and operating in the power of the Holy Spirit through miracles, signs, and wonders as the ongoing, incarnate body of Christ. The Church is not just to “occupy a period of history separate from Jesus” but is the “continuation or ongoing expression of his ministry.”<sup>91</sup> Through this Spirit-empowered people, the witness of the Kingdom invites a lost world into a relationship with God the Father through the death and resurrection of Jesus. Pentecostal people release supernatural experiences that bring freedom to a lost world and invite them into a Spirit-filled, renewed life where they, too, can be a Pentecostal people.

The intention of Jesus was for His disciples to be empowered by the Holy Spirit (Acts 1:8). Jesus intends to transfer the anointing He operates under to His followers. The day of Pentecost “represents a transfer of the Spirit from Jesus to the disciples.”<sup>92</sup> Stronstad explains,

At his baptism, Jesus becomes the unique bearer of the Spirit, and at Pentecost he becomes the giver of the Spirit... With the qualification that the vocational activity of the Spirit is now potentially universal, and its new object is the ongoing mission of the Messiah, the gift of the Spirit is the continuity with the way in which God has always poured out his Spirit upon his servants.<sup>93</sup>

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<sup>88</sup> Twelftree, *People of the Spirit*, 29.

<sup>89</sup> Twelftree, *People of the Spirit*, 43.

<sup>90</sup> Twelftree, *People of the Spirit*, 43.

<sup>91</sup> Twelftree, *People of the Spirit*, 28.

<sup>92</sup> Stronstad, *The Charismatic Theology*, 132.

<sup>93</sup> Stronstad, *The Charismatic Theology*, 135.

Johnson also contends for the reading of Luke-Acts “as a single literary composition with coherence as a literary work and consistency in its religious outlook.”<sup>94</sup> Johnson, however, believes more than just a transfer of the Holy Spirit is taking place: a transformation of the disciples from mere followers to prophets like Jesus is also taking place.

Luke characterizes Jesus and the movement that bears his name in ways that anyone familiar with the biblical tradition should recognize as having the marks of the prophet: being inspired by the Holy Spirit, speaking God’s word, embodying God’s vision for humans, enacting that vision through signs and wonders, and bearing witness to God in the world. ...Luke’s characterization of the first-generation church in terms of a prophetic manner of life - being led by the Spirit, sharing possessions, engaging in an itinerant mission, exercising servant leadership, bearing powerful witness before religious and state authorities-takes on an added edge when we remember that Luke composed his work considerably after the events and shaped them with purpose.<sup>95</sup>

This prophetic edge is perhaps reflected in Peter’s first Pentecostal sermon when he quotes the prophet Joel in Acts 2:17-18, “And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh ... even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy.” The church is not only intended to be a Spirit-filled people operating in signs, wonders, and miracles under the power of the Holy Spirit, proclaiming the good news of the Kingdom, but also carries this mandate with a prophetic voice.

Paul drew from this same theme in 1 Cor 14:1-5.

Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. For the one who speaks in a tongue speaks not to men, but to God; for no one understands him, but he utters mysteries in the Spirit. On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consultation. The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church. Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church is built up.

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<sup>94</sup> Johnson, *Prophetic Jesus*, 3.

<sup>95</sup> Johnson, *Prophetic Jesus*, 4.

Paul's emphasis in this passage is not only that spiritual gifts are a priority of the believer and should be desired with earnestness but also that the prophetic is a must for the edification of the body of Christ. Paul's theological positioning in 1 Cor is likely influenced heavily by both the early Christians and his experiences with them and in his own ministry. Paul, therefore, is encouraging the prophetic as not only normative but a priority for the church. Luke's second volume demonstrates a prophetic people, under the power of the Holy Spirit, proclaiming the good news to the known world. Johnson reflects on what this prophetic group of believers looks like in his description of a prophet.

The prophet is not only empowered by God; the prophet speaks for God. The prophet sees what other humans see but also sees something more; the prophet hears the words others speak but within them hears a further word. The prophet is a fellow human being who speaks to other human beings in a fully human language that somehow represents God. How can this be? Part of it is the claim of inspiration: God leads the prophet to speak in this manner by first having empowered the prophet to hear a deeper word within the ordinary speech of human life and by empowering the prophet to see beyond what everyone else sees, some further reality divinely revealed.<sup>96</sup>

Without a doubt biblical evidence shows that every believer is intended to be prophetic. Each believer is intended to do the work of an evangelist (2 Tim 4:5) but not necessarily be an evangelist. Every believer is intended to make disciples (Matt 28:19), which involves teaching and pastoring individuals into their faith. Still, this responsibility does not mean that each believer is a pastor and/or teacher. Each believer is intended to walk in the missional authority of Christ (Matt 28:18), but this authority does not make them an apostle.

By no means does this imply that Johnson is wrong in his assessment, but rather that those who comprise the body of Christ are indeed prophetic like Jesus, evangelistic like Jesus, missional like Jesus, and intentionally making disciples like Jesus. Pentecostal believers in the

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<sup>96</sup> Johnson, *Prophetic Jesus*, 44.

book of Acts walked like Jesus, talked like Jesus, did miracles like Jesus, loved like Jesus, and continued to be the incarnate, empowered extension of Jesus on earth. Today's believers are intended to be the same incarnate, empowered believers in the ongoing mission of the Kingdom.

*The Intentions of Acts 1 and 2.* The Book of Acts is a narrative, historical account of Jesus' church in action. Luke opens Acts with a reprise of Jesus' intention for his followers to carry on the work of the Gospel through the empowerment of the Holy Spirit. Acts 1:8 says, "But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth." Jesus wants his disciples empowered, evangelistic, and global. This missional mandate is not simply to tell people about the Good News of Jesus and his Kingdom but to tell them under the power of the Holy Spirit.

Acts 2 demonstrates what the ministry of Spirit-filled believers is intended to look like. Acts 2 begins with 120 close followers of Jesus gathered in unity with the expectation of Jesus' promise to send the Comforter to empower them. Acts 2:2-4 says,

And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting. And divided tongues as of fire appeared to them and rested on each of them. And they were all filled with the Holy Spirit and began to speak in other tongues as the Spirit gave them utterance.

In these verses, power is demonstrated. There is a sound like a howling wind coming into the room. The Holy Spirit is introduced to the first believers in overwhelming presence. He also visually demonstrates "tongues of fire." Although artists can only attempt to demonstrate what this moment must have looked like, the visual that Luke is giving his reader is an overwhelming, burning presence that he then contrasts as "resting on each of them." If one was sitting in a room and suddenly this kind of force entered the room, the last thing that would be anticipated would be a restful conclusion. The Holy Spirit, however, rested on each of them, filling them with this same power and force, and the believers physically responded by speaking in languages other

than their own. The first half of Acts 1:8 is fulfilled, and Jesus' promise has been made a reality. The first disciples have been filled with power, and this power, the Holy Spirit, has manifested itself through the gift of tongues.

Worth noting is that every believer in that room personally experienced the baptism of the Holy Spirit. No one was left out. Perhaps this initial experience of the 120 followers of Jesus shows that Jesus' intention was never that a few, or half, or even most of the Church would be filled with the power of the Holy Spirit, but that all his followers would have this Pentecost experience.

Acts 2:5 demonstrates an immediate fulfillment of the rest of Acts 1:8. "Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven." The ends of the earth were not reached on the day of Pentecost; however, the nations of the earth were forever destined to experience a Pentecostal people proclaiming the Gospel through supernatural power.

Acts 2:6 continues, "And at this sound, the multitude came together, and they were bewildered because each one was hearing them speak in his own language." This supernatural experience gathered a crowd, drawn like moths to a flame in curiosity. As they gathered, all 120 freshly empowered believers spoke in the languages of the Jews from those nations who were gathered in Jerusalem. This miraculous sign demonstrates the perfected, sovereign, missional intention of Jesus to reach the nations with the Good News of His Kingdom come.

This setting of newly Spirit-empowered believers is where the Apostle Peter preaches the first evangelistic, Pentecostal sermon. According to Robert Menzies, Peter's sermon represents a paradigm shift that defines the Pentecostal mission. "The church's mission is to be characterized by visions and divine guidance, bold witness in the face of intense opposition, and signs and



wonders.”<sup>97</sup> Menzies’ focus is on Peter’s use of Joel’s prophecy of the coming of the Holy Spirit. In Acts 2:17-21, Peter recites to his audience Joel’s prophecy as an explanation of what they are witnessing. After quoting this passage, Peter follows in Acts 2:22 that Jesus operated in “mighty works and wonders and signs.” Menzies believes that Luke is intentionally associating signs and wonders as an expectation of the early church as a continuation of the ministry of Jesus. Menzies’ defense of this position is the fact that of the 16 occurrences of the term “signs and wonders” that occur in the New Testament, nine of them are in the book of Acts.<sup>98</sup> Menzies concludes,

Luke’s narrative, then, is much more than a nostalgic review of how it all began.... Acts 2:17-21 is a paradigm for the mission of the church. In this passage, Luke speaks directly to his church and to ours. Luke calls us to be attentive to the leading of the Spirit, who delights to direct us down risky and surprising roads. Luke challenges us to bear bold witness for Jesus, irrespective of the obstacles or opposition before us, for we can rely on the power of the Spirit to sustain us and grant us strength. And Luke encourages us to expect ‘signs and wonders’ to accompany our ministry.<sup>99</sup>

This miraculous moment of Pentecost demonstrates an entire group of believers, empowered by the Holy Spirit, operating in unison to proclaim the Good News of the Kingdom of God to this audience of non-believing Jews. That day 3,000 gave their lives to Jesus. These 3,000 though are only the beginning of the story. Acts 2:42-47 lays the pattern of the Early Church and ends with, “And the Lord added to their number day by day those who were being saved.” In the same way, those who claim to have a Pentecostal ethos today should have an expectation of a growing ministry filled with new believers. This kind of growth happens with

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<sup>97</sup> Robert P. Menzies, “Acts 2.17-21: A Paradigm for Pentecostal Mission,” *Journal of Pentecostal Theology* 17, no. 2 (2009): 200.

<sup>98</sup> Menzies, “Acts 2.17-21”: 214.

<sup>99</sup> Menzies, “Acts 2.17-21”: 218.

the intentional prioritization of teaching, demonstrating, and releasing the ministry of the Holy Spirit among believers.

Acts 1 and 2 do not exhaust all the occurrences of the ministry of the Holy Spirit in the book of Acts and the epistles. Such an endeavor would be a standalone research project. In his view of the rest of the book of Acts after the day of Pentecost, Luke records Jesus' intention to continue the advancement of the Kingdom both in demonstration and in execution through his followers. Roger Stronstad says, "Subsequent to the outpouring of the Spirit on the day of Pentecost and the gift of the Spirit to the Samaritan believers, Saul, the household of Cornelius, and the disciples of Ephesus dominate Luke's record of the charismatic activity of the Spirit."<sup>100</sup> According to Stronstad, "Moreover, the Holy Spirit initiates, directs, and empowers every advance of the gospel throughout the empire. In the charismatic theology of Luke, these post-Pentecost outpourings of the Holy Spirit actualize the universality of the prophethood of believers."<sup>101</sup> The acts of the followers of Jesus were never intended to end. For this reason, to maintain a healthy Pentecostal people, Pentecostal leaders must maintain and pass on the importance of being empowered people carrying out the Great Commission of Jesus.

### *Defining Pentecostal Health*

#### Church health and Pentecostalism

Defining Pentecostal health requires a combination of two elements. First, defining what exactly it means to be healthy regarding church life is important. Secondly, equally important is understanding what it means to be Pentecostal. Laying these two foundations will help one arrive

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<sup>100</sup> Stronstad, *The Charismatic Theology*, 107.

<sup>101</sup> Stronstad, *The Charismatic Theology*, 107.

at the nuanced idea of Pentecostal health, or what it means to be a healthy Pentecostal ministry.

Smith Wigglesworth wrote,

The baptism in the Holy Ghost is a great beginning... I believe we have yet to learn what it would be with a Pentecostal Church in England that understood truly the work of intercession. I believe God the Holy Ghost wants to teach us that it is not only the people on the platform who can move things by prayer. You people, the Lord can move things through you... The secret for the future is living and moving in the power of the Holy Ghost.<sup>102</sup>

Church health has been an important topic in modern church life. Perhaps contributing to this emphasis is largely due to church closings, failed church plants, stagnant congregations, church splits, or unhealthy church conflicts. Regardless, a concerted effort has been made to define healthy church ministries. Bill Wilson, the founder for The Center for Healthy Churches, states, “Something significant is changing in local church life. As the post-World War II era of rapid expansion of the American church draws to a close and a season of gradual decline accelerates, interest in congregational health has escalated.”<sup>103</sup>

Wilson consulted with some of his colleagues to, “distill our understanding of church health to simple and clear words and ideas that were applicable to faith communities from any tradition in any setting.”<sup>104</sup> The outcome was reduced, “to four general predictors of church health that cut across theological, societal and denominational boundaries.”<sup>105</sup> For Wilson, “the presence or absence of each of these traits either provides the fuel for a dynamic and vibrant

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<sup>102</sup> Smith Wigglesworth and Roberts Liardon, *Smith Wigglesworth: The Complete Collection of His Life Teachings* (New Kensington, PA: Whitaker House, 2008), 109-111.

<sup>103</sup> Bill Wilson, “What Does a Healthy Church Look Like?” *Review & Expositor* 113, no. 3(2016): 333, doi:10.1177/0034637316658582.

<sup>104</sup> Wilson, “Healthy Church,” 334.

<sup>105</sup> Wilson, “Healthy Church,” 334.

future or is the cause of a declining and dying church.”<sup>106</sup> These four general predictors are clarity of mission and vision, transformational conflict, authentic community, and transparent communication.

Although all these predictors are equally important, for the sake of this discussion perhaps the most relative points are “clarity of mission and vision” and “transparent communication.” Wilson states, “Without question, the issue of clarity of purpose and mission is the most indispensable trait or component of a healthy church.”<sup>107</sup> Churches must maintain a real sense of who we are instead of constantly asking, “Who are we?” Churches that have this disconnect are aimless, goalless, and, too often, pointless. Though this statement may sound harsh, it is very biblical. Jesus did not ascend to heaven, leaving His disciples with the open-ended question of “Who are we?” Instead, He gave them a clear mandate of who they are, what they are to be about, and how that should look.

Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshiped him; but some doubted. Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age. (Matt 28:16-20)

As church leadership finds the church’s identity and its core values, both theologically and pragmatically, they can project a clear and uniform direction for who the church is, what the church is about, and where the church is headed. Wilson says that many churches “find a new freedom when they agree to focus their attention and resources in a common direction,” and thus,

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<sup>106</sup> Wilson, “Healthy Church,” 334.

<sup>107</sup> Wilson, “Healthy Church,” 334.

the congregation will “engage in a positive, organic, and widespread series of conversations about identity, purpose, and mission.”<sup>108</sup>

Briefly, to the second point, transparent communication contributes to and is necessary for maintaining a healthy church. Wilson says,

Healthy communication first consists of a clear and consistent message. Gaining substantial agreement around mission and vision is a necessary first step toward congregational health. Communicating that mission and vision in a clear and consistent fashion is a critical next step. Healthy churches use every opportunity to convey their purpose and vision of the future.<sup>109</sup>

In other words, having a mission and vision for a church is not just necessary, it is imperative. The buy-in to the mission and vision for the church becomes the core value(s) and the point of unity. Too often church leadership is disconnected from their congregation on these points and operates on its own understanding of mission and vision, leaving the congregation wondering what is going to happen. Or the leadership lives in intimidation of the congregation, not communicating what is really on the hearts of the leaders, what the leadership sees as the central and core value(s) of the church. Perhaps a third and maybe even scarier position is a leadership team that does not know who the church is nor why it exists as a ministry. Without having this hard conversation regarding the mission and vision of the church, not only is a church unhealthy, but the church may also tread dangerously close to extinction.

Transparent communication allows for hard conversations. It is far more noble to admit that one does not know what they are doing and/or does not know where they are headed than to play a game of make-believe with the destiny of a body of believers. If admission of the need to redefine mission, vision, and purpose is problematic for a leadership team (or pastor), then the

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<sup>108</sup> Wilson, “Healthy Church,” 335.

<sup>109</sup> Wilson, “Healthy Church,” 339.

ministry is already unhealthy and in trouble. A healthy, transparent conversation brings everyone to the table, including the Holy Spirit who is intent on guiding his church into all truth.

*Pentecostal distinctives.* Before a church or ministry can properly evaluate its Pentecostal health, it is highly important that there is a clear understanding of what it means to be Pentecostal.

Defining what it means to be Pentecostal is central to this discussion. As Dale Coulter points out, “Second and third-generation Pentecostals were content to use existing theological paradigms as a pedagogical tool to communicate essential aspects of the Christian tradition with a Pentecostal doctrine of tongues added.”<sup>110</sup> This narrow view no longer works for today’s Pentecostals. Not only has this view been dismissed by non-Pentecostals but it should now be unacceptable to Pentecostal theologians and those who are stakeholders in being a Spirit-filled people. The gift of tongues is not enough. Although the gift of tongues is certainly theological, the gift is not theology.

Tongues are theological in the sense that tongues come from God and, should not simply be dismissed but embraced as a gift from God for the edification of the believer and the body of Christ. The emphasis on tongues as the evidence of the baptism of the Spirit falls short of being a theology and is, instead, more of a theological preference for verifying the experience of the baptism of the Holy Spirit.

The experience of the baptism of the Holy Spirit may vary from Pentecostals to those who rightly identify with the Pentecostal fire and the modern move of the Holy Spirit, such as charismatics and Third-Wave Christians. After all, the true theology is the Holy Spirit

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<sup>110</sup> Dale Coulter, “What Meaneth This? Pentecostals and Theological Inquiry,” *Journal of Pentecostal Theology* 10, no. 1 (2001): 38.

himself. He is worthy of deeper study and understanding.<sup>111</sup> Pentecostals experience the infilling of the Holy Spirit. While tongues may be a part of the experience of the empowering presence of the Holy Spirit, tongues is far from the whole of the experience of Spirit baptism, much less living out the Spirit-filled and empowered life.

Coulter rightly asks, “Does Pentecostalism warrant a re-evaluation of the entire theological enterprise, including the content of various doctrines and the way those doctrines come to be known and expressed? What does it mean to maintain a *Pentecostal* theology?”<sup>112</sup>

“Who are we?” is a question of identity that Pentecostals are now seeing as something they should define and not have it defined for them by those who are outside the experience of the baptism/infilling of the Holy Spirit as Pentecostals understand it to be. Though one may split hairs on what it means to be “baptized in the Holy Spirit,” no honest biblical Christian can deny the language and intent of Scripture that baptism in the Spirit is the will of Jesus. For Coulter, it is highly important that Pentecostals, “possess some grasp of what forms their theological core” if they are to engage in conversations with non-Pentecostals in the greater Christian community.<sup>113</sup> Coulter calls this self-awareness “Pentecostal identity.”<sup>114</sup> Coulter continues,

[A]lthough Pentecostals have been good at identifying the historical and sociological “heart” of the movement, the questions of its theological “heart” remains in dispute ... Addressing this theological core or heart of Pentecostalism—what it is and is not—becomes important in discerning who we are with respect to other Christian tradition(s).<sup>115</sup>

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<sup>111</sup> Coulter, “What Meaneth This,” 39.

<sup>112</sup> Coulter, “What Meaneth This,” 39.

<sup>113</sup> Coulter, “What Meaneth This,” 40.

<sup>114</sup> Coulter, “What Meaneth This,” 40.

<sup>115</sup> Coulter, “What Meaneth This,” 40.

Miguel Alvarez challenges the traditional view of Pentecostals being “theologically uneducated.” Like Coulter, Alvarez acknowledges that much of Pentecostal theology has been borrowed from other Christian traditions. Alvarez even acknowledges that Pentecostalism has established itself within many of these traditions. For Alvarez, “the fact is that Pentecostals have been able to establish themselves in a variety of models, but united under one common experience, the baptism with the Holy Spirit.”<sup>116</sup>

Although both Alvarez and Coulter acknowledge the baptism experience as central to the theology of the Pentecostal, this experience is what many non-Pentecostals have pushed back against. In the past, Pentecostals have rightly been accused of basing their Pentecostal theology more on their experience than on Scripture. Their Pentecostal experience informed their reading of Scripture as much as their reading of Scripture informed their Pentecostal experience. Whether this characterization is good or bad may be arguable, but, for this discussion, it is important to see the “experience” of the baptism/infilling of the Holy Spirit as a key element of Pentecostal health.

Therefore, to be Pentecostal requires one to have an experience of the baptism of the Holy Spirit (sometimes referred to as the infilling of the Holy Spirit). The meaning of Spirit baptism is a research project in and of itself, but the baptism of the Holy Spirit is an essential key to the Pentecostal ethos. The baptism in the Holy Spirit is not the end-all of the Spirit-filled life. If anything, it is the beginning point of the Spirit-filled life and what it means to be a healthy Pentecostal.

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<sup>116</sup> Miguel Alvarez, “Distinctives of Pentecostal Education,” *Asian Journal of Pentecostal Studies* 3, no. 2 (2000): 281.



Miguel Alvarez specifically speaks about the importance of maintaining distinctives in Pentecostal education, focusing mainly on colleges and seminaries as they educate Pentecostal leaders. A safe assumption is that Alvarez's intends that the leaders will pass on this Pentecostal ethos to their respective ministries. Alvarez offers what he calls a “reflective contribution to the most accepted indicators of success in Pentecostal ministry.”<sup>117</sup> Alvarez characterizes Pentecostal history as “a movement of the poor and the outcast trying to fight their way through the ecclesiastical organizations” with a “revolutionary spiritual model.”<sup>118</sup>

Alvarez gives six distinctives that should be “firmly incorporated as educational commitments” in Pentecostal institutions.<sup>119</sup>

1. Pentecostal education is passionate for God.
2. Pentecostal education aims towards the fullness of the Holy Spirit in the life of the students.
3. Pentecostal education is rooted in sound, biblical doctrine.
4. Pentecostal education aims toward efficacious service and academics.
5. Pentecostal education is also dynamic, critical, and creative.
6. Pentecostal education is also missiologically involved. Pentecostalism by its very nature is intrinsically missiological.

Though Alvarez’s emphasis is toward Pentecostal education, it would be logical to assume that these same goals should exist for churches and for individual believers. None of these can be eliminated by a healthy Pentecostal Christian. Alvarez says, “As a movement of the Holy Spirit, Pentecostals have identified and established theological, doctrinal, and practical commitments that serve them as a foundation, and as a source of strength and unity.”<sup>120</sup> These

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<sup>117</sup> Alvarez, “Distinctives,” 281.

<sup>118</sup> Alvarez, “Distinctives,” 281.

<sup>119</sup> Alvarez, “Distinctives,” 282.

<sup>120</sup> Alvarez, “Distinctives,” 282.

essential principles move Pentecostal believers toward living a Spirit-filled life. A church filled with these types of Christians becomes a church that demonstrates Pentecostal health.

These six principles can very easily be stripped down to having good Evangelical health. The only distinctions are in numbers two and six. The “fullness of the Holy Spirit in the life” of believers is a worthy goal for Pentecostal Christians. This “fullness” statement and the addition of Coulter’s “experience” of the baptism of the Holy Spirit are at the heart of essential Pentecostal life. The words “fullness” and “life” imply more than just an “experience” of the baptism/infilling, but a lifestyle that requires more than just a one-time event. Coulter gives this distinction a nod when he pushes beyond the simple experience of baptism in the Holy Spirit, stating, “As a result, much of Pentecostal theological reflection revolves around a direct attempt to unpack the meaning of Spirit baptism or its underlying experiential significance.”<sup>121</sup> The “underlying experiential experience” must have significance beyond a single encounter of empowerment, emotion, or even the manifestation of the gift of tongues (a Pentecostal must for some organizations) or other supernatural gift.

Coulter even admits that this experience can happen in non-Pentecostal church settings. He rightly asks, “If an experience is all that separates a Pentecostal from a non-Pentecostal, then what theological contribution do Pentecostals have to make qua Pentecostals beyond associating this experience with the baptism of the Holy Spirit?”<sup>122</sup>

Amos Yong weighs in on the idea of Pentecostal theology and distinctives. Yong goes beyond just the experience of baptism in the Holy Spirit as the distinctive that Pentecostalism adds to what he calls the “church catholic.” “Pentecostal theology has been, and will need to

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<sup>121</sup> Coulter, “What Meaneth This,” 42.

<sup>122</sup> Coulter, “What Meaneth This,” 44.

continue to be, ecumenically engaged, receiving from the past and present traditions of the church catholic even as it attempts to bring gifts to the church catholic.”<sup>123</sup> Yong sees the Pentecostal experience not as just this singular event that separates Pentecostals from other evangelicals, but that the contribution is to “bring gifts” to the experience. Yong states, “This Pentecostal vision of original Christianity is animated by the conviction that the accounts in the book of Acts (especially) are not merely of historical interest but an invitation to participate in the ongoing work of the Holy Spirit.”<sup>124</sup>

In number six from Alvarez’s list, he characterizes the Pentecostal church as a missiological church. The Pentecostal experience is not a one-time event only, but rather an invitation into a missiological lifestyle filled with the gifts of the Spirit to further advance the Kingdom in individual lives. Missiological is not implying a furtherance of the Gospel in a cross-cultural sense (though foreign missions is a rich part of Pentecostal history). Rather Pentecostals are joining in the *missio Dei* as Spirit-empowered believers with both the guidance of the Holy Spirit and the supernatural gifts of the Holy Spirit in operation through individual believers and the ministry of the church, especially regarding their everyday encounters with their neighbors. Perhaps there is no better way to “love your neighbor” than to partner with the Holy Spirit in supernatural ways to reveal his love for them through miracles, signs, and wonders.

Gordon Fee writes, “[T]he health of the contemporary church necessitates that the theology of the Spirit and its experience of the Spirit corresponds more closely.”<sup>125</sup> Referring to Paul’s theological teachings on the Holy Spirit, Fee convincingly argues that Paul’s theology on

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<sup>123</sup> Yong, “Reflecting”: 22.

<sup>124</sup> Yong, “Reflecting”: 27.

<sup>125</sup> Gordon Fee, *God’s Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 3.

the Spirit is less the “reflective theology of the academy” and more of what he calls “task theology.”<sup>126</sup> Task theology is an active theology in which Paul “came preaching, experiencing, rethinking, and re-articulating old and new truths” and that he was “constantly ‘doing theology,’ grappling with how the gospel works - and works out.”<sup>127</sup>

In this sense, Fee is advocating for a practical theology, a theology that is as much about praxis as it is about traditional theological soundness. Reiterating this idea, Fee continues, “I am convinced that the only worthwhile theology is that which is translated into life... Thus, in Paul we find moments of theological reflection; but mostly we find occasional words that give us all kinds of insight into his understanding of the role/experience of the Spirit in the new age that has come present with Christ and the Spirit.”<sup>128</sup>

Fee’s take on Paul’s “task theology” of the Spirit is not much different than the modern Pentecostal journey from the 1900s until now. This grappling to explain Pentecostal task theology continues to unfold. Mark Cartledge sees this type of task theology as a charismatic, practical theology. “[S]pirituality contains praxis, that is, a way-of-being-in-the-world. The real shape of a person’s spirituality can be seen in the actions he or she performs, especially from the behavior that is habitual.”<sup>129</sup> S. J. Land says Pentecostal praxis is to “experience life as a part of the biblical drama of participation in God’s history.”<sup>130</sup>

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<sup>126</sup> Fee, *God's Empowering Presence*, 2.

<sup>127</sup> Fee, *God's Empowering Presence*, 2.

<sup>128</sup> Fee, *God's Empowering Presence*, 3.

<sup>129</sup> Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives*, Studies in Pentecostal and Charismatic Issues (Eugene, Oregon: Wipf & Stock, 2012), 24.

<sup>130</sup> S.J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1993), 74-75.

The “experience” of the Holy Spirit becomes much more than a one-time event, but rather an ongoing, intentional practice, a theology in action. Pentecostal theology is, therefore, a theology of doing and being, not just sitting, pondering, dissecting, and thinking. Though contemplation is an excellent spiritual practice, especially regarding learning to hear God’s voice, it is not sufficient to carry the label Pentecostal. To be Pentecostal, by nature, is to be about what John Wimber called “doing the stuff” and what Fee also calls a “doing theology.”<sup>131</sup>

*Unsettled differences.* Before a conclusive bridge can be made between church health and what it means to be Pentecostal, it would be good to acknowledge some differences among those who hold to the active, supernatural operation of the Holy Spirit today. The theological label given to such non-cessationists is continuationists. This study uses the term Pentecostal as a universal term for those continuationists who historically have embraced the modern movement of the Holy Spirit since the early 1900s as a result mostly of the spark known as the Azusa Street Revival. Many early Pentecostals held in tension both what they read in Scripture and what they were experiencing in their encounters with the Holy Spirit.

Experience taught them that belief in the baptism in the Holy Spirit caused vibrant spiritual life. It was in the experiential context of America which this quest for a deeper experience of empowerment and holiness took place. For early Pentecostals, these religious experiences “worked,” therefore the truth of their doctrines was demonstrated.<sup>132</sup>

This “religious experience” was equated with doctrine, a common trait of early Pentecostal theology. As stated above, much of early Pentecostal theology was derived from poor and uneducated believers trying to give a theological explanation to the experience of their

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<sup>131</sup> Fee, *God's Empowering Presence*, 2.

<sup>132</sup> L. William Oliverio, *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typological Account* (Leiden, Brill Publishers), 33.

encounter with the Holy Spirit. Among early Pentecostals, and arguably modern Pentecostals, Scripture was considered authoritative over experience. Classical Pentecostal hermeneutics centered around borrowed hermeneutic traditions from Wesleyan-Holiness (held by Charles Parham, William Seymour, Charles H. Mason, and A.J. Tomlinson), American revivalists (D.L. Moody, Ruben A. Torrey, John A. Dowie, Maria B. Woodworth-Etter, and other pioneers), and the Keswick Movement with its Anglican revivalist roots.<sup>133</sup>

These groups held to the long, traditional belief in the authority of Scripture as the basis of doctrinal beliefs, traditions, and practices. Naturally, when the Pentecostal experience came along, there was a desire, even a need, to justify these experiences with Scripture. Equally, many of these Pentecostal experiences came from being informed by Scripture that these same experiences were a part of the early church. Many of the early theological positions of the Pentecostals were pointing back to the foundations of the church in the book of Acts and the teachings of Jesus as the normative that had, for whatever reason, been omitted among traditional believers as a whole. Because of their ties to premillennial eschatological belief, many early Pentecostals held to a dispensational position and equated the outpouring of the Spirit to a “latter-day rain” eschatological fulfillment and a restorationist belief. For many, this renewed Pentecostal experience was a sign of the approaching end times and a restoration of the early church experience. This Pentecostal restoration would entail signs and wonders being revived that would “include the exercising of apostolic power and spiritual gifts.”<sup>134</sup>

In 1916, Pentecostal evangelist Bennett F. Lawrence confirmed this traditional influence and the restoration language:

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<sup>133</sup> Oliverio, *Theological Hermeneutics*, 27.

<sup>134</sup> Edith Waldvogel Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana: University of Illinois Press, 1993), 18.

The older denominations have a past which is their own in a peculiar sense; they can trace the beginnings of their church and the course of its history subsequent to its foundation. The time between the beginning and the present has been sufficient to establish precedent, create habit, formulate custom. In this way they have become possessed of a two-fold inheritance, a two-fold guide of action, a two-fold criterion of doctrine – the New Testament and the church position. The Pentecostal Movement has no such history; it leaps the intervening years crying, “Back to Pentecost.” In the minds of these honest-hearted thinking men and women, this work of God is immediately connected with the work of God in New Testament days.<sup>135</sup>

Though it may be too simplistic, the adage “which came first” may be applicable here.

Likely it can be said with conviction that due to their tradition of the authority of Scripture, many of the early Pentecostals who were not necessarily theologically trained in their influential traditions were merely reading Scripture and asking for the fullness of the Gospel they were reading. In so seeking, an awakening of the early church ethic of a Spirit-filled life being synonymous with a Pentecostal experience transpired. Without a doubt, Jesus, the baptizer in the Spirit, obliged these early Pentecostal believers with their simplistic desire to have an apostolic experience of Pentecostal proportions. Whether this historical Pentecostal revival is eschatological in nature or not is open for interpretation (or opinion). What is not debatable is the historical fact that the early 1900s saw the rekindling of a theological belief in the Holy Spirit that has launched over 100 years of debate and grappling with exactly what it means to be a Pentecostal believer.

These early Pentecostals were met with resistance and many cessationists pushed back, often pointing to their lack of theological training. Derek Morpew says these early Pentecostals “lacked a theological background” but fought back against their opponents “with true grit instead.” According to Morpew, it was this true grit and tenacity that led them to be a “third

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<sup>135</sup> Bennett F. Lawrence, *The Apostolic Faith Restored*, (St. Louis: Gospel Publishing House, 1916), cited in Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism*, vol. 1 (Springfield, MO: Gospel Publishing House, 1989).

force” in Christendom behind the Catholic and Protestant movements to become “one of the fastest growing movements that the Christian church has ever seen.”<sup>136</sup>

“True grit” is not enough to be theologically valid. While admirable and descriptive, “true grit” is not sufficient criteria for theological soundness. Morphew says the cessationist position would lead them to conclude “all Pentecostals and Charismatics are fanatical, disrespectful of biblical authority, subjectivists, arrogant, and misguided.”<sup>137</sup>

Morphew believes this conclusion is inevitable if the Pentecostal position is trying to fight from a dispensational position (i.e., The Latter Rain) to push back against the cessationist position. Instead, Morphew says the teaching of the “now but not yet” of the Kingdom is the best pushback to a cessationist position. Morphew does not hold to a dispensational position and believes “the message of the kingdom destroys the cessationist theory” because of the “continued manifestation of signs and wonders throughout the history of the church.”<sup>138</sup>

Regardless of Morphew’s position of the best practices to combat cessationist beliefs, it is evident that the Pentecostal movement has won the argument of theological soundness. Pentecostals have won that argument by holding Scripture as the basis for the continued movement of the Holy Spirit in signs and wonders and it is indeed the cessationist’s burden to prove Scripturally that there was a definitive time that signs and wonders ceased. If anything, the Pentecostal movement has renewed the importance of these lost practices and has perfected traditional theology, sweetening the reality of the authority of Scripture, the authority

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<sup>136</sup> Derek Morphew, *Breakthrough: Discovering the Kingdom*. 5th ed (Cape Town: Vineyard International Publishing, 2019), 196.

<sup>137</sup> Morphew, *Breakthrough*, 198.

<sup>138</sup> Morphew, *Breakthrough*, 208.



of the believer, and the authority of the inbreaking of the Kingdom through the empowerment of the Holy Spirit in individual believers.

Though it may be arguable that Pentecostalism is a theological praxis that is constantly trying to find its anchor in Scripture, it is completely incorrect to say a movement rooted in the pre-Pentecostal influence of Scripturally based traditions has intentionally put its experiences above Scripture. Instead, there lays a tension of which is happening first; and this tension itself is not definitive. For some, the experience proceeded their biblical understanding, and for others they read Scripture and, like the late John Wimber, wanted to know why the church is not “doing the stuff.”<sup>139</sup>

Robert P. Menzies says, “Our Pentecostal feet are firmly planted in mainstream evangelicalism.”<sup>140</sup> Gordon Fee concurs that Scripture is the authority of the Pentecostal believer and primary to Pentecostal hermeneutics, placing Pentecostals firmly in mainstream evangelicalism. Fee writes, “The other forms of authority (tradition, reason, experience) in various ways authenticate, verify, or support, but all must themselves finally be authenticated by Scripture.”<sup>141</sup> Pentecostalism should no longer be considered a stand-alone entity outside the mainstream of Catholic, Protestant, and evangelical streams but an intricate partner in the intentions of Jesus to carry the Gospel to every nation.

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<sup>139</sup> Marty Boller, *Wisdom of Wimber: As I See It* (Woodinville, WA: Harmon Press, 2014), 17.

<sup>140</sup> Robert P. Menzies, “The Essence of Pentecostalism: Forum Conducted at the Asia Pacific Theological Seminary Chapel,” *Paraclete* 26:3 (Summer 1992): 1.

<sup>141</sup> Gordon Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991), 29.

*Tongues: a both/and theology.* As early Pentecostal experiences began to solidify in normative practices, what emerged was a Pentecostal theology that was largely centered around an Acts 2 experience. In Acts 2, a dominant charismata that was present was the gift of tongues. Many Pentecostal theologians would argue that tongues were an evidential necessity to verify the experience of the baptism of the Holy Spirit. Charles Parham said that speaking in tongues was “an inseparable part of the Baptism of the Holy Spirit,” distinguishing Pentecostalism from other movements and providing “Bible evidence” of a genuine experience.<sup>142</sup> Parham’s leadership and doctrinal positions dominated the young Pentecostal movement, and “the majority of Pentecostals” held to the position that the Book of Acts “laid a scriptural foundation for the doctrine” of initial evidence.<sup>143</sup> Alfred G. Garr, an early Pentecostal missionary to India, arrived in Calcutta with a Parham position believing that “tongues certified” the baptism in the Holy Spirit for the entire Church.<sup>144</sup> Garr writes:

Brethren, God is eager to give you the baptism with the Holy Ghost and fire; but the first thing you must do in order to be able to receive it is to find out that you have not got it. Be honest with yourself and God, and ask yourself the question: What evidence have I that I am baptized with the Holy Ghost? Does your evidence consist in blessing that rests upon your preaching and praying, or in power to cast out devils, or in power to heal the sick? Do you not know that these manifestations, precious as they are, are not the evidence of the baptism with the Holy Ghost? We find that all these spiritual gifts were exercised by the saints in the Bible prior to Pentecost.<sup>145</sup>

Was “initial evidence” the view of early Pentecostals? Some indications may suggest that speaking in tongues was indeed not the widespread, definitive evidence. Prior to 1960, there were two studies devoted to speaking in tongues in scholarly journals: C. Clemens’ “The

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<sup>142</sup> Charles Parham, *A Voice Crying in the Wilderness* (Baxter Springs, KS: Robert L. Parham, 1944), 35.

<sup>143</sup> McGee and Wood, 1270-1276.

<sup>144</sup> McGee and Wood, 1387.

<sup>145</sup> McGee and Wood, 1387.

‘Speaking in Tongues’ of the Early Christians” and I. J. Martin’s “Glossolalia in the Apostolic Church.” According to Fee, after 1960, “nearly every major journal had at least one article” dedicated to glossolalia.<sup>146</sup>

Craig Keener notes that early Pentecostals did not necessarily view tongues as a necessity. Some of the founding names of the early Pentecostal movement “apparently denied or came to deny that tongues speaking was necessary evidence of the seminal experience of the Spirit described in Acts.”<sup>147</sup> Keener, however, acknowledges that “initial evidence” has become the dominant view among classical Pentecostals. James D. G. Dunn, who is not a classical Pentecostal, believes that Luke’s narrative concerning Spirit baptism in the Book of Acts suggests that while tongues is not necessarily the initial evidence, “Luke *intended* to portray ‘speaking in tongues’ as ‘the initial physical evidence’ of the outpouring of the Spirit.” Dunn then steps back from this definitive position and concludes “Luke’s intention is to demonstrate the Spirit’s presence through tongues, not to ‘teach’ that tongues will always accompany the Spirit,” but rather that “Luke regarded tongues as one verbally inspired manifestation of the prophetic Spirit among several, along with praise (Acts 2:11; 10:46), prophecy (19:6); cf 2:17-18), and boldness (4:8, 31).”<sup>148</sup>

Perhaps the increase in speaking in tongues after 1960 correlates with the spilling over of the Pentecostal experience from the uneducated poor and newly established Pentecostal denominations into mainline Catholic and Protestant denominational churches. The Charismatic Renewal may be a marker for this crossover.

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<sup>146</sup> Fee, *God’s Empowering Presence*, 172.

<sup>147</sup> Craig S Keener and Amos Yong. *Spirit Hermeneutics: Reading Scripture in Light of Pentecost* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2016), 61.

<sup>148</sup> Keener and Yong. *Spirit Hermeneutics*, 62.

The Second Vatican Council met between 1962 and 1965. This council made many changes within the Catholic Church that have impacted over 50 years of the modern catholic movement. One document presented at the council which held significant influence in what would be labeled the Catholic Charismatic Renewal was titled *Lumen Gentium*. In this document, the Vatican recognized “the importance and ongoing role of charisms in the life of the Church, as well as its teaching on the role of laity.”<sup>149</sup> In February 1967 at the Duquesne University in Pittsburgh, Pennsylvania, the birth of the Catholic Charismatic Renewal (CCR) took place. Several students and staff members of the university attended a retreat. During the retreat they sang *Veni Creator Spiritus*, an ancient hymn, and “fervently prayed for God to deepen the grace of their baptism and confirmation.”<sup>150</sup> The result of this intentional and expectant atmosphere was an outpouring of the Holy Spirit where several students experienced speaking in tongues, prophetic utterances, and “other charisms.” In writing about this event, John Duiker says,

This Pentecost experience then quickly spread to other colleges campuses and continued to spread right across the world, and its growth rate, from its humble beginnings, has been quite phenomenal: it now exists in over 220 countries and has touched the lives of over 120 million Catholics; hence it is being termed a global manifestation and metonymic sign.”<sup>151</sup>

In almost a passive voice of acceptance, Duiker, in recounting the reception of the outpouring of the Holy Spirit at CCR, describes tongues as a normative experience, stating there is a “widespread reception of the gift of tongues” and that the function of the gift is for “prayer

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<sup>149</sup> John Duiker, “The Catholic Charismatic Renewal: Spreading the Culture of Pentecost in the Midst of Disenchantment.” *Australasian Catholic Record*, The 89, no 2 (2012): 154.

<sup>150</sup> Duiker, “The Catholic Charismatic Renewal,” 150.

<sup>151</sup> Duiker, “The Catholic Charismatic Renewal,” 150.

and praise.”<sup>152</sup> Also, in common with other Pentecostal experiences, those receiving the outpouring of Spirit have a “deeper conversion and holiness of life ... revitalized worship ... a new thirst for prayer, Scripture and the sacraments ... a deeper love for Jesus ... his Church” which, for Catholics, includes “new closeness to Mary ... and a deeper appreciation of the Saints.”<sup>153</sup>

Duiker continues, “The action of the Spirit also brings about a release of the charisms,” which are listed in 1 Cor 12:8-10.<sup>154</sup> Duiker, like most continuationists today, states that the CCR acknowledges the presence of the gifts of the Spirit throughout church history, but that the modern charismatic renewal has “appeared in a new abundance at all levels.”<sup>155</sup> The CCR, like their Pentecostal predecessors, shares the common characteristics of “upbuilding the Church” and “evangelization.”<sup>156</sup>

The charismatic renewal also spilled over into mainline Protestant denominations during this same period. However, this expansion marks a move away from the “initial evidence” as a definitive position toward tongues being a normative experience of a Pentecostal outpouring or baptism of the Spirit.

Though no explanation is given why there was a sudden turn in writing and research regarding speaking in tongues, it could correlate with the solidifying of multiple Pentecostal denominations throughout the Western Hemisphere and their initiation of a theological stance that speaking in tongues was the initial evidence. Thus, speaking in tongues developed into the

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<sup>152</sup> Duiker, “The Catholic Charismatic Renewal,” 155.

<sup>153</sup> Duiker, “The Catholic Charismatic Renewal,” 155.

<sup>154</sup> Duiker, “The Catholic Charismatic Renewal,” 155.

<sup>155</sup> Duiker, “The Catholic Charismatic Renewal,” 155.

<sup>156</sup> Duiker, “The Catholic Charismatic Renewal,” 155.

evidence of the baptism in the Holy Spirit among many Pentecostal denominations while remaining a more normative experience among other continuationist believers.

The differing views on tongues create tension (and often unnecessary tension) within the wider scope of continuationist believers. Tongues as normative evidence is easily described throughout Scripture. Tongues as the definitive evidence of the empowering experience of the Holy Spirit is a greater theological leap and, in many ways, has caused a theological roadblock for the broader embracing of the continuationist position. A much stronger theological position exists that includes the gift of tongues as a normative expression of the empowering baptism of the Holy Spirit without making the gift of tongues the hinge pin that holds the theological weight of Spirit baptism. To place all the weight of Pentecostal theology on the manifestation of one gift is to overlook that the true gift is the Holy Spirit with all of his power and glory.

The six characteristics of Pentecostal Health

Now we turn to the task of constructing what is meant by the term Pentecostal Health. By combining a clear understanding of what it means to be a healthy ministry with what it means to be Pentecostal, it becomes simpler to measure what it means to have Pentecostal health.

A healthy Pentecostal is passionate for God and His Kingdom, seeks the ongoing infilling presence of the Holy Spirit, and consistently exhibits the fruit of the Spirit both internally and in their actions, remembering that the greatest of these is love. A healthy Pentecostal also incorporates the gifts of the Holy Spirit on a regular basis. A healthy Pentecostal sees the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living. A healthy Pentecostal is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Likewise, a healthy Pentecostal ministry is passionate for God and His Kingdom. A healthy Pentecostal ministry is corporately seeking the ongoing infilling presence of the Holy Spirit and consistently exhibiting the fruit of the Spirit in both their church community and the local community, remembering that the greatest of these is love. A healthy Pentecostal ministry incorporates the gifts of the Holy Spirit in services, outreaches, and discipleship settings. A healthy Pentecostal ministry embraces biblically-based teachings, giving space for the Holy Spirit to bring conviction, inspire vision, and speak direction to the church community. Lastly, a healthy Pentecostal ministry is missional; always focusing on the mission of the Holy Spirit to demonstrate God's goodness, not only in the community of believers, but also to those whom God is drawing into the Kingdom.

Although these descriptions are by no means exhaustive, they demonstrate the essentials to being a healthy Pentecostal people. Though every believer is responsible for "working out their own salvation with fear and trembling," the focus of this research project is how leadership may better serve to teach and guide their churches and ministries toward a Pentecostal health. The following sections focus on explaining the points above, which lead to a healthy Pentecostal ministry.

*Passionate for God and His Kingdom.* Without a doubt every sincere believer would agree that having a passion for God and having a passion for God's Kingdom should go without question. The New Testament writers were consistently admonishing the churches and followers of Christ to rekindle their love for Jesus, a reminder of his words to "seek first the Kingdom of God." (Matt 6:33) To the church in Ephesus, John, writing the prophetic revelation of Jesus, says, "[Y]ou have abandoned the love you had at first. Remember therefore from where you have fallen; repent, and do the works you did at first" (Rev 2:4-5). Paul, again, encourages the

saints at Philippi to “press on toward the high calling of God in Christ Jesus” for this is what “mature” believers do (Phil 3:14-15). Believers are to keep their eyes fixed on Jesus as they “run with endurance the race that is set before” them (Heb 12: 1-2). The real implication in these passages is that the “race set before us” comes with diversions, pits, and spiritual inattentiveness, making it easy to compromise one’s passion for God and his Kingdom or try to serve more than one master.

When Jesus was asked directly how to sum up the law, He started what matters.

And one of them, a lawyer, asked him a question to test him. “Teacher, which is the great commandment in the Law?” And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. (Matt 22:35-38)

Jesus emphasizes the “great and first commandment.” Not “love your neighbor” or “love yourself,” or even “love your family.” Love God. Love God first. Jesus then explains what that love will look like. This kind of passion will require all your heart, all your soul, and all your mind. This level of love is a tall order to fill. Believers should be thankful that the Holy Spirit is there to tenderly guide them into this truth.

Jesus gives a similar plea in the Lord’s Prayer. In Matt 6:9-10, Jesus teaches His disciples how to pray, “Pray then like this: ‘Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven.’” Undoubtedly Jesus is making two things clear here. One, the Father is the top priority, and His Kingdom is a close second. Perhaps it is healthier to see them as inseparable. The Kingdom of God is the passion of the Father’s heart. The Kingdom is His rule and reign, the very essence of who He is.

In Matthew 6:33, Jesus admonishes His followers to “Seek first the Kingdom of God and his righteousness, and all these things will be added to you.” This passion for God’s Kingdom



and being in his favor trumps all other things that life may throw at the believer. The seeking of God and his Kingdom results in the blessings of the things one needs in this world.

Healthy Pentecostal ministries have a priority of loving God above all else. There is an intentional prioritization of making it clear to anyone involved in the church that the central tenets are loving God and advancing his Kingdom in every believer and every aspect of the life of the church and ministries. Loving God and his Kingdom at this level is impossible for mere humans. Francis Chan makes this very strong argument.

The fact is, I need God to help me love God. And if I need his help to love him, a perfect being, I definitely need his help to love other, fault-field humans. Something mysterious, even supernatural must happen in order for genuine love for God to grow in our hearts. The Holy Spirit has to move in our lives.”<sup>157</sup>

As Pentecostals who have placed such a central focus on the Holy Spirit, there should be a level of passion for loving God and his Kingdom that manifests on a supernatural level. If the infilling of the Holy Spirit is truly the doctrinal distinctive to which Pentecostals hold fast, then there should be a raised level of passion that other believers see and desire. Only through intentional leadership can such a passion burn in a Pentecostal people.

*Corporately seeking the ongoing, infilling presence of the Holy Spirit.* Most Pentecostals believe in a specific moment in time when they were filled with the Holy Spirit. There is no doubt that an entire thesis can be written, again, on the theology of the baptism in the Holy Spirit. Whether one chooses to use the language of baptism in the Holy Spirit or being filled with the Holy Spirit or the indwelling of the Holy Spirit is of very little theological consequence if the believer overlooks the relational aspect of the presence of the person of the Holy Spirit in their lives.

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<sup>157</sup> Chan, *Crazy Love*, 82.

Jeremy Riddle, a contemporary worship leader, observed this need in his own life. He realized he was not “in step” with the Holy Spirit in his everyday life. Riddle is referencing Paul’s admonition to the church of Galatia in Galatians 5:16-25. Paul’s invitation is not for a one-and-done experience of baptism, but for a relational lifestyle in which the Spirit of God is in community with individuals and with the church of Galatia. In reflecting on his own life with the Holy Spirit, Riddle writes,

Early on in this process, I was feeling slightly appalled after realizing how little I relied on the Holy Spirit or asked for His help and guidance. ... Ever since the day I made that commitment to follow the Holy Spirit no matter what, there hasn’t been a single worship set that has ever gone according to plan.<sup>158</sup>

Riddle gives solid advice to leaders on how he learned to “keep step with the Spirit.”

Following the Holy Spirit is not isolated to “spiritual” assignments, it involves the whole of your life and decision-making process. It’s cultivating a heart that’s continually seeking to be led by Him and willingly obedient to His voice. It’s learning to invite the Holy Spirit into the dialogue- to continually commune and consult with him. As I have learned to converse with the Holy Spirit, I’ve discovered how much He has to say about my life, my church, my assignments, my set lists, my wife, my kids, my finances, my relationships, my eating and drinking habits, my daily rhythms ... all of it.”<sup>159</sup>

Church leadership must have an intentional invitation, a welcoming submissiveness to the presence of the Holy Spirit. As Riddle describes, this openness to the Holy Spirit will likely result, not necessarily in chaos, but a wind that stirs the souls, hearts, and emotions of the congregation. John Wimber was faced with such a moment. Prior to his pivotal move to lead the Vineyard movement, Wimber had several encounters with the Holy Spirit that changed the direction of his leadership priorities. Early on in Wimber’s walk with Jesus, he had experienced speaking in tongues. Wimber’s wife, Carol, did not agree with him speaking in tongues, and Wimber suppressed this gift for several years. Eventually, through the conviction of the Holy

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<sup>158</sup> Riddle, *The Reset*, 63.

<sup>159</sup> Riddle, *The Reset*, 63.

Spirit, Carol went through three weeks of prayer and repentance for her “attitudes and prejudices” concerning the Holy Spirit. At the end of this time, John Wimber noticed a change in his wife. He and Carol started attending a home fellowship that had a charismatic flavor. The home group grew to over 100 people and consisted of hours of pouring out their hearts to God through worship. John Wimber was not accepting at first, but when he had an encounter with the Holy Spirit where he received divine healing, he “cried and prayed in tongues for hours.”<sup>160</sup> Wimber took on the pastoral leadership role of this home group, and a church was born. Although Wimber accepted the gifts of the Spirit in operation and he, himself, operated in the gift of tongues, he did not yet embrace the “ongoing, infilling presence of the Holy Spirit.” Wimber, like many pastors, was not open to the move of the Holy Spirit in services. By this time his church was associated with Calvary Chapel. Calvary Chapel embraced the Pentecostal beliefs of the continuation of the gifts, but there was not an ongoing invitation for the Holy Spirit to interrupt the very evangelical church experience.

In early 1980, Wimber was introduced to a young, hippie preacher named Lonnie Frisbee. Frisbee was a leader in the Jesus Movement and had a flair for both evangelism and the move of the Holy Spirit in charismatic gifts. After having dinner with Frisbee in his home, Wimber decided to invite him to speak. On Mother’s Day, May 11, 1980, Frisbee shared his testimony with Wimber’s church. At the end of the service after Frisbee had finished preaching, Wimber’s ministry took a dramatic turn.

Then it happened. At the close of the meeting, Lonnie invited everyone under the age of 25, which was about three-quarters of the people, to come forward for prayer. As the young people crowded around, Lonnie announced, “For years now the Holy Spirit has been grieved by the church, but he's getting over it. “Come Holy Spirit!” Then he waved his hand across the congregation, and as he did, holy bedlam broke out. Young people

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<sup>160</sup> Connie Dawson, *John Wimber: A biographical sketch of his life and ministry in America* (Regent University), 32-35.

started speaking in tongues and began falling like dominoes all across the building, without anyone touching them. Several of them knocked over chairs as they went down.<sup>161</sup>

Wimber had no reference point for what had happened. Deeply disturbed and unable to sleep, Wimber spent the night studying Scripture and searching through books on church history and revivals. “Early the next morning, Tom Stipe, a Calvary Chapel pastor from Denver, called and said the Lord had awoken him with instructions to call John Wimber and say, ‘John, this is of me.’ Stipe had no idea what this meant; ... Right there, John made the decision of his career to embrace this as a move of the Holy Spirit and to allow God to have his way.”<sup>162</sup> The next day Wimber met with his staff who were upset.

After listening to their complaints, he took off his glasses, leaned forward, and quietly but firmly said, “I understand how you feel. What happened last night may result in people leaving, but there is something you need to understand about me if we are to continue to work together. If there is ever a choice between the smart thing to do and the move of the Holy Spirit, I will always land on the side of the Spirit. You need to know that.”<sup>163</sup>

The stories of both Riddle and Wimber are mentioned because they demonstrate four significant points necessary to maintain “corporately seeking the ongoing, infilling presence of the Holy Spirit.” One, both Riddle and Wimber demonstrated a personal experience of an initial infilling/baptism of the Holy Spirit. Secondly, they both demonstrated how their depth in understanding the Holy Spirit had either dwindled or had not deepened. Thirdly, they demonstrated a personal experience, even a conviction, of a need for a more relational approach to the Holy Spirit that was open and vulnerable to his guidance and empowerment. Lastly, they

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<sup>161</sup> Dawson, *John Wimber*, 47-48.

<sup>162</sup> Dawson, *John Wimber*, 48.

<sup>163</sup> Dawson, *John Wimber*, 48-49.

both made significant, very intentional declarations as leaders to be submitted to the ongoing presence of the Holy Spirit in their ministries and giftings.

This intentional submission to the Holy Spirit and his leadership allows church leadership to be living epistles of what a Spirit-filled life looks like, intentionally encouraging others to “be imitators of me as I am of Christ.” (1 Cor 11:1, ESV) As a leader one may have moments of Holy Spirit visitations, but a sincere commitment to both a personal and ministerial openness to “Come, Holy Spirit” will likely result in a noticeable, ongoing presence of the Holy Spirit throughout the ministry. This ongoing presence will especially be obvious if there is a cultural shift within the leadership to intentionally invite the Holy Spirit into every aspect of the ministry, allowing him to “guide you into all truth.” (John 16:13) If leaders believe the Holy Spirit is intent on guiding them into all truth, then there will be an openness and a trust that the Holy Spirit wants what the Father wants. John 16:13 says, “When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.” The Holy Spirit is speaking with the authority of the Father and he is declaring the way forward.

*Consistently exhibiting the fruit of the Spirit in both their church community and their local community, remembering that the greatest of these is love.* Being “in step” with the Spirit is not simply the presence being manifested in the gifts of the Spirit or a “Spirit-filled” church service. In Galatians 5:16-25, Paul gives a list of vices that not only demonstrate someone’s lack of being in step with the Spirit, but are strong indicators that their lives are void of the priority of the Kingdom.

Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. (Gal 5:16-25)

Paul then counters this list of a flesh-driven life with the evidence of the Holy Spirit in the lives of believers. “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

Paul does not say the *fruits* of the Spirit but the *fruit* of the Spirit. The Greek word used here is *karpos*, and it would be properly used as in the fruit plucked from a tree or a vine. A believer is not getting a fruit basket from the Holy Spirit that comes with fruits from different sources. The believer is getting the fruit that comes from the root Himself, the Holy Spirit; the third person of the Trinity, living and dwelling in the believer. Grasping this understanding of one Spirit gifting one fruit with multiple characteristics gives the believer a stronger and freer understanding that whatever character of the fruit they are lacking can be supernaturally imparted and manifested if their reliance is placed in the giver himself, the Holy Spirit.

The reader of Galatians must consider who the author is. The Apostle Paul was well-educated in the Law of Moses. His training would no doubt reflect his understanding and influence of the priesthood in the Temple. The instructions for the High Priest are given to Moses and recorded in Exodus 28. Specifically, in Exodus 28:31-35 Moses records the instructions for what Aaron, the High Priest, is supposed to wear into the Holy of Holies when he gives atonement for the sins of Israel:

You shall make the robe of the ephod all of blue. It shall have an opening for the head in the middle of it, with a woven binding around the opening, like the opening in a garment, so that it may not tear. On its hem you shall make pomegranates of blue and purple and scarlet yarns, around its hem, with bells of gold between them, a golden bell and a pomegranate, a golden bell and a pomegranate, around the hem of the robe. And it shall be on Aaron when he ministers, and its sound shall be heard when he goes into the Holy Place before the Lord, and when he comes out, so that he does not die.

The robe carries a symbolism that assists believers today in better understanding the Holy Spirit and their place in what Apostle Peter would call a “royal priesthood” (1 Pet 2:9) First, the

construction of the robe is completely one material that is woven in such a way that it “may not tear.” It is also completely blue. In the New Testament, believers are instructed by Paul, “For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” (1 Cor 12:13) He repeats this same sentiment of oneness in baptism in Eph 4:4-6, “There is one body and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.”

This all-blue robe symbolizes the “one baptism” Paul emphasizes: a baptism by the Holy Spirit Himself. Jesus, in speaking with the priest Nicodemus, told him that, for a man to be born again, he must first be born of the water (likely referring to actual childbirth) and born of the Spirit (John 3:5). This second birth is this clothing in righteousness, a salvation that cannot be torn.

The robe is adorned at the feet with golden bells and pomegranates around the hem of the garment. Moses is instructed that for every golden bell it will be coupled with a pomegranate all the way around the hem. Going with the symbolism here, notice that he is not instructed to put a golden bell and then an apple, a golden bell then a cluster of grapes, a golden bell then a fig. He is to place a golden bell then a pomegranate side by side. This one fruit, the pomegranate, is filled with tiny little bursts of the same flavor, individually wrapped and held inside one skin.

The significance of this one fruit, the pomegranate, being coupled with each golden bell may shed light on Paul’s admonition to the church of Corinth, “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.” (1 Cor 13:1) Paul is instructing the Spirit-filled believers of Corinth that operating in the gifts of the Spirit (mentioned in 1 Cor 12) without being coupled with the fruit of the Spirit is just noise, especially

to a world so desperately in need of love and compassion. So, if the golden bells are symbolic of spiritual gifts, then 1 Cor 12:4 becomes clearer:

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of activities, but it is the same God who empowers them all in everyone. To each is given the manifestation of the Spirit for the common good. For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as He wills.

Paul continues to paint this very clear picture of one Spirit manifesting in these power gifts as He wills. These gifts are placed on the body of Christ, a royal priesthood, representing the High Priest, Jesus, in the “manifestation of the Spirit for the common good.”

These gifts, however, are not void of character. Instead, Paul paints a very clear picture in 1 Cor 13 that the use of gifts is intended to be a manifestation of the tangible love of God. “So now faith, hope and love abide, these three; but the greatest of these is love.” (1 Cor 13:13) Meaning, the Holy Spirit reveals his character through loving the believer and the unbeliever alike.

Augustine argued that the “gift” of the Holy Spirit and the “love” of the Holy Spirit were one in the same. Augustine writes, “[I]f there be among the gifts of God none greater than love, and there is no greater gift of God than the Holy Spirit,” then, the Holy Spirit is “Himself love...”<sup>164</sup> Although he was not defending the operational gifts of the Holy Spirit, he emphasized that the Holy Spirit is the gift and the gifts of the Spirit as mentioned in 1 Cor 12 are simply a “variety of gifts by the same Spirit.” (v. 4).<sup>165</sup>

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<sup>164</sup> Augustine of Hippo. *On the Trinity*, trans. Arthur West Haddan, eds. William G. T. Sheppard and Paul A. Böer (Houston, TX: Veritas Splendor Publications, 2012), 528.

<sup>165</sup> Augustine of Hippo, *On the Trinity*, 526.



Matthew Levering does extensive research on Augustine's argument that the Holy Spirit is both the "gift" of the Father and Son to the believer and that the Holy Spirit is the gift of love. For Augustine, there is no distinction, largely leaning on Rom 5:5 and 1 John 4:13 as textual evidence of his beliefs. Levering concludes by saying,

[W]e can—and should—attend to the web of texts that associate the Spirit with "love" and "gift" in the economy of salvation, and we can expect to find therein some limited, but precious, instruction from God the Teacher regarding the distinction between the Spirit's and the Son's processions in the mystery of the Trinity. The Son is begotten; the Holy Spirit is given—and given as the greatest gift, love. Augustine is right: the Holy Spirit, in the Trinity, is personal "Love" and "Gift".<sup>166</sup>

This imagery of golden bells and pomegranates is an Old Testament projection of this supernatural unity of the gifts of the Holy Spirit and the fruit of the Holy Spirit, working together to demonstrate the manifest presence of God to believers and non-believers. The purpose in the Tabernacle for this adornment at the hem of the garment was recorded in Exodus 28. "And it shall be on Aaron when he ministers, and its sound shall be heard when he goes into the Holy Place before the Lord, and when he comes out, so that he does not die" (Exo 28:35). This adornment serves two purposes: one, it allows the congregation to hear when the priest "goes into the Holy Place before the Lord" and, two, it lets those outside of the Holy Place know he is alive.

Paul's admonition is that the absence of love makes the spiritual gifts a clanging cymbal and an offense to the listener. For it is the fruit of the Spirit that keeps the manifestation of the gifts of the Spirit from being an annoyance and poor witness to the community of believers, but, perhaps even more so to the greater community of Corinth. Likewise, one can deduce from the balance shown in coupling of the golden bell with the pomegranate that an absence of the gifts of

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<sup>166</sup> Levering, "The Holy Spirit": 149.

the Spirit and only manifesting the fruit of the Spirit would result in the congregation and community outside of the Holy Place hearing nothing and assuming the priest was dead. Loving one's neighbor is not unique to being Christian. Anyone can show kindness and generosity. Paul admonishes Timothy to avoid people "having an appearance of godliness but denying its power" (2 Tim 3:5). In other words, the power of the Holy Spirit is life-changing, character changing, and should manifest in very powerful ways, not limited to Spirit-gifts, but also not completely void of them either.

This direction from God should all happen "when he ministers." This ministry is unto the Lord and on behalf of the people. In the same way, this "royal priesthood" of believers is called to minister through the manifest presence of the Holy Spirit in their lives through demonstration of the power gifts of the Holy Spirit and the fruit of the Holy Spirit, especially characterized by love.

*Incorporating the gifts of the Holy Spirit in services, outreaches, and discipleship settings.*

Incorporating the gifts of the Holy Spirit in the body of Christ is the quintessential Pentecostal distinctive that separates Pentecostal believers from other Christian movements. Although this Pentecostal distinctive has certainly, and thankfully, cross-pollinated with other Catholic, Protestant, and evangelical churches, it is the Pentecostal churches who have laid claim to the gifts of the Holy Spirit in operation today, standing in contrast to those who have a cessationist position.

Randy Clark states "if you take away the elements of experience and revelation, you are left with religion."<sup>167</sup> The cessationist position often reduces the Christian "experience and

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<sup>167</sup> Clark, *There Is More*, 102.

revelation” to what can be gleaned from the Word of God and a personal relationship with Jesus.<sup>168</sup> The position of the Word and a personal relationship with Jesus only puts a limit on the God of the Bible that, frankly, is misleading and a poor exegesis of Scripture. Throughout Scripture, God reveals himself through “the working of miracles, healing, dreams and visions, the prophetic word, and other manifestation gifts of the Spirit.”<sup>169</sup> Nowhere in Scripture can one find that God ceased in His desire to manifest his presence in these same ways today. “Sadly, those who dismiss these vehicles of God’s self-revelation, saying they have ceased, are dismissing much of what is most precious and dynamic about a relationship with God.”<sup>170</sup>

Before diving into why the gifts of the Spirit need to be incorporated into the ministry, it may be helpful to define what a gift of the Spirit is. Sam Storms gives an excellent definition of what a spiritual gift looks like.

A spiritual gift is when the Holy Spirit manifests his presence and imparts his power into and through individual believers to enable them to exceed the limitations of their finite humanity so that they might faithfully and effectively fulfill certain ministry tasks for the building of the body of Christ.”<sup>171</sup>

At first glance, most non-Pentecostals would readily agree with this definition of a “spiritual gift.” Believing that the Holy Spirit empowers one to do ministry in a supernatural way beyond one’s “finite humanity” is not a complex concept to grasp. This definition of a “spiritual gift” does not necessarily require miracles, signs, or wonders. For instance, one can be a gifted businessman with a unique ability to make money and be successful. This same businessman who is leaning into the Holy Spirit to guide them beyond their “limitations” and “finite

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<sup>168</sup> Clark, *There Is More*, 102.

<sup>169</sup> Clark, *There Is More*, 102.

<sup>170</sup> Clark, *There Is More*, 101.

<sup>171</sup> Storms, *Understanding Spiritual Gifts*, 20.

humanity” may do even more remarkably in their business ventures than others. One may also find very non-Christian people who are even more successful in their experiences in the exact same field of business. Discerning what the actual “spiritual gift” is may be more complex. Unless there is a miraculous sign or wonder, it may be difficult to assess how much was a natural talent, good timing, or just plain luck.

Storms distinguishes the spiritual gifting or empowering of natural ability by the Holy Spirit from the charismata that Paul speaks of in 1 Cor 12. Storms argues that Paul is distinguishing the nine charismata listed in 1 Cor 12, stating, “It’s difficult to escape the conclusion that Paul understood these gifts as the result or expression of God’s energizing empowerment of the people to whom they are given.”<sup>172</sup> Nine charismata (gifts) of the Spirit are distinct in that they are, without a doubt, “manifestations of the Spirit” (1 Cor 12:7a). Therefore, the term “gifts of the Spirit” refers to the nine specific gifts because they not only exceed one’s “finite humanity,” but are a clear manifestation of God’s presence in and through a believer. No human being has within themselves the ability to heal cancer, especially by simply laying one’s hands on someone. Nor does a human possess the ability to command bread to multiply and feed the poor. This type of multiplication would require a “working of miracles” that only the Creator Himself can do.

Jesus manifested many of these gifts of the Spirit in His own ministry. His intentions were and still are that His followers operate in the same supernatural empowerment. There is no need to revisit all this biblical proof since it has already been addressed, but one can be assured that God’s will for the Holy Spirit operating in believers today has in no way changed. For this reason, believers should follow Paul’s admonition to the Corinthian believers in 1 Cor 14:1,

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<sup>172</sup> Storms, *Understanding Spiritual Gifts*, 21.

“Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.” Any cessationist position that stands in opposition to “earnestly” desiring the charismata is living in disobedience to God. Although operating in the gifts of the Spirit may be a Pentecostal distinctive, it is only due to those who are outside of the Pentecostal experience not living in earnest of acquiring and operating in these gifts for the edification of the church and the evangelization of the lost.

The need to renew this Pentecostal fervor within the ranks of those who claim the present ministry of the Holy Spirit today is of essence. As was shown earlier, too many Pentecostal churches are not fully operating in what they claim they believe. This lack of earnestness among Pentecostal ministries is primarily due to a disconnect between what they claim to believe and what is actually practiced. The solution to this disconnect is threefold.

One, there needs to be a renewed teaching of who the Holy Spirit is, what His purposes are, how He empowers the believer, and how the gifts of the Spirit operate. There is a general ignorance of the ministry of the Holy Spirit. This statement is not meant in a disparaging manner but rather a deep desire to intentionally bridge the gap between what is believed and what is practiced. Too many Pentecostal people are misinformed, confused, and/or ignorant regarding the Holy Spirit and, even more, the operation of the gifts of the Holy Spirit.

Second, there needs to be a concerted, intentional effort to give room within the church services for believers to practice the presence and gifts of the Holy Spirit to build up the body of Christ. This edification should reflect a people of the Spirit who pursue healing, prophetic utterances, tongues and interpretation, demonstrated words of knowledge and words of wisdom, discernment of spirits which may include deliverance from demonic oppression, the working of

miracles, supernatural faith for the impossible, and the working of miracles. Paul admonishes the believers in Ephesus on the importance of edification (Eph 4:11-16).

Paul makes it clear that the mandate of the leaders (often referred to as the five-fold ministry) is to “equip the saints for the work of ministry.” What better setting than within the walls of the church for there to be teachings on the Holy Spirit and the operation of the gifts of the Spirit? Churches should be families, safe places to succeed and fail. Paul’s instructions here, though, reveal that the outcome of such equipping is “building up the body”; attaining “unity of the faith” and “knowledge” of who Jesus is; maturity; safety from being tossed around by “winds of doctrine”; “human cunning”; and “craftiness.” These equipped saints “makes the body grow”. Every pastor should want their ministry to grow.

This equipping allows for the third and final solution: outreaches. Jesus never intended for the manifestation of the Holy Spirit to be for the saints alone. As this paper shows, the Great Commission was a Pentecostal commission. It was intended to be carried out by a Spirit-empowered people to reach the “ends of the earth” with the Good News of Jesus.

John Wimber is credited for coining the phrase “power evangelism” after experiencing “unusual power and effectiveness” during evangelistic encounters.<sup>173</sup> Brian Blount, a pastor who does the work of an evangelist through power evangelism and travels the world equipping others to do the same, defines this term.

Power evangelism is the empowering work of the Holy Spirit on the believer, released through the gifts of the Spirit such as healing, prophecy, the casting out of demons, raising the dead, and releasing the tangible, manifest presence of the Spirit. It empowers a disciple with the ability to proclaim and demonstrate the good news of the Gospel. In

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<sup>173</sup> John Wimber and Kevin Springer, *Power Evangelism*, 2nd rev. (Ventura, California: Regal, 2009), 19.

other words, power evangelism is simply learning to partner with the Holy Spirit to do what Jesus did. It is relying on the Spirit, not on our own ability.<sup>174</sup>

Wimber is also credited for the saying “Everyone gets to play.”<sup>175</sup> Marty Boller describes a time when Wimber demonstrated this teaching in a church in Columbus, Ohio, in 1985.

Wimber read Luke 4:18-19 and then took his listeners on a forty-minute journey through the narratives of Luke and Acts, “showing examples where Jesus modeled this same job description and then released his friends and comrades to go in his name to do the same. At that point, when most conference leaders who operate in the gifts of the Spirit would heal the sick, speak prophecies over people, and impress the audience with their spiritual prowess, he closed his bible and began to do the opposite.”<sup>176</sup> Instead, Wimber sat on a stool and invited those who needed healing to the front of the room, then invited the children forward to pray for them. Wimber guided the children in how to pray, and several were healed. He then exclaimed, “You see. Everybody can play!” He did this type of practical exercise often: “It was strategically calculated to prove his point that when it comes to operating in the gifts of the Holy Spirit, literally everyone can play.”<sup>177</sup>

John Wimber was not doing anything new. He was obeying what he saw Jesus do in the Gospels, what believers demonstrated in the book of Acts, and what Paul required of leaders in Eph 4 to do: “equip the saints for the work of ministry.” When leaders embrace this kind of intentionality and share the authority of the believer with those they shepherd, and provide intentional opportunities inside the church and in the marketplace, there is no doubt that

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<sup>174</sup> Blount, *Putting Jesus on*, 25.

<sup>175</sup> Marty Boller, *Wisdom of Wimber: As I See It* (Woodinville, WA: Harmon Press, 2014), 83.

<sup>176</sup> Boller, *Wisdom of Wimber*, 83.

<sup>177</sup> Boller, *Wisdom of Wimber*, 82-83.

miracles, signs, and wonders will follow, their churches will grow, and God will add to their numbers daily (Acts 2:47).

*Biblically-based teachings that give space for the Holy Spirit to bring conviction, inspire vision, and speak direction to the church community.* The priority of Scripture in Pentecostal theology was often in question in the past, especially in terms of systematic theology. As seen earlier in this chapter, non-Pentecostals viewed Pentecostal theology as based more on a Pentecostal experience than an actually biblically-based, exegetical theology. Kenneth Archer writes:

For many contemporary conservative evangelicals, the correct exegetical approach is to understand the passage from both the literary and historical context. Therefore, most academically trained Fundamentalist (Hodge-Warfield-Machen) and conservative Evangelicals desire to produce an exegetical theology, which then can be systematized. My point is that the early Pentecostals were concerned about both the “historical-cultural” and “grammatical” contexts of a passage, but they did not use the academically tutored historical-grammatical exegetical method. The Pentecostal proof-texting approach was synchronic not diachronic, and was used primarily as a means to develop their doctrinal positions (like most other popularistic reading).<sup>178</sup>

Archer says early Pentecostals borrowed from their Holiness roots and employed the Bible Reading Method. Archer describes the Bible Reading Method as “a common-sense method that relied upon inductive and deductive interpretive reasoning skills,” including analyzing biblical data and synthesizing that data into biblical doctrine.<sup>179</sup> This method seeks harmonization of biblical data on a particular subject. The Bible Reading Method was a precursor to the proof-text system, which is widely known and accepted by theologians. Pentecostals adapted this method, “but from a Pentecostal perspective.”<sup>180</sup>

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<sup>178</sup> Kenneth J. Archer, “Early Pentecostal Biblical Interpretation,” *Journal of Pentecostal Theology* 9, no. 18 (2001): 45.

<sup>179</sup> Archer, “Early Pentecostal”: 45.

<sup>180</sup> Archer, “Early Pentecostal”: 45.



Many of their Pentecostal experiences came from reading Scripture and realizing that they were not fully experiencing what was in the text.

Early Pentecostals, like many readers in times of spiritual renewal, understood themselves as part of the continuing biblical narrative. They looked to biblical narratives not simply for information about the past, interesting as that may have been, but for truths about how God continues to work with human agents. They read devotionally, seeking to experience God in the text.<sup>181</sup>

This interactive, devotional approach to Scripture gives room for a pneumatic, supernatural experience, bringing to life the words on the pages while simultaneously bringing revelation and life to the reader. “The Spirit’s coming necessarily adds an experiential dimension to our reading.”<sup>182</sup>

One could even argue that the Pentecostal method of reading Scripture is not only normative to the Christian experience but is an expectation of any believer who claims to have had a born-again experience, which is a work of the Spirit in and of itself. Salvation is not a work of the Scriptures. Though one can hold the Scriptures in the highest regard, the true work of salvation is in the “Word made Flesh” that John teaches and is an act of the Spirit. The salvation experience, that enlightening of the truth of who Jesus is, why he died, and how one comes to salvation, can be read in Scripture and is truth, but this enlightening and soteriological miracle is the work of the Holy Spirit. John 16:8-9 makes it clear that the Holy Spirit is the one who is “convicting the world of sin” because the world “does not believe” in Jesus, the Word incarnate. Yong proposes.

A pneumatological theology of the liturgy emphasizes the centrality of the Spirit’s presence and activity to enable the true praise and worship of God (John 4:23-24) precisely because no true encounter with God is possible apart from such divine initiative. When the Spirit is present and active, the vertical dimension of relationship

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<sup>181</sup> Keener and Yong. *Spirit Hermeneutics*, 37.

<sup>182</sup> Keener and Yong. *Spirit Hermeneutics*, 39.

between God and the people of God opens. ...Human beings realize their fallenness, finitude, and unworthiness in the presence of God and their need for the confession of their sins (cf. Isa. 6:5) and are enabled to experience if only in part, the glory of God because of the mediating and sanctifying work and word of Christ by the Spirit.<sup>183</sup>

An unnecessary conflict exists for those who attempt to separate the Holy Spirit from the enlightenment of the Scriptures. Such an attempt would be a non-theological and non-scholarly position outside of the realm of Christianity, including Pentecostal Christianity. The Christian experience demands a Spirit-Scripture partnership, a both/and rather than an either/or approach to the text. Keener and Yong write, “Reading our experiences in light of the Bible and taking them into account when we read the Bible is not a practice limited to early Pentecostals. Provided that our reading flows from the authentic message given in Scripture, experiential reading is inevitable, desirable, and biblical.”<sup>184</sup>

Perhaps the authenticity of one’s experience may be questioned; however, the massive amount of physical evidence in the growth of Pentecostalism brings an undeniable weight of truth to Pentecostal hermeneutics. For this reason, the cessationist position is no longer a mainstream theological position. While many non-Pentecostals may not accept all Pentecostal theological positions (especially initial evidence), most would not deny the ministry of the Holy Spirit and the relevance of supernatural gifts of the Spirit.

The defense of the position of biblical Pentecostal theology is important because there has been such historical pushback to Pentecostal movements, relegating them to simple people with little theological training and mostly experiential evidence for their claims. Although the pushback may be historically true for early Pentecostal peoples, it is no longer legitimate with

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<sup>183</sup> Amos Yong, *The Spirit Poured Out on All Flesh: Pentecostalism and the Possibility of Global Theology* (Grand Rapids, Michigan: Baker Academic, 2005), 161-162

<sup>184</sup> Keener and Yong. *Spirit Hermeneutics*, 37.

the increase of Pentecostal theologians and seminaries worldwide. If a healthy Pentecostal ministry is biblically based, then it is highly important that Pentecostal leaders are not just strongly embracing their heritage and Pentecostal experiences. Pentecostal leaders, especially Pentecostal theologians, must have also done the necessary work to show their theological position exists inside biblical boundaries, firmly rooted in biblical grounds. This Pentecostal theological existence is firmly biblical. By its natural, biblical position, the teachings give space to the Holy Spirit. Thus, giving room to the Holy Spirit lends itself to the both/and position of biblical, theologically sound Christianity and an experiential, relational faith.

*Missional; always focusing on the mission of the Holy Spirit to demonstrate God's goodness not only in the community of believers but also to those whom God is drawing into the Kingdom. To be Pentecostal is to be a people on mission. When Pentecostal people read Scripture, they do so with an understanding of an empowered missiological mandate. Keener and Yong write, "[T]he Pentecost narrative is empowerment for mission, so reading from this standpoint invites us to read Scripture missionally: sensitive to the work that God has for us to do, not just work that believers might want God to do for them."*<sup>185</sup>

Jesus had every intention for believers to be on mission with him to "seek and save the lost." Arguably, the Great Commission was not just an evangelical mandate but, specifically, a Pentecostal mandate. The Great Commission given in Mark 16:15-18 demonstrates this Pentecostal intention.

In the Gospel of Luke, Jesus commissions His followers with a clear mandate to first become empowered by the Holy Spirit to spread the Gospel (Luke 24:46-49). Luke then restates

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<sup>185</sup> Keener and Yong. *Spirit Hermeneutics*, 39.

this in Acts 1:4-8. Early Pentecostals read these passages with an inseparable understanding of their intent. To be Pentecostal is to be missional.

Granted, the Gospel itself is the “power of God unto salvation.” The Good News is contained in the message and person of Jesus. The Holy Spirit is at work in the “conviction of the world of sin.” So, the Spirit is in the message, pointing people to the Father through the death and resurrection of Jesus. Jesus, however, intended this evangelistic mandate to be supernaturally empowered, his witnesses partnering with the Holy Spirit to fulfill his mission. Anything less is either relying completely on the sufficiency of the Gospel message or the ability to simply parrot that message to the hearer. A Pentecostal witness, however, is empowered with a supernatural drawing where the gifts and the miraculous encounter the lost in ways that expedite their willingness to acknowledge that a supernatural God sees them, knows them, and wants a relationship with them.

Early Pentecostals embraced the Scriptures this way, seeing their mission as an empowered mandate. J. Roswell Flower, the first General Secretary of the Assemblies of God, reflected this Pentecostal-missions bond in an editorial in 1908:

“The baptism of the Holy Ghost does not consist in simply speaking in tongues... It fills our souls with the love of God for lost humanity and makes us much more willing to leave home, friends, and all to work in His vineyard, even if it is far away from the heathen. When the Holy Spirit comes into our hearts, the missionary spirit comes in with it; they are inseparable.”<sup>186</sup> A century later, Robert Menzies echoes this same sentiment. For Menzies, Acts 1:8 and Acts 2:4 contain the stories that shape the “Pentecostal experience and praxis.” These stories form what Menzies refers to as the Pentecostal “missional DNA” and gives the Pentecostal movement “a

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<sup>186</sup> J Roswell Flower, untitled editorial, *Pentecost*, August 1908, 4.

profoundly missional ethos.”<sup>187</sup> Menzies states, “I would suggest it is also why Pentecostals today constantly share their faith with others. Bold witness for Jesus is recognized as our primary calling and the central purpose of our experience of the Spirit’s power. Missions is woven into the fabric of our DNA.”<sup>188</sup>

Jesus’ intention from the beginning of the Church and his intention from the renewed Pentecostal revival of the 20th century was and is for his followers to operate in Pentecostal fervor, spreading the Gospel through signs and wonders, just as the early Church did in the book of Acts. The missional mandate to “go into all the world and make disciples” included an understanding to partner with the Holy Spirit in bringing the “Now” of the Kingdom into the “Not Yet” of human brokenness.

The renewed understanding of this mandate caused early Pentecostals of the 20th Century to create an “ever-widening collection of stories about ordinary people who sought the Spirit's infilling, heard the call to mission, and took daring risks to obey heaven’s command.”<sup>189</sup> The results were what Vinson Synan refers to as “a dizzying array of formal and informal networks linked by letters, periodicals, itinerant preachers, missionary unions, and associations and denominations.”<sup>190</sup> These early missional Pentecostals did ministry in a primitive fashion compared to the array of media opportunities that would come in the ever-developing mass media of the second half of the Twentieth Century. With the invention of the internet, there has

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<sup>187</sup> Robert P. Menzies, *Pentecost: This Story Is Our Story* (Springfield, MO: Gospel Publishing House, 2013)” loc. 1726-1732. Kindle.

<sup>188</sup> Menzies, *Pentecost*, loc. 1726-1732.

<sup>189</sup> Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal 1901-2001* (Nashville, TN: Thomas Nelson, 2012), 74.

<sup>190</sup> Synan, *The Century of the Holy Spirit*, 74.

never been a greater opportunity to return to the intentionality of these early Pentecostal fathers and mothers.

In 1994, Edward K. Pousson wrote, "... God is already lighting new fires of renewal and missionary zeal around the world. Many Pentecostals and Charismatics are in the center of it... in all six continents there are the stirrings of an unprecedented trans denominational prayer and power movement which has its focus on the unfinished task of world evangelization."<sup>191</sup> Pousson notes these Pentecostal and Charismatic spiritual practices turns these "resistant populations into people who are receptive to the gospel."<sup>192</sup> This late-century Pentecostal and Charismatic surge comes with a warning: "One of the greatest challenges for the heirs of Pentecostalism will be to recognize the new ways in which the Kingdom of God is now advancing and to remain on the crest of that wave until his glorious return."<sup>193</sup>

During this same period, then General Superintendent of the Assemblies of God, Thomas Trask echoed a similar sentiment.

The Assemblies of God was raised up to be a Pentecostal voice. I have great respect and love for the evangelical church, but we are more than evangelical; we are Pentecostal! I look back to the years of our growth when this Fellowship was such a viable force in the world and when we allowed the Holy Spirit to guide us, empower us, and compel us. If you call that a throwback to the old, then that's exactly where I'm at because I'm coming back to what has to be the driving force ... We must minister through the person and work of the Holy Spirit because that is why God raised us up!<sup>194</sup>

Thirty years later, the church in North America is facing challenges on every side. The urgency to pass on the Pentecostal ethos to the next generation is part of the mission. Trask and

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<sup>191</sup> Edward Keith Pousson, "A 'Great Century' of Pentecostal/Charismatic Renewal and Missions." *Pneuma* 16, no. 1 (1994), 100, doi:10.1163/157007494X00076.

<sup>192</sup> Pousson, "A 'Great Century,'" 100.

<sup>193</sup> Pousson, "A 'Great Century,'" 100.

<sup>194</sup> Thomas Trask and David A. Womack, *Back to the Alter: A Call to Spiritual Awakening* (Springfield, MO: Gospel Publishing House, 1994), 25.

Poussos saw this urgency then, and this generation of Pentecostals must intentionally draw attention to the biblical importance of being a missional people, filled with Pentecostal fire and operating in the same abandon as the beginning of the last century Pentecostal believers. For this reason, it is incumbent upon those who have been blessed to have tasted, seen, and experienced the Pentecostal ethos of the last century to discover intentional ways to propel the next generations into the same Spirit-filled missional trajectory for the remainder of this century and the centuries to come.

### *Summary*

Jesus has called His followers to continue His mission to a lost world. Jesus demonstrated His power through miracles, signs, and wonders. In John 14:12, Jesus declares, “Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do because I am going to the Father.” Jesus’ intention has always been that His followers would continue His ministry with “signs accompanying those who believe” (Mark 16:17). Jesus, however, never intended for His followers to do this ministry alone, but, instead, wanted them to be empowered with the Holy Spirit to be His witnesses to the world (Acts 1:8).

As discussed, Pentecostal health requires a combination of defining what it means to be healthy regarding church life and an understanding of what it means to be Pentecostal. Both are necessary to understand what it means to be a healthy Pentecostal ministry. A healthy Pentecostal ministry is passionate for God and His Kingdom, corporately seeks the ongoing infilling presence of the Holy Spirit, consistently exhibits the fruit of the Spirit, incorporates the gifts of the Holy Spirit in services, outreaches, and discipleship settings, embraces biblically-based teachings, and is missional in nature.

For Pentecostal leaders of Pentecostal congregations, intentionality has never been more important. Intentionality creates a partnership with the Holy Spirit and engages with Jesus' will for His bride to be an empowered people by the Holy Spirit to do what the Father is intentionally doing with His creation. Having passed the centennial threshold of the birth of the modern Pentecostal revival, the intentionality to regain, maintain, and increase the Pentecostal health of Pentecostal, Charismatic, and Third-Wave churches has never been more important. With proper assessment and honest self-reflection, Pentecostal leaders can take vital steps in "equipping the saints for the working of ministry" (Eph 4:12) and carry the Good News of the Gospel to the next generation of believers with miracles, signs, and wonders following.



## CHAPTER THREE

### THE PROJECT NARRATIVE & FIELD WORK

#### *Introduction*

This project identifies the characteristics of a healthy Pentecostal ministry. As stated in chapter two, a healthy Pentecostal ministry shares the following characteristics:

- Passionate for God and his Kingdom.
- Corporately seeks the ongoing infilling presence of the Holy Spirit.
- Consistently exhibits the fruit of the Spirit in their church and local communities, remembering that the greatest of these is love.
- Incorporates the gifts of the Holy Spirit in services, outreaches, and discipleship settings.
- Engages in biblically based teachings that give space for the Holy Spirit to bring conviction, inspire vision, and speak direction to the church community.
- Missional; always focusing on the mission of the Holy Spirit to demonstrate God's goodness not only in the community of believers but also to those whom God is drawing into the Kingdom.

This research project seeks to answer the question, how does intentionality, or lack thereof, affect the health of Pentecostal churches, especially regarding self-awareness, experiences, practices, and desires concerning the ministry of the Holy Spirit? To answer the research question surveys were created to ask specific questions regarding Pentecostal health. A congregational survey was created to explore congregants' individual experiences, practices, and needs pertaining to the Holy Spirit and their Pentecostal health. A staff/leadership survey was created to explore the staff and leadership's experiences, practices, and ability to confidently lead their congregations in the ministry of the Holy Spirit.

To answer the research question, the analyzed data will answer the following questions: "What is the self-awareness of these participating churches regarding Pentecostal health?", "What are the Pentecostal experiences and practices of these participating churches?", and

“What are the identified areas of needed and desired growth in the Pentecostal health of these participating churches?”

Throughout this analysis, the data from the staff/leadership survey will be referenced to show the correlation or lack thereof with their congregations. The final analysis will focus on the combined responses to show the validity of the survey tools in determining “intentionality, or lack thereof,” reviewing the strengths and weakness of the tools and how to improve them for future efforts of Pentecostal Health consultations.

### Research Methodology

The congregational and staff/leadership surveys utilize mixed-method research. Although these surveys may be considered mixed-method research, the dominant research method is quantitative. The qualitative questions are open-ended, allowing the staff/leadership participants and the individual congregants to express their experiences and opinions. These surveys are descriptive with the intent of gathering information about the participants' experiences, practices, desires, and opinions regarding the ministry of the Holy Spirit and how their churches practice their Pentecostal beliefs. An example of the congregational survey is located in appendix A and an example of the staff/leadership survey is located in appendix B.

The online research platform Survey Monkey was employed for both surveys. Since this online approach requires access to the internet via a device and the ability to understand how to gain access to the survey, the congregants and the staff/leadership were also provided an opportunity to utilize paper copies if preferred. The responses given on paper copies were then transmitted onto the online platform, and the paper copies were properly stored for privacy purposes. All participants were volunteers and did not receive any compensation for their participation.

The participants were from five selected Assemblies of God churches in Eastern North Carolina. The churches' pastoral staff and leadership were asked to participate in the staff/leadership survey by their senior pastors. The senior pastors had the sole responsibility and authority of distributing the survey to the staff and leadership at their churches. The senior pastors were given a broad understanding that they could include paid staff, recognized pastors, deacons, elders, or ministry leaders in their churches if they so desired. Though paper copies were available upon request by the senior pastors for their staff and leadership, none chose this method. The senior pastors were given an individualized online hyperlink to distribute to their staff and leadership. The staff and leadership participants were volunteers and anonymous.

The congregational survey distribution varied according to the openness of the senior pastors. This variation was primarily due to the differences in the sizes of the congregations and how the individual churches ran their services. The churches were given a hyperlink and a QR code to conduct the survey, as well as paper copies for any who preferred.

The quantitative research method utilized multiple-choice questions, multiple-answer questions with checkboxes, and “yes/no” questions in both surveys. The qualitative research method utilized open-ended questions in both surveys to allow the participants the opportunity to express their experiences, understanding, and knowledge regarding the ministry of the Holy Spirit and their churches.

#### Research population

The target population in this study was five selected Assemblies of God churches in Eastern North Carolina. Each church was surveyed separately with individualized data results. The churches varied in size for both staff/leadership and congregants. The churches were also from

towns and counties of varying sizes. Two churches were comprised of two separate campuses; these churches were surveyed as one church body.

For anonymity, each of the churches has been assigned a generic name, allowing for honest feedback without risking any critique causing individual churches public scrutiny. Also, for anonymity, the demographic information has been included without naming the towns or counties where the churches are located. The demographic information is provided to help understand the broader community the churches are reaching.<sup>195</sup>

Table 3.1. Participating church demographics

|                                | <b>AOG<br/>Church 1</b> | <b>AOG<br/>Church 2</b> | <b>AOG<br/>Church 3</b> | <b>AOG<br/>Church 4</b> | <b>AOG<br/>Church 5</b> |
|--------------------------------|-------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| Age of Church                  | 50                      | 5                       | 75                      | 92                      | 8                       |
| Congregation Size              | 83                      | 50                      | 200                     | 240                     | 400                     |
| Staff/Leadership Size          | 11                      | 2                       | 15                      | 19                      | 20                      |
| Staff/Leadership Participants  | 8                       | 2                       | 8                       | 11                      | 15                      |
| Congregant Participants        | 43                      | 22                      | 97                      | 109                     | 100                     |
| Town Population <sup>196</sup> | 3,413                   | 1,116                   | 31,291/<br>9,556        | 184                     | 115,451/<br>3,971       |
| County Population              | 48,515                  | 48,515                  | 100,720/<br>67,886      | 17,934                  | 225,702/<br>136,693     |

### Generating the survey questions

Two surveys were created for this study: one for the congregants and one for the staff/leadership.

The congregational survey consists of 15 questions. The first question in the survey is a participation question to be answered with “yes” or “no.” Surveys answered with “no” were

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<sup>195</sup> Individual church demographics were provided by Senior pastors. Senior pastors, email message to author, January 17, 2023. All populations of towns, cities, and counties were from the 2020 Census; United States Census Bureau, “2020 Census,” last modified November 29, 2022, <https://www.census.gov/programs-surveys/decennial-census/about/rdo.html>.

<sup>196</sup> Churches with multiple campuses include population data for both locations.

eliminated from the study altogether. Questions 2 through 14 are “yes” or “no,” multiple choice, or multiple answer. Question 15 is an open-ended question to allow congregants the opportunity to express their insights and opinions.

The staff/leadership survey consists of 16 questions. The first question in the survey is a participation question to be answered with “yes” or “no.” Surveys answered with “no” were eliminated from the study altogether. Questions 2 through 14 are “yes” or “no,” multiple choice, or multiple answer. Questions 15 and 16 are open-ended questions for staff/leadership to provide their knowledge, insight, and opinions about the church.

The five Assembly of God churches in Eastern North Carolina varied in size, age, and location. Together, the five churches self-reported having a total of 825 attendees, of which 371 (45%) participated in the congregational survey. The five churches identified 67 staff/leaders, of which 44 (66%) participated in the staff survey. No one under the age of 18 was invited to take either of the surveys.

#### Gathering the survey data

Although the surveys that were distributed to the five different Assemblies of God churches were identical, the way these surveys were conducted had similarities and differences. The following are the similarities the participating churches shared: Each senior pastor was provided an online option and a paper option of the congregational survey for participating congregants; each senior pastor was provided an online option and a paper option of the staff/leadership survey for the identified staff/leadership participants; and, the surveys for each church were left open for a minimum of two weeks and a maximum of four weeks to allow for the participation of as many as possible.

The following are the differences between the various congregations surveyed. At AOG Church 1 and AOG Church 2, the researcher presented the purpose of the survey to the congregation, and time was taken during the service to collect the data from those in attendance. The pastor of AOG Church 2 also created and provided a QR code for the congregation.

At AOG Church 3, two campuses were surveyed. At Campus 1, the purpose of the survey was presented to the congregation; time was taken during the service to collect the data from those in attendance; and a slide was put up with a QR code provided by the researcher to access the survey. At Campus 2, the senior pastor presented the survey, and those attending were encouraged to go online to complete the survey. A slide was put up with a QR code provided by the researcher to access the survey.

At AOG Church 4, the researcher presented the purpose of the survey to the congregation; time was taken during the two services to collect the data from those in attendance; and a QR code was also provided by the researcher.

At AOG Church 5, two campuses were surveyed on two separate Sundays. At Campus 1, the researcher was given space in the church lobby to set up a booth and collect data. The senior pastor announced to the congregation that the survey was taking place and that he was supportive. A slide was put up during rolling announcements with a QR code provided by the researcher. These opportunities were done in both services. At Campus 2 the following week, the researcher was given space in the church lobby to set up a booth and collect data. A slide was put up during rolling announcements with a QR code provided by the researcher. During announcements, a staff member announced support for the survey and that the researcher would be in the lobby at a booth after services to collect data.

The staff/leadership survey was provided to each senior pastor via an email to distribute to those identified as part of their staff/leadership. Each senior pastor then distributed the survey to whom they desired. Though available, no paper copies were requested nor used for this data. Each church was allowed a minimum of two weeks and a maximum of four weeks to complete the staff/leadership survey.

### Analyzing The Data

The online platform Survey Monkey computed the statistical data from the surveys completed by all five Assemblies of God churches and their individual staff/leadership teams. Survey Monkey rendered the statistical data in graphs and percentages. The responses to the open-ended questions were analyzed for any information relative to this research and included as feedback for the senior pastors to review. Many of the open-ended responses were not relevant to the research but were included when relevant. Each survey is a standalone entity, and any comparisons are according to the observations of this researcher. A rubric was created by the researcher to give feedback on the Pentecostal health of each participating Assembly of God church. Each church was given an individual score for their Pentecostal health and these scores were used to create an overall score for all congregants surveyed in the five participating churches. In addition to the congregational rubric, a staff/leadership rubric was also created, but was not used to calculate an overall Pentecostal health score for the staff and leadership of the churches. These rubrics and other charts reporting the percentages have been included in the appendices of this research project.

### *Presentation of the Data*

To answer the research question, the survey questions have been broken down into three areas: the self-awareness of the participating churches' congregants and staff/leadership members, the

experiences and practices of the participating churches' congregants and staff/leadership members, and the identified areas of needs and desires of participating churches' congregants and staff/leadership members. The questions being answered are: "What is the self-awareness of these participating Assembly of God churches regarding Pentecostal health?", "What are the Pentecostal experiences and practices of these participating Assemblies of God churches?", and "What are the identified areas of needed and desired growth in the Pentecostal health of these participating churches?"

This data will be analyzed and synthesized in Chapter Four for each individual participating church and as a collective.

Question One: What is the self-awareness of these participating Assembly of God churches regarding Pentecostal health?

In the congregational survey each participating church was asked six questions that reflected the characteristics of a healthy Pentecostal church that were presented in Chapter Two. Those six characteristics were presented in the congregational survey:

Table 3.2. Pentecostal health survey questions.

|             |   |
|-------------|---|
| Statement 1 | I incorporate the gifts of the Spirit in my life.   |
| Statement 2 | I am seeking the ongoing, infilling presence of the Holy Spirit.  |
| Statement 3 | I am passionate about the Kingdom of God.   |
| Statement 4 | I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.          |
| Statement 5 | I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living. |
| Statement 6 | I am missional, always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.                           |

The staff/leadership of the participating churches were surveyed with the same questions focused on how they viewed the congregations they lead. The only exception is that Statement 2



was not presented to the staff/leadership participants; instead, the staff/leadership were asked, “Please share how your church gives space for the ministry of the Holy Spirit.” Though this question may give insight, it does not directly correlate with the congregational surveys. For future consultation purposes, this researcher intends to add the following: “Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit” and will have the same selection opportunities as the congregants. Though this statement is missing, the data collected for the other five statements are valid and are included in this analysis.

*AOG Church 1.* For Statement 1 “I incorporate the gifts of the Spirit in my life,” the congregation scored 88%, with the majority reporting sometimes (11 congregants) or usually (28 congregants) incorporating the gifts of the Holy Spirit in their lives (see appendix C). The staff/leadership survey showed a slightly lower score of 84% when responding to Statement 1 “Our church incorporates the gifts of the Spirit” (see appendix D). Two staff/leaders said the church rarely does. For Statement 2 “I am seeking the ongoing, infilling presence of the Holy Spirit,” the congregation scored 91%, with the majority reporting sometimes (6 congregants) or usually (33 congregants) seeking the ongoing, infilling presence of the Holy Spirit. The staff/leadership did share that the church gives space for the ministry of the Holy Spirit through “special teachings,” “revival nights,” “prayer nights,” “small groups on Living in the Spirit,” and “always emphasizing Pentecost Sunday.”

For Statement 3 “I am passionate about the Kingdom of God,” the congregation scored 94%, with all the congregants reporting sometimes (8) or usually (34) being passionate about God and his Kingdom. The staff/leadership scored the congregation being passionate about the Kingdom of God at 88%. For Statement 4 “I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is

love,” the congregants scored 91%. Interestingly, the demonstration of the fruit of the Spirit was the lowest score for the staff/leadership, scoring the church at 75% with most of the staff (5) saying only “sometimes” is the fruit consistently exhibited.

For Statement 5 “I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living,” the congregation scored themselves at 95%, their highest-scored category. The staff/leadership concurred at 97%, the highest score given to the church. Lastly, Statement 6, “I am missional, always open to be on mission with the Holy Spirit to demonstrate God’s goodness and ‘seek and save’ those who are lost,” was the lowest for the congregational survey, scoring 82% for being missional. The staff scored the church at 88% for being missional. AOG Church 1 had a Pentecostal health self-assessment average of 90%.

*AOG Church 2.* For Statement 1, the congregation scored 78%, with the majority reporting sometimes (5) or usually (12) incorporating the gifts of the Holy Spirit in their lives (see appendix E). Four congregants did not respond to this statement. The staff/leadership survey showed a much lower score of 62% (see appendix F). For Statement 2, the congregation scored 88%, with the majority reporting sometimes (3 congregants) or usually (16 congregants) seeking the ongoing, infilling presence of the Holy Spirit. When asked how the church gives space for the ministry of the Holy Spirit, the staff/leadership shared that a prayer meeting is held on Tuesday mornings, and a prayer service is offered on Wednesday nights.

For Statement 3, the congregation scored 86%, with the majority of the congregants reporting usually (18) being passionate about God and his Kingdom. The staff/leadership scored the congregation lower at 75%. For Statement 4, the congregants scored 84%, with the majority scoring the church as sometimes (5) or usually (14) “consistently exhibiting the fruit of the

Spirit” in both the church and the community. The staff/leadership concurred, scoring the church at 75%.

For Statement 5, the congregation scored 94% for being “biblically based,” their highest-scored category. The staff/leadership scored the church at 100%, and the highest score given to the church by the staff/leadership. Lastly, for Statement 6, the congregation scored 86% for being missional. The staff/leadership also scored the church at 86% for being missional. AOG Church 2 had a Pentecostal health self-assessment average of 86%.

*AOG Church 3.* For Statement 1, the congregation scored 85%, with the majority reporting sometimes (29) or usually (57) incorporating the gifts of the Holy Spirit in their lives (see appendix G). The staff/leadership survey scored the church much higher at 94% (see appendix H). For Statement 2, the congregation scored 90%, with the majority reporting sometimes (19) or usually (70) seeking the ongoing, infilling presence of the Holy Spirit. The staff/leadership shared several ways the church gives space for the ministry of the Holy Spirit. One staff/leader stated the leadership allows “room for the Holy Spirit to do his work, whatever he wants to do, [the Spirit] is invited!” Another says, “We plan and prepare, but then give it all to God to take things wherever He wants us to follow. I believe we have become more aware and in tune with the Holy Spirit as a congregation in 2022, allowing us to see and experience more of the Holy Spirit.” Several opportunities were given, which included “Men’s Advance,” “special teachings,” “retreats,” “corporate worship services,” and “worship nights.” One event that shows very specific Pentecostal intentionality was “12 hours of prayer each day leading up to Pentecost Sunday.”

For Statement 3, the congregation scored 97%, with the congregants reporting sometimes (9) or usually (87) being passionate about God and his Kingdom. Statement 3 was the highest

category for this congregation. Statement 3 was also the highest score for the staff/leadership at 100%. For Statement 4 the congregants scored themselves at 94% for consistently exhibiting the fruit of the Spirit in both the church and the community. The staff/leadership also scored the church at 94%.

For Statement 5, the congregates scored 91% for being “biblically based.” The staff/leadership scored the church slightly higher at 97%. Lastly, Statement 6 was tied with Statement 1 as the lowest for the congregational survey, scoring 85% for being missional. The staff scored the church at 94% for being missional, demonstrating a slight disconnect worth exploring. AOG Church 3 had a Pentecostal health self-assessment average of 90%.

*AOG Church 4.* For Statement 1, the congregation scored 80% (see appendix I). This score was considerably lower than the staff/leadership score of 94% (see appendix J). Though a vast majority of the congregants responded to the incorporation of the gifts of the Spirit into their lives sometimes (41) or usually (49), nine reported they rarely incorporate the gifts of the Spirit, and ten congregants either answered never incorporating the gifts of the Spirit or skipped the question altogether. Statement 1 was the lowest-scoring category for this church. The senior pastor shared insight on the possible reasoning behind this outcome.

Growing up in the church from the age of 4, the senior pastor returned to his home church to serve as an associate pastor after graduating from Southeastern University. During his time at the church as both a young child growing up and his return after college to serve, the pastor says the church was a “safe haven for migrating Baptists” who were rotating in and out of AOG Church 4 during “troubled times” in their own churches.<sup>197</sup>

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<sup>197</sup> Senior Pastor AOG Church 4, Email to author, February 11, 2023.

After moving away for a season to be the senior pastor of another Assembly of God church, he returned to AOG Church 4 in January 2021 to serve as the new senior pastor. “We quickly grew. And the people with the most hunger and enthusiasm were young families that had grown up in Baptist churches and were looking for ministry for their children.”<sup>198</sup> He continues,

I had a strategy to do all I could to introduce all of these very excited people to my best friend, the Holy Spirit. My approach was to invite freedom for the gifts to be manifested, and every time there was a display, I took everyone to the Scriptures, where the gifts were explained. Then, I preached a series entitled "My Best Friend." I spoke of my struggles and many broken teachings on the Holy Spirit and prayed for freedom from fear and hunger for more. Then, I spent the whole first summer preaching on the book of Acts to show that all that we believed was centered on Scripture. I offered every opportunity to ask as many questions about their relationships as possible. The strategy was to encourage, educate, listen, and explain as best we could.<sup>199</sup>

For Statement 2, the congregation scored 87%, with the majority reporting sometimes (38) or usually (63) seeking the ongoing, infilling presence of the Holy Spirit. The staff/leadership shared several ways the church gives space for the ministry of the Holy Spirit, which included intercessory prayer, soaking prayer, worship nights, special teaching on the Holy Spirit, invitations to receive the Holy Spirit, and prayer meetings. The senior pastor, as shown in the statement above, has made great effort in leading his people to understand more about his “best friend,” the Holy Spirit.

For Statement 3, the congregation scored 98%, with the congregants reporting sometimes (6) or usually (102) being passionate about God and his Kingdom. Statement 3 was the highest category for this congregation. Passion for God and his Kingdom was also 98% for the staff/leadership. For Statement 4, the congregants scored 88% in “consistently exhibiting the fruit of the Spirit” in both the church and the community. The congregants reported sometimes

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<sup>198</sup> Senior Pastor AOG Church 4.

<sup>199</sup> Senior Pastor AOG Church 4.

(35) or usually (67) exhibiting the fruit of the Spirit. The staff/leadership also scored the church at 98% for Statement 4, revealing a disconnect worth exploring.

For Statement 5, the congregates scored 94% for being “biblically based,” while the staff/leadership scored the church at 100%. For Statement 6, the congregants scored 86% for being missional, while the staff/leadership scored the church at 98%, demonstrating a 12% difference and another disconnect worth exploring. AOG Church 4 had a Pentecostal health self-assessment average of 86%.

*AOG Church 5.* For Statement 1, the congregation scored 88% (see appendix K). Although a vast majority of the congregants responded to the incorporation of the gifts of the Spirit into their lives as sometimes (26) or usually (65), nine reported rarely (5) or never (4) incorporating the gifts of the Spirit. The staff/leadership reported the church at 90% in this category (see appendix L). Statement 1 was the lowest-scoring category for this church.

For Statement 2, the congregation scored 90%, with the majority reporting sometimes (27) or usually (68) seeking the ongoing, infilling presence of the Holy Spirit. The staff/leadership shared several ways the church gives space for the ministry of the Holy Spirit, which included prayer with staff/leadership members, First Saturday Prayer (an intercession time), worship nights, special teachings/series on the Holy Spirit, and small groups. Many of the staff/leadership respondents spoke of “giving space” to the Holy Spirit in services, Life Groups, and corporate worship. One specific opportunity this church offers is an Alpha Weekend; the Alpha program offers very specific teaching on the Holy Spirit and allows attendees an opportunity to ask questions and receive prayer for the baptism/infilling of the Holy Spirit.<sup>200</sup>

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<sup>200</sup> Alpha USA, “Alpha Toolbox,” <https://run.alphausa.org/wp-content/uploads/sites/3/2017/03/Toolbox-Weekend-Planning-Prep.pdf>

For Statement 3, the congregation scored 96%, with the congregants reporting sometimes (13) or usually (85) being passionate about God and his Kingdom. Statement 3 was the highest category for this congregation. Passion for God and his Kingdom was also 98% for the staff/leadership. For Statement 4, the congregants scored 92% in consistently exhibiting the fruit of the Spirit in both the church and the community, with congregants dominantly reporting sometimes (31) or usually (69). The staff/leadership concurred with a score of 92%.

For Statement 5, the congregants scored 91% for being biblically based, while the staff/leadership scored the church at 100%. Lastly, in Statement 6, the congregants scored 91% for being missional, while the staff/leadership scored the church at 100%. Statement 5 and Statement 6 show a slight disconnect in how the staff/leadership sees the church compared to the congregants. Significant to Statement 6, 34 congregants saw themselves as sometimes, rarely, or never being missional. This area may be a place for more specific teaching and opportunities, especially since this category was their second-lowest score and operating in the gifts was their lowest score. Some specific teachings on Power Evangelism and opportunities to participate in evangelistic outreaches may raise both categories. AOG Church 5 had a Pentecostal health self-assessment average of 92%.

Question 2: What are the Pentecostal experiences and practices of these participating Assemblies of God churches?

Five questions asked about receiving teachings on the Holy Spirit, receiving teachings on the baptism/infilling of the Holy Spirit, their experiences of baptism/infilling, and the frequency of the use of the gifts, and how the gifts of the Spirit are incorporated in their lives (see appendix M). Specific questions were presented to all five participating Assembly of God churches in both the staff/leadership survey and the congregational survey regarding their experiences with the

baptism/in-filling of the Holy Spirit, their expression of the fruit of the Spirit, and their experiences and uses of the gifts of the Spirit as listed in 1 Cor 12:7-10.

In addition to these five questions, the participating staff and leadership and the participating congregants were asked specific questions about the fruit of the Spirit they experience and what gifts of the Spirit are in operation in their lives.

*Survey questions 1-3: teaching and experiences.* When asked, “Have you ever had a specific teaching on the Holy Spirit?” 88% of the participants from all five churches affirmed they had. AOG Church 2 had the lowest percentage (68%) of affirmation. AOG Church 3 had the second lowest affirmation (86%). All others affirmed averages 94% or higher.

When asked, “Have you ever had specific teaching on the baptism/infilling of the Holy Spirit?” 87% of the participants from all five churches affirmed they had. Again, AOG Church 2 was the lowest at 73% affirming. The other four churches affirmed an average of 91%.

When asked, “Have you ever had an experience outside of salvation that you believe was the baptism/infilling of the Holy Spirit?” 75% of the participants from all five churches affirmed they had such an experience. The lowest affirmation rate of 64% was, again, from AOG Church 2. AOG Church 3 had the second lowest rate of 72% affirmation. The remaining three churches still only averaged 80% affirmation.

*Survey questions 4 and 5: frequency and use of the gifts of the Spirit.* Question 4 asked the congregants and the staff and leadership of the participating churches, “How often do you use the gifts of the Spirit?” The choices offered were once a week, several times a week, once or twice a month, several times a month, a few times a year, and rarely or never.

AOG Church 1 had 43 participants answer this question. Five percent (2) of the congregants reported using the gifts of the Spirit once a week, 65% (26) several times a week,



2% (1) once or twice a month, 10% (4) several times a month, 8% (3) a few times a year, and 10% (7) rarely or never. None of the eight staff and leadership reported using the gifts of the Spirit once a week, 62% (5) several times a week, 12% (1) once or twice a month, 12% (1) several times a month, 0% (0) a few times a year, and 12% (1) rarely or never.

AOG Church 2 had 21 participants answer this question. None of the congregants reported use once a week, 67% (14) several times a week, 5% (1) once or twice a month, 10% (2) several times a month, 0% (0) a few times a year, and 19% (4) rarely or never. The pastoral couple (100% of the staff and leadership) reported using the gifts of the Spirit several times a week.

AOG Church 3 had 93 participants answer this question. Fourteen percent (13) of the congregants reported using the gifts of the Spirit once a week, 55% (51) several times a week, 5% (5) once or twice a month, 10% (9) several times a month, 5% (5) a few times a year, and 11% (10) rarely or never. None of the eight staff and leadership reported using the gifts of the Spirit once a week, 88% (7) several times a week, 0% (0) once or twice a month, 12% (1) several times a month, 0% (0) a few times a year, and 0% (0) rarely or never.

AOG Church 4 had 99 participants answer this question. Eighteen percent (18) of the congregants reported using the gifts of the Spirit once a week, 37% (37) several times a week, 7% (7) once or twice a month, 7% (7) several times a month, 15% (15) a few times a year, and 15% (15) rarely or never. None of the 11 staff and leadership reported using the gifts of the Spirit once a week, 45% (5) several times a week, 27% (3) once or twice a month, 27% (3) several times a month, 0% (0) a few times a year, and 0% (0) rarely or never.

AOG Church 5 had 94 participants answer this question. Fifteen percent (14) of the congregants reported using the gifts of the Spirit once a week, 57% (54) several times a week,

6% (6) once or twice a month, 7% (7) several times a month, 7% (7) a few times a year, and 6% (6) rarely or never. None of the 15 staff and leadership reported using the gifts of the Spirit once a week, 71% (10) several times a week, 7% (1) once or twice a month, 0% (0) several times a month, 7% (1) a few times a year, and 14% (2) rarely or never. One staff member or leader skipped this question.

Of the 371 congregants surveyed, 350 participated in this question. Ten percent (47) of the congregants reported using the gifts of the Spirit once a week, 56% (182) several times a week, 5% (20) once or twice a month, 9% (29) several times a month, 7% (30) a few times a year, and 12% (39) rarely or never. Forty-three of the 44 staff and leadership participants answered this question. None of the 43 staff and leadership reported using the gifts of the Spirit once a week, 73% (29) several times a week, 9% (5) once or twice a month, 10% (5) several times a month, 1% (1) a few times a year, and 5% (3) rarely or never.

Question 5 asked the congregants and the staff/leadership of the participating churches, “For what reason do you use the gifts of the Spirit?” The choices offered were personal prayer life, corporate worship, praying for others, in physical and emotional healing for self and others, and evangelism.

AOG Church 1 had 42 participants answer this question. Eighty-eight percent (37) of the participants reported using the gifts of the Spirit in their personal prayer life, 57% (24) in corporate worship, 86% (36) in praying for others, 64% (27) in physical and emotional healing for self and others, and 19% (8) in evangelism. Of the eight staff members that participated 100% (8) reported using the gifts of the Spirit in their personal prayer life, 50% (4) in corporate worship, 88% (7) in praying for others, 62% (5) in physical and emotional healing for self and others, and 12% (1) in evangelism.

AOG Church 2 had 20 of the 22 participants answer this question. Ninety percent (18) of the participants reported using the gifts of the Spirit in their personal prayer life, 20% (4) in corporate worship, 75% (15) in praying for others, 55% (11) in physical and emotional healing for self and others, and 20% (4) in evangelism. The pastoral couple reported 100% usage of the gifts of the Spirit in their personal prayer life. Only one of the pastors (50%) reported using the gifts in praying for other. Neither of them reported using the gifts in corporate worship, in physical healing for self and others, or evangelism.

AOG Church 3 had 90 of the 97 participants answer this question. Eighty-three percent (75) of the participants reported using the gifts of the Spirit in their personal prayer life, 44% (40) in corporate worship, 77% (69) in praying for others, 60% (54) in physical and emotional healing for self and others, and 21% (19) in evangelism. Of the eight staff members that participated 75% (6) reported using the gifts of the Spirit in their personal prayer life, 62% (5) in corporate worship, 75% (6) in praying for others, 88% (7) in physical and emotional healing for self and others, and 25% (2) in evangelism.

AOG Church 4 had 97 of the 109 participants answer this question. Eighty-five percent (82) of the participants reported using the gifts of the Spirit in their personal prayer life, 49% (48) in corporate worship, 70% (68) in praying for others, 39% (38) in physical and emotional healing for self and others, and 27% (26) in evangelism. Of the 11 staff members that participated 91% (10) reported using the gifts of the Spirit in their personal prayer life, 36% (4) in corporate worship, 100% (11) in praying for others, 27% (3) in physical and emotional healing for self and others, and 27% (3) in evangelism.

AOG Church 5 had 95 of the 100 participants answer this question. Ninety-two percent (87) of the participants reported using the gifts of the Spirit in their personal prayer life, 32%

(30) in corporate worship, 92% (87) in praying for others, 46% (44) in physical and emotional healing for self and others, and 33% (31) in evangelism. Thirteen of the 15 staff members participated and 100% (13) reported using the gifts of the Spirit in their personal prayer life, 62% (8) in corporate worship, 85% (11) in praying for others, 54% (7) in physical and emotional healing for self and others, and 46% (6) in evangelism.

Of the 371 participants 344 answered this question. Eighty-eight percent (299) of the participants reported using the gifts of the Spirit in their personal prayer life, 40% (146) in corporate worship, 80% (275) in praying for others, 53% (174) in physical and emotional healing for self and others, and 24% (88) in evangelism. Forty-two of the 44 staff members participated in this question. Ninety-three percent (39) reported using the gifts of the Spirit in their personal prayer life, 42% (21) in corporate worship, 80% (36) in praying for others, 46% (22) in physical and emotional healing for self and others, and 22% (12) in evangelism.

*The fruit of the Spirit.* As seen earlier, 87% of the participants affirmed having an experience of the baptism/infilling of the Holy Spirit (see appendix N). With such a high percentage, one expects that both the Fruit of the Spirit and the Gifts of the Spirit will be present, demonstrating a Spirit-filled life and, thus, a healthy Pentecostal people.

The question regarding the Fruit of the Spirit reads, “After experiencing the baptism/infilling of the Holy Spirit, I experienced a deepening in the Fruit of the Spirit in the following areas.” The participants either chose from as many of the nine characteristics of the Fruit of the Spirit as they experienced or chose “not applicable” if they had not had an experience of the baptism/infilling of the Holy Spirit. Of the 371 participants in the survey, 45 chose “not applicable,” and another 22 skipped the question. These 67 survey participants account for 18% of the 371 total participants. The remaining 304 participants (82%)

acknowledge an increase in at least one characteristic of the Fruit of the Spirit. The overall average of all five participating churches was 63%, acknowledging at least one area of deepening in the Fruit of the Spirit.

AOG Church 1 had the highest rating average at 76% in all nine characteristics of the Fruit of the Spirit. The top score was peace at 88% of participants. Love, joy, and kindness shared a score of 80% of participants. Faithfulness was 78% of participants. Goodness and self-control shared a score of 72% of participants, while patience was at 70% of participants. AOG Church 1's lowest score was gentleness at 68% of participants. AOG Church 1 had five participants (12%) who either checked "not applicable" or skipped the question.

AOG Church 2 had an overall rating average of 66% in all nine characteristics of the Fruit of the Spirit. Love and peace shared the highest score at 80% of participants. Joy was at 75% of participants. Goodness and faithfulness shared a score of 65% of participants, while kindness and self-control shared a score of 60%. Gentleness was the lowest score at 50% of participants. AOG Church 2 had five participants (22%) who either checked "not applicable" or skipped the question.

AOG Church 5 had the third highest rating in all nine characteristics of the Fruit of the Spirit, scoring 62% of participants. Peace was the highest score at 76% of participants. The rating scores for love was 71% of participants and for joy was 70% of participants. Patience scored 65%, kindness scored 64%, and faithfulness scored 60% of participants. The lowest scores of participants were gentleness (52%), self-control (49%), and goodness (48%). The number of survey participants who chose to either check "not applicable" (14) or skip the question (8) is significant, accounting for 22% of the total participants. Considering the overall

score of 62% from the remaining 78 participants, the staff/leadership should consider an intentional emphasis on the Fruit of the Spirit for their congregation.

AOG Church 4 had the fourth highest rating in all nine characteristics of the Fruit of the Spirit, with a score of 57%. AOG Church 4's highest score was the characteristic of love at 76% of participants. Their second-highest score was peace at 73% of participants. The midmost scores were joy (64%), faithfulness (60%), and kindness (56%) of participants. The remaining scores by participants were patience (48%), goodness (47%), self-control (47%), and gentleness (46%), their lowest. As with AOG Church 5, AOG Church 4 had a significant number of survey participants either choose "not applicable" (13) or skip the question (6), accounting for 17% (19) of their 109 participants. Considering the overall score of 57% from the remaining 90 participants, the staff/leadership should consider an intentional emphasis on the Fruit of the Spirit for their congregation.

AOG Church 3 had the lowest rating in all nine characteristics of the Fruit of the Spirit, with a score of 56%. The highest score was faithfulness at 71% of participants, and their second highest was peace at 70% of participants. Love was scored at 68% of participants, while joy was scored at 62% of participants. Goodness and self-control shared a score of 49% of participants. Kindness scored at 51% of participants, while patience scored at 46% of participants. The lowest-scored characteristic was gentleness at 41% of participants. Like both previously mentioned churches, AOG Church 3 had a significant number of survey participants either choose "not applicable" (13) or skip the question (3), accounting for 16% of their 97 participants. Considering the overall score of 56% from the remaining 81 participants, the staff/leadership should consider an intentional emphasis on the Fruit of the Spirit for their congregation.

*The gifts of the Spirit.* The gifts of the Spirit listed in 1 Cor 12:8-10 are distinct to those who claim a continuationist position, including Pentecostals (see appendix O). The question presented to the five participating Assembly of God churches was, “I operate in the following gifts of the Spirit.” The participants were then encouraged to check all that apply to their Pentecostal experience.

Of the 371 participants in the survey, 45 chose “not applicable,” and another 25 skipped the question. These 70 survey participants who skipped the question account for 19% of the 371 total participants. The remaining 301 participants (81%) acknowledge operating in at least one gift of the Spirit. The overall average use of the gifts of the Spirit was only 30%, indicating a very low Pentecostal experience in the available gifts of the Spirit.

Of the 301 participants who responded to the survey, only 43% responded to operating in the gift of tongues. AOG Church 1 had the highest rating at 56%, and AOG Church 4 was a close second at 54%. In the other three participating churches, the participants ranked around the same in operating in the gift of tongues: AOG Church 2 was 36%; AOG Church 3 was 35%; and AOG Church 5 was 34%. Considering that 75% of those participants acknowledge they had “an experience outside of salvation they believe was the baptism/infilling of the Holy Spirit,” these percentages of operating in the gift of tongues are low. Though the question did not differentiate from the Assemblies of God’s “fundamental truth” position on “initial evidence,” the responses may indicate a definite disconnect from this essential denominational position.

Interestingly, this “fundamental truth” of the gift of tongues was the second-highest gift in operation among the participants. The gift of faith was the highest, with an activity rate of 51% among those answering the question. Once again, AOG Church 1 ranked highest in this category, with an activity rate of 62%. AOG Church 3 and AOG Church 4 shared a rate of 53%

activity. AOG Church 2 had an activity rate of 50%. AOG Church 4 scored significantly lower, with a rate of 36%. Although all participating churches certainly have room for growth in the gift of faith, AOG Church 4 may need to take intentional steps in teaching about the gift of faith and demonstrating its usage in Scripture and in practice.

Three of the gifts had a similar activity average among the participants: discernment of spirits (41%), word of knowledge (41%), and word of wisdom (41%). For discernment of spirits, most of the churches had similar activity averages: AOG Church 3 (47%), AOG Church 4 (42%), AOG Church 1 (41%), and AOG Church 5 (41%). AOG Church 2 had the lowest activity rate at 32%.

Word of knowledge had the highest activity rate in AOG Church 1 (49%), and AOG Church 5 (47%) was a close second. AOG Church 2 had an activity rate of 41%. The lowest two churches were AOG Church 3 (37%) and AOG Church 4 (31%).

Word of wisdom had the highest activity rate in AOG Church 5 at 48%. Three churches were in close range of each other: AOG Church 1 (44%), AOG Church 2 (41%), and AOG Church 3 (37%). AOG Church 4 had the lowest activity rate of 25%. This activity rate for AOG Church 4 is significantly low, and some time should be spent teaching on the gift of word of wisdom, demonstrating its activity in both Scripture and practice.

The activity averages of the five participating churches for the remaining four gifts of the Spirit were significantly low. The gifts of prophecy and healing shared an activity rate of 18%, and the interpretation of tongues and the working of miracles shared the lowest activity rate at 11%.

For the gifts of prophecy, AOG Church 5 had the highest activity rate of 23%, while AOG Church 1 (21%) and AOG Church 3 (20%) were close behind in their activity in the gift of



prophecy. AOG Church 2 has an activity rate of 14%, and AOG Church 4 had the lowest rate of 11%.

AOG Church 1 had a significantly higher activity rate than the other churches for the gift of healing at 38%. This activity rate was the only one above 20%. AOG Church 5 had the second-highest activity rate at 19%. AOG Church 3 had an activity rate of 15%, and AOG Church 2 was close behind with an activity rate of 14%. AOG Church 4 had the lowest activity rate at 5%.

Interpretation of tongues had the highest activity rate at AOG Church 1 (21%). AOG Church 3 and AOG Church 4 shared an activity rate of 10%. The lowest rates were at AOG Church 2 (9%) and AOG Church 5 (6%). None of the five churches surveyed had an activity rate above 15% for the working of miracles. The lowest activity rate was AOG Church 5 at 8%, while AOG Church 2 and AOG Church 4 shared an activity rate of 9%. The highest activity rates were AOG Church 3 (12%) and AOG Church 1 (15%).

Question Three: What are the identified areas of needed and desired growth in the Pentecostal health of these participating churches?

The congregants from these participating churches showed varying needs and desires regarding the Holy Spirit (see appendix P). The staff and leadership also showed varying levels of confidence in teaching and leading others regarding the Holy Spirit.

AOG Church 1 had a high Pentecostal health score (90%) and still showed a healthy desire to grow in their understanding of the ministry of the Holy Spirit (55%) and their understanding of the gifts of the Holy Spirit (75%). Though their staff/leadership feel confident in teaching and leading others in the ministry of the Holy Spirit (71%), they demonstrated low confidence in being able to teach and lead others in the gifts of the Spirit (43%) (see appendix

Q). AOG Church 1 had a low number of congregants who wanted to know more about the baptism/infilling of the Holy Spirit. Still, an indicator may be that 81% of their participating congregants had already experienced the baptism/infilling of the Holy Spirit. The staff/leadership has a confidence rate of 57% in this area and should easily be able to bridge this gap with intentional opportunities for receiving the baptism/infilling of the Holy Spirit.

AOG Church 2 showed lots of interest from the congregants in all four areas of teaching and instruction: on the person of the Holy Spirit (53%), on the infilling/baptism of the Holy Spirit (42%), on the ministry of the Holy Spirit (58%), and on the gifts of the Holy Spirit (68%). The staff/leadership in AOG Church 2 is small in comparison to the other churches, consisting of only the husband-and-wife team; however, they showed confidence in teaching on the person of the Holy Spirit (100%), the baptism/infilling of the Holy Spirit (50%), and the gifts of the Spirit (100%).

AOG Church 3 showed a very strong desire to know more about the Holy Spirit in all four areas of teaching and instruction: on the person of the Holy Spirit (51%), on the baptism/infilling of the Holy Spirit (38%), on the ministry of the Holy Spirit (60%), and on the gifts of the Holy Spirit (61%). The staff/leadership showed their strongest confidence in teaching and leading others on the person of the Holy Spirit (43%) and the gifts of the Holy Spirit (57%); however, they showed a lack of confidence in teaching and leading others in the baptism/infilling of the Holy Spirit (29%) and on the ministry of the Holy Spirit (29%).

AOG Church 4 and AOG Church 5 showed the strongest desires among their participating congregants for more teachings on the Holy Spirit. Interestingly, both churches also had the most congregants skip this question, making up 32 of the 43 people who skipped the question from all participating churches. This fact not only shows a strong need for more

teaching on the Holy Spirit for those who expressed a desire but also shows a real need to connect the entire congregation to the essential fact that these churches are Pentecostal. As expressed earlier, AOG Church 4 had an influx of Baptist believers that affected the makeup of their congregation, which may account for at least a portion of the 20 participants who opted to skip this question altogether. Also, AOG Church 4 had 48% of those who did answer this question say they wanted more teaching on the person of the Holy Spirit, and 44% wanted more teaching on the baptism/infilling of the Holy Spirit.

AOG Church 4 had 58% of those who answered this question affirm they want more teaching on the ministry of the Holy Spirit and 67% express a desire for more teaching on the gifts of the Holy Spirit. Three of AOG Church 4's staff/leadership participants skipped this question, and eight chose to answer. Of those eight, 50% of them showed confidence in teaching on the ministry of the Holy Spirit and the gifts of the Holy Spirit, and 75% of them showed confidence in teaching on the person of the Holy Spirit. Surprisingly, only two staff/leadership participants (25%) who answered the question expressed confidence in teaching and leading others in baptism/infilling of the Holy Spirit. AOG Church 4 demonstrates a significant hunger and need for more Pentecostal teachings on the Holy Spirit.

AOG Church 5 had similar outcomes as AOG Church 4. Of those who answered this question, 66% affirmed they want more teaching on the ministry of the Holy Spirit, and 61% expressed a desire for more teaching on the gifts of the Holy Spirit. Like AOG Church 4, the staff/leadership of AOG Church 5 had three staff/leadership members out of 15 skip this question. Of the remaining ten staff/leadership members, 67% affirmed they were confident in teaching and leading others in the ministry of the Holy Spirit; 58% affirmed being confident in teaching and leading others in understanding the gifts of the Holy Spirit. With such a strong

desire from the congregants for these two areas and the confidence the staff/leadership has, making intentional steps in these areas can easily be prioritized. The staff/leadership also affirmed being 83% confident in teaching and leading others in understanding the person of the Holy Spirit. Still, only 50% affirmed feeling confident in teaching and leading others in the baptism/infilling of the Holy Spirit. Of the participating congregants, 52% affirmed a desire to know more about the person of the Holy Spirit, and 47% affirmed a desire to know more about the baptism/infilling of the Holy Spirit. The senior pastor may consider first taking steps to increase the confidence of his staff/leadership in all of these areas, especially since three did not answer at all. Then intentional steps may be taken to meet the needs expressed by the congregation.

### *Expected Results*

The outcomes of this research will assist the senior pastors of each participating church in recognizing where their individual congregations and staff/leadership are in their experiences, practices, and needs regarding the Holy Spirit. Though no solutions will be offered in this research project, this researcher intends to offer to each participating senior pastor an opportunity for assistance in reviewing their church's result and creating intentional steps to improving their overall Pentecostal health. The data will allow the senior pastors of these churches to look honestly at their ministries' participation in the ministry of the Holy Spirit.

This data will also be used to test the validity of the tools, both the congregational survey and the staff/leadership survey, and to make any needed corrections for future usage in the consultation ministry of Pentecostal Health. The information gathered from the data helps raise the awareness of the need for intentionality in regaining, maintaining, and increasing Pentecostal health in churches that hold a continuationist position.

### *Summary*

As demonstrated, the research methodology is mixed method. Five Assemblies of God churches have been identified and participated in the congregational and staff/leadership surveys. The online platform Survey Monkey was utilized to gather the data from the five Assemblies of God churches. The statistical data was interpreted by the researcher and feedback will be given to the senior pastors for their use. The intended outcome is to test the validity of the surveys in helping staff/leadership raise the awareness of the need for intentionality necessary in regaining, maintaining, and increasing Pentecostal health.

## CHAPTER FOUR

### THE PROJECT EVALUATED

#### *Introduction*

The purpose of this study was to identify if a disconnect exists between what Pentecostal churches believe and what they experience and practice. The tools used to identify such a disconnect were a congregational survey and a staff/leadership survey. The project's data were used to indicate strengths and areas in need of growth in the ministry of the Holy Spirit of the participating churches, giving helpful feedback to assist the staff and leadership in creating intentional steps toward regaining, maintaining, and increasing their Pentecostal Health.

#### *Analysis of Data*

Chapter Three presented the data from the congregational surveys and the staff/leadership surveys. The data were presented in three areas: the self-awareness of the participating churches' congregants and staff/leadership members, the experiences and practices of the participating churches and staff/leadership members, and the identified areas of needs and desires of the participating churches and staff/leadership members.

The following analysis of the self-awareness primarily focuses on specific areas related to the ministry of the Holy Spirit and does not focus on the Pentecostal health characteristics concerning these participating churches' passion for the Kingdom of God; their seeking of the ongoing, infilling of the Holy Spirit; whether these churches are biblically based ministries; or how effectively these churches are missionally. Some inferences could be assumed considering that all aspects of being a healthy Pentecostal ministry co-exist with the guidance of the Holy Spirit, but those assumptions will not be made in this analysis. Instead, the self-report of the

congregants and the staff and leadership will be accepted, realizing that other tools could be developed to better analyze whether the self-assessments are accurate.

The primary focus of this research concerning the characteristics of a healthy Pentecostal ministry is those that are distinctively Pentecostal in nature. These characteristics include the baptism/infilling of the Holy Spirit, the incorporation of the gifts of the Spirit, the fruit of the Spirit, and the expressed needs of the churches concerning the ministry of the Holy Spirit.

#### AOG Church 1

The congregants' self-assessment of their Pentecostal health was the second highest (90%) of the five churches surveyed. Although the church had the high correlation between their self-assessment and their experiences and practices, they still showed areas of needed growth. Five of the nine characteristics of the fruit of the Spirit scored 65% or lower in the lives of the congregants, showing a need for teachings on the fruit of the Spirit and instructions on how to live a fruit-filled life.

Twenty-five percent of the participating congregants did not report ever having an experience of baptism/infilling of the Holy Spirit. Though 70% of the congregants scored themselves as using the gifts of the Spirit once a week or more, some disconnects were revealed. Apart from the gift of tongues and the gift of faith, none of the gifts of the Spirit showed an incorporation rate above 50% in their lives, leaving lots of room for growth in the gifts of the Spirit. This needed growth correlates with their desire to learn more about the gifts of the Holy Spirit (75%) and the ministry of the Holy Spirit (55%).

The staff and leadership should consider developing teachings and opportunities for this congregation to learn more about the gifts of the Holy Spirit, how to incorporate the gifts into their lives, and how to use the gifts in the mission of the church to evangelize the lost. In

addition, the staff and leadership should consider intentional teachings and opportunities on the baptism/infilling of the Holy Spirit for the 25% who have not had such an experience. Since the staff and leadership of AOG Church 1 showed a high confidence rating in teaching and leading others in the baptism/infilling of the Holy Spirit, this need could be easily met.

The staff and leadership showed a need for more education concerning the gifts of the Spirit to have the confidence needed to lead others. The staff and leadership should seek out resources to better equip themselves before trying to equip others.

#### AOG Church 2

The congregants' self-assessment of how healthy they are as a Pentecostal church was at 86%. Regarding the fruit of the Spirit, this church assessed itself at 89%, though none of the nine characteristics scored above 80%. Six of the characteristics of the fruit of the Spirit scored 65% or lower, revealing a need for the staff and leadership to develop instructional opportunities in these areas of needed growth.

This church scored the lowest of all the churches in their experience of baptism/infilling of the Holy Spirit (64%). The incorporation of the gifts of the Spirit in their lives (78%) was high considering their experiences and practices of all the gifts scored 41% or lower. The exception was the gift of faith (50%). The congregants expressed a desire to know more about the baptism/infilling of the Holy Spirit (38%) and the gifts of the Spirit (68%), indicating a tremendous desire for growth in their Pentecostal health. The pastoral couple scored low in their confidence in teaching in these areas of needed growth, revealing a need to be better equipped before equipping others. Once the leadership couple has taken intentional steps to increase their confidence, they should create opportunities to disciple their congregation in these needed and desired areas.



### AOG Church 3

The congregants' self-assessment of how healthy they are as a Pentecostal church was at 90%. Regarding the fruit of the Spirit, this church assessed itself at 89%, though none of the nine characteristics scored above 71%, revealing opportunities for the staff and leadership to develop instruction in these areas of needed growth.

AOG Church 3 has the second lowest score regarding the baptism/infilling of the Holy Spirit (70%). Though the incorporation of the gifts of the Spirit into their lives scored at 85%, the gift of faith (53%) and the discernment of spirits (47%) were their highest scores of incorporated gifts. All the other gifts scored 37% or lower, revealing a significant disconnect between what they believe and what is experienced and practiced.

Considering the staff and leadership showed a confidence level of 29% in leading others in the baptism/infilling of the Holy Spirit, they should seek out training for themselves or consider running an Alpha Holy Spirit Weekend or similar program to help them bridge this gap. This effort is important since 38% of the congregants who participated wanted to know more about the baptism/infilling of the Holy Spirit, which correlates with the 30% of participants who indicated never having such an experience.

The staff and leadership showed a greater confidence in instructing others in the gifts of the Holy Spirit (57%), a significant strength considering the congregants expressed a strong interest in learning more about the gifts of the Spirit (61%) and the ministry of the Holy Spirit (60%).

### AOG Church 4

The congregants' self-assessment of how healthy they are as a Pentecostal church was at 86%. Regarding the fruit of the Spirit, this church assessed itself at 88%, though none of the nine

characteristics scored above 76%, revealing opportunities for the staff and leadership to develop instruction in these areas of needed growth.

Regarding the baptism/infilling of the Holy Spirit, AOG Church 4 assessed themselves at 79%. Though the incorporation of the gifts of the Spirit scored at 80%, the gift of tongues (54%) was the only one to score above 42%. When asked about their needs, 44% of the participating congregants wanted more teaching on the baptism/infilling of the Holy Spirit, 58% wanted more teaching on the ministry of the Holy Spirit, and 67% wanted more teaching on the gifts of the Holy Spirit. AOG Church 4 had 20 of their 109 participants skip this question, indicating a strong need for more intentional teachings on the Holy Spirit.

The staff and leadership showed low confidence in teaching on gifts of the Holy Spirit (50%) and an even lower confidence on leading others in the baptism/infilling of the Holy Spirit (25%). These low percentages indicate a great need for the staff and leadership to seek out educational opportunities that target these areas of need and programs that already exist that can help them in raising their Pentecostal health in these areas. Considering the senior pastor shared the church's recent numerical growth, a healthy intention should be made in pulling these new congregants toward being healthy Pentecostal believers.

#### AOG Church 5

The congregants' self-assessment of how healthy they are as a Pentecostal church was at 92%. Regarding the fruit of the Spirit, this church assessed itself at 92%, though none of the nine characteristics scored above 76%, revealing opportunities for the staff and leadership to develop instruction in these areas of needed growth.

Regarding the baptism/infilling of the Holy Spirit, AOG Church 5 assessed themselves at 77%. Less than 50% percent of staff and leadership showed confidence in teaching on the

baptism/infilling of the Holy Spirit. This church already uses the Alpha program to assist in this area. Considering 47% of the participants showed a desire to learn more about the baptism/infilling of the Holy Spirit and 12% of the participants skipped this question, having a system already in place can easily help bridge this gap and raise the numbers of those having this Pentecostal experience.

Though AOG Church 5 assessed themselves at 88% in incorporating the gifts of the Spirit into their lives, their only score above 50% incorporation of a spiritual gift was the gift of faith (53%), and only four of the gifts were scored above 40%, leaving lots of room for growth. Of the ten staff and leadership who chose to answer the question regarding teaching and leading others, 58% affirmed feeling confident in teaching the gifts of the Spirit. Again, considering 12 congregants skipped this question and the remaining participants show 61% interest in learning more about the gifts of the Holy Spirit, the staff and leadership need to respond to this congregational hunger and need. However, only 12 of the 15 staff and leadership answered the question of confidence in teaching and leading others in the gifts of the Spirit with a little over half of them being confident (58%).

The senior pastor should first consider training his staff and leadership in these four areas of confidence, assuring that they are properly equipped to lead others. The senior pastor can accomplish the training by seeking out resources and established teachings to assist in the equipping of his staff and leadership. Once this intentional step has taken place, the staff and leadership can move forward in equipping the congregants in their expressed areas of need.

Assessing all five AOG churches

The congregational surveys revealed that all five Assembly of God churches' average assessment score was 89% in their Pentecostal Health. This average demonstrates that these participants

viewed themselves highly regarding being a people who incorporate the gifts of the Spirit in their lives, seek the ongoing, infilling presence of the Holy Spirit, are passionate for the Kingdom of God, consistently exhibit the fruit of the Spirit; are biblically based; and are missional. Their self-awareness, however, is brought into question when contrasting how these congregants view themselves in comparison to their actual experiences and practices. As mentioned above, this analysis will only look at the statements that are uniquely Pentecostal. Though the characteristic of seeking the ongoing, infilling presence of the Holy Spirit is not addressed directly, measuring the experiences of the baptism/infilling of the Holy Spirit does give some indications of areas of health and needed growth. Making this experience an ongoing priority will no doubt result in an increase in being a healthy Pentecostal ministry.

Regarding their Pentecostal experience, 87% of the congregants reported hearing specific teaching on the Holy Spirit and the baptism/infilling of the Holy Spirit. Yet 25% of the congregants reported never having an experience outside of salvation that they believed was the baptism/infilling of the Holy Spirit. This percentage demonstrates a specific intentional need for 17% of the congregants to hear teachings on the Holy Spirit and the baptism/infilling of the Holy Spirit, and specific opportunities for these 25% (92) of the congregants to experience the baptism/infilling of the Holy Spirit. This number is not necessarily an indicator of a lack of health; however, a considerable need is demonstrated. Though no guarantee that 100% of the participants would have this Pentecostal experience, intentional steps would no doubt lead to raising the Pentecostal health of the congregations; more Spirit-empowered people equals more Pentecostal people.

Considering that all Pentecostal churches surveyed are associated with the Assemblies of God denomination, the data on tongues are especially alarming. The official website of the

Assemblies of God lists speaking in tongues as one of the 16 Fundamental Truths. The eighth Fundamental Truth reads, “The baptism of believers in the Holy Spirit is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance.”<sup>201</sup> Acts 2:4 is used as the proof text for the position of “initial physical evidence of the baptism in the Holy Spirit.”<sup>202</sup> The gift of tongues mentioned by the Apostle Paul in 1 Cor 12 is clarified: “The speaking in tongues in this instance is the same in essence as the gift of tongues but is different in purpose and use.”<sup>203</sup>

As presented in Chapter 2, the gift of tongues as the definitive evidence of the baptism/infilling of the Holy Spirit is a theological leap, but seeing tongues as a normative experience, or even *an* evidence of the baptism/infilling experience, is more theologically sound. An argument may be made that a difference exists between an initial experience of tongues and an ongoing operation in the gift of tongues, or as stated in the “fundamental truth,” a different “purpose or use” differentiates the two experiences. The evidence from the data gathered from these five participating Assembly of God churches either reinforces the idea of a normative experience or shows a disconnect between what these churches hold as a “fundamental truth” and what is practiced by their congregants. Worth noting is that no question was proposed to distinguish if the participants had an “initial evidence” experience. The assumption is the initial experience would imply the gift of tongues is still present and active in their lives as Spirit-filled believers.

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<sup>201</sup> The General Council of The Assemblies of God, “Assemblies of God 16 Fundamental Truths,” last modified 2023, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths>

<sup>202</sup> The General Council, “16 Fundamental Truths.”

<sup>203</sup> The General Council, “16 Fundamental Truths.”

Of the 301 participants who responded to the survey, only 43% responded to operating in the gift of tongues. AOG Church 1 had the highest rating at 56%, and AOG Church 4 was a close second at 54%. In the other three participating churches, the participants ranked around the same in operating in the gift of tongues: AOG Church 2 was 36%; AOG Church 3 was 35%; and AOG Church 5 was 34%. Considering that 75% of those participants acknowledge they had “an experience outside of salvation they believe was the baptism/infilling of the Holy Spirit,” these percentages of operating in the gift of tongues are low. The responses indicate a definite disconnect from this essential denominational position. At the least, these numbers show that the gift is not much more than an initial experience and is not true evidence of an ongoing, Spirit-filled life.

Interestingly, this “fundamental truth” of the gift of tongues was the second-highest gift in operation among the participants. The gift of faith was the highest, with an activity rate of 51% among those answering the question. Once again, AOG Church 1 ranked highest in this category, with an activity rate of 62%. AOG Church 3 and AOG Church 4 shared a rate of 53% activity. AOG Church 2 had an activity rate of 50%. AOG Church 4 scored significantly lower, with a rate of 36%. Although all participating churches certainly have room for growth in the gift of faith, AOG Church 4 may need to take intentional steps in teaching about the gift of faith and demonstrating its usage in Scripture and in practice.

Three of the gifts had a similar activity average among the participants: discernment of spirits (41%), word of knowledge (41%), and word of wisdom (41%). For discernment of spirits, most of the churches had similar activity averages: AOG Church 3 (47%), AOG Church 4 (42%), AOG Church 1 (41%), and AOG Church 5 (41%). AOG Church 2 had the lowest activity rate at 32%.

Word of knowledge had the highest activity rate in AOG Church 1 (49%), and AOG Church 5 (47%) was a close second. AOG Church 2 had an activity rate of 41%. The lowest two churches were AOG Church 3 (37%) and AOG Church 4 (31%).

Word of wisdom had the highest activity rate in AOG Church 5 at 48%. Three churches were in close range of each other: AOG Church 1 (44%), AOG Church 2 (41%), and AOG Church 3 (37%). AOG Church 4 had the lowest activity rate of 25%. This activity rate for AOG Church 4 is significantly low, and some time should be spent teaching on the gift of word of wisdom, demonstrating its activity in both Scripture and practice.

The activity averages of the five participating churches for the remaining four gifts of the Spirit were significantly low. The gifts of prophecy and healing shared an activity rate of 18%, and the interpretation of tongues and the working of miracles shared the lowest activity rate at 11%.

For the gifts of prophecy, AOG Church 5 had the highest activity rate of 23%, while AOG Church 1 (21%) and AOG Church 3 (20%) were close behind in their activity in the gift of prophecy. AOG Church 2 has an activity rate of 14%, and AOG Church 4 had the lowest rate of 11%.

AOG Church 1 had a significantly higher activity rate than the other churches for the gift of healing at 38%. This activity rate was the only one above 20%. AOG Church 5 had the second highest activity rate at 19%. AOG Church 3 had an activity rate of 15%, and AOG Church 2 was close behind with an activity rate of 14%. AOG Church 4 had the lowest activity rate at 5%.

Interpretation of tongues had the highest activity rate at AOG Church 1 (21%). AOG Church 3 and AOG Church 4 shared an activity rate of 10%. The lowest rates were at AOG Church 2 (9%) and AOG Church 5 (6%). None of the five churches surveyed had an activity rate

above 15% for the working of miracles. The lowest activity rate was AOG Church 5 at 8%, while AOG Church 2 and AOG Church 4 shared an activity rate of 9%. The highest activity rates were AOG Church 3 (12%) and AOG Church 1 (15%).

This data reveal areas each participating church can intentionally focus on to improve their Pentecostal health. As a reinforcement to these findings a specific question was presented to inquire about the educational desires of the participating congregants regarding the Holy Spirit. The question read, “Please check any that apply, ‘I would like more specific teaching...’” and the participants were to choose from “on the person of the Holy Spirit,” “on the infilling/baptism in the Holy Spirit,” “on the ministry of the Holy Spirit,” and/or “on the gifts of the Holy Spirit.”

Of the 371 participants from all five churches, 43 (12%) skipped this question. Without looking at any other information gathered from those who participated in this question, 12% is a significant number of people attending Pentecostal churches who did not voice any interest in the Pentecostal experience of the Holy Spirit. No reason was given for why these participants chose to skip this question.

Half (50%) of the participants said they would like specific teaching on the person of the Holy Spirit, while 41% said they would like specific teaching on the baptism/infilling of the Holy Spirit. This low percentage of interest is not surprising considering 75% of the participants said they had already had an experience of baptism/infilling of the Holy Spirit, 88% said they had already heard a teaching on the baptism/infilling of the Holy Spirit, and 88% said they had heard a teaching on the Holy Spirit. Also worth noting, all five participating churches had greater than 60% of those who answered this question show a desire to have more teaching on the gifts of the Holy Spirit, and not one church fell below 55% in wanting to know more about the ministry of the Holy Spirit.



Of the 328 participants who answered this question, 198 (59%) said they have an interest in receiving teaching on the ministry of the Holy Spirit. An even higher number said they wanted more teaching on the gifts of the Spirit, with 213 (66%) prioritizing this teaching above the other three choices. This response strongly indicates that these congregations who scored low in incorporating the gifts of the Spirit into their lives and in actively using the gifts are primed for a season of teaching on the ministry and gifts of the Holy Spirit. Intentionally teaching more about the gifts of the Holy Spirit and then intentionally giving opportunities to operate in these gifts in the church (times of soaking prayer, healing services, prophetic ministry) would no doubt raise their confidence to operate in these gifts in non-church settings.

Part of the disconnect may be with the staff/leadership. Of the 43 staff/leadership participants in the survey, eight skipped this question altogether; AOG Church 4 had three of 11 skips and AOG Church 5 had three of 15 skips. Only one church, AOG Church 2, had no staff/leadership skip the question; however, this church only has two staff/leaders, and they are married to one another.

Though these five churches may not require their staff/leadership to have a strong Pentecostal ethos, the lack of such a requirement would seem to impair the furtherance of the overall Pentecostal health of the church to not prioritize the Spirit-filled life in the leading and discipleship of congregants in a Pentecostal church. Since 96% of the staff/leadership participants attest to having had an experience outside of salvation that they believe was the baptism/infilling of the Holy Spirit, this disconnect is hard to understand and may need further investigation by the senior pastors and their staff and leadership teams.

Seventy-four percent of the participating staff/leadership members feel confident in teaching on the topic of the person of the Holy Spirit. Only 42% of them feel confident in

teaching and leading others in the baptism/infilling of the Holy Spirit, an essential to being a healthy Pentecostal ministry. All the churches indicated at least one staff/leadership member who may need instruction and guidance in the area of baptism/infilling of the Holy Spirit. Another important deficit was in the confidence to teach and lead others in the ministry of the Holy Spirit, with only 43% affirming such confidence.

When asked about their confidence in teaching and/or leading others in understanding the person of the Holy Spirit, in the baptism/infilling of the Holy Spirit, in the ministry of the Holy Spirit, and in understanding the gifts of the Holy Spirit, 12 of the participants skipped the question. Of the 32 remaining participants, considerable confidence was shown in teaching and/or leading others in understanding the gifts of the Holy Spirit (61%). Though a third of the staff and leadership need equipping in this area, this confidence level is a positive, considering 66% of the participating congregants said they wanted to learn more about the gifts of the Spirit.

Both surveys revealed a disconnect between the Pentecostal Health characteristic of being missional with the practical use of the gifts of the Spirit. The staff/leadership survey reported that of the 42 participants out of 44, only 22% use the gifts of the Spirit for evangelistic purposes, and only 42% use the gifts for praying for others. The congregants scored higher in praying for others (80%), but still only scored 23% in using the gifts for evangelism.

The staff and leadership (65%) and the congregants (53%) both showed the use of the gift of healing in prayer for others, yet a much lower percentage said they operate in the gift of healing: staff/leadership at 11% and the congregants at 18%. These numbers indicate a significant disconnect between what these participants say they believe about themselves and what they experience and practice. These lower percentages are also reflected in the working of miracles and the gift of prophecy. The staff and leadership averaged 20% in the gift of prophecy

and only 4% in the working of miracles, their lowest usage percentage of all the gifts. The congregants average 18% in the gift of prophecy and 11% in the working of miracles.

These low percentages are significant considering Jesus' emphasis on healing, miracles, and the prophetic in his ministry. As was established earlier in Chapter 2, Jesus fully intended his church to do “greater things.” A significant need exists for teaching on these gifts and taking intentional steps of faith to see more miracles, signs, and wonders in these five Pentecostal churches.

### *Data Analysis Summary*

This data has answered the research question “How does intentionality, or lack thereof, affect the health of Pentecostal churches, especially regarding self-awareness, experiences, practices, and desires concerning the ministry of the Holy Spirit?”

The data demonstrated that these five Assembly of God churches have a clear disconnect in how they assessed their present Pentecostal health and their actual Pentecostal experiences and practices, specifically in the areas that make them uniquely Pentecostal.

Multiple areas demonstrated this divide. The baptism/infilling of the Holy Spirit is a uniquely Pentecostal belief. Though a vast majority of those surveyed expressed such an experience, a quarter of them have not, demonstrating an area of needed intentionality. Since this Pentecostal experience in the Assemblies of God is also supposed to be accompanied by the gift of tongues as the initial evidence, the fact that only 43% affirmed operating in the gift of tongues reveals an area where intentional teachings on the gift of tongues are needed. Perhaps the gift of tongues was only present at the initial experience, which is not measured in this study. If this initial experience is the case, then helping the congregants understand the importance of the ongoing use of the gift of tongues is worthy of the staff and leaderships' attention.

The feedback from the desired areas of teaching on the person of the Holy Spirit, the baptism/infilling of the Holy Spirit, the ministry of the Holy Spirit, and the gifts of the Holy Spirit was significant. These desires were a clear indication of either a lack of intention on behalf of the staff and leadership, or, at the very least, a needed area of intention. Steps should be made to meet the desires of these participating congregations. Such intentional steps should show a great decrease in the gap between their perceptions of where they stand in their Pentecostal health and their experiences and practices.

One of the greatest disconnects that this study revealed is the lack of connecting the ministry of the Holy Spirit to evangelism. The reported use of the gifts of the Spirit for evangelistic purposes among the five participating churches averaged only 24%. If these Pentecostal churches intentionally receive clear teachings on the ministry of the Holy Spirit, especially the operation of the gifts of the Spirit, the congregants will have more confidence in their understanding of the ministry of the Holy Spirit. If these participating churches intentionally give opportunities and space for their congregants to practice the gifts of the Spirit, providing them healthy feedback and allowing them to both succeed and fail, demonstrating grace and encouragement, then these congregants will grow in their confidence and their faith, to practice the ministry of the Holy Spirit. If these participating churches intentionally create opportunities to operate in the ministry of the Holy Spirit, demonstrating the gifts of the Holy Spirit in outreaches and public settings, then, without a doubt, those outside of the church will experience a heavenly Father who sees them, cares about them, loves them, and wants to be in a relationship with them through his Son, Jesus.

Such intentional demonstrations of the miraculous power of the Holy Spirit on a regular basis will create Pentecostal churches that are filled with confident congregants, staff, and

leaders. This confidence will cause a cultural shift that sets these churches on a trajectory of being healthy Pentecostal people in word and deed.

### *Synthesis Within Ministry Context*

The intention of this research project was to verify that a need existed regarding a possible disconnect between what Pentecostal churches say they believe and what is experienced and practiced. To do so, two surveys were created and implemented to assess where five participating Assembly of God churches see themselves in their Pentecostal health, what their actual experiences and practices are, what the needs and desires of the congregants are, and how equipped and confident the staff and leadership are in teaching and leading others in their Pentecostal beliefs and practices.

In addition, this research has demonstrated the need for resourcing staff and leadership teams to help assist them in their efforts to lead the congregations of Pentecostal churches and other continuationist churches in regaining, maintaining, and increasing their Pentecostal health. As demonstrated, many of the participating churches surveyed demonstrated several areas of needed improvements. The resources are needed in the following areas: in how to experience the baptism/infilling of the Holy Spirit; in gaining a deeper understanding of the ministry of the Holy Spirit, especially regarding the gifts of the Spirit; in developing ministries that encourage the ongoing ministry of the Holy Spirit, such as prayer teams, soaking prayer, prophetic ministry, and healing rooms; and developing opportunities to incorporate the ministry of the Holy Spirit evangelistically, sometimes referred to as power evangelism.<sup>204</sup>

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<sup>204</sup> To assist churches in resourcing their staff and leadership and build their confidence in addressing the needs of their congregations, an exhaustive list has been added to the appendix of this research project. This list includes different voices from different denominations and movements who share a priority of the ministry of the Holy Spirit as well as the Pentecostal Health characteristics that Spirit-filled churches share with other evangelical Christians. See Appendix R.

In Chapter Two, significant space was given to Brentano's thoughts on intentionality. Intentional inexistence occurs in the consciousness of the mind. Once these Pentecostal leaders become aware of any disconnects their participating churches have, a need to steward this information is important; prohibiting this new self-awareness from simply dying as information. Instead of only a conscious thought of what they should do with this information, these leaders can move these thoughts into actions. These actions become an outward expression of tangible intentionality that, in a Kingdom setting, provides an opportunity for their congregations to experience the Holy Spirit and practice His presence in both their communities of faith and to their missional communities outside the walls of their churches. Once these leaders have dealt with their self-awareness as the staff and leadership of their respective churches and taken the intentional steps of educating themselves with available resources, then they can turn their intentionality toward regaining, maintaining, and increasing the health of their Pentecostal churches, especially regarding the ministry of the Holy Spirit.

### *Summary*

As demonstrated, this research data has shown that a disconnect can exist between what Pentecostal churches profess to believe yet fail to express those beliefs in their experiences and practices. By identifying any of the gaps that exist, churches can take steps of intentionality to decrease these gaps and increase their Pentecostal experiences and practices, thus regaining, maintaining, and increasing their Pentecostal health.

## CHAPTER FIVE

### THE PROJECT CONCLUSIONS

#### *Introduction*

This research has sought to answer the question, “How does intentionality, or lack thereof, affect the health of Pentecostal churches, especially regarding self-awareness, experiences, practices, and desires concerning the ministry of the Holy Spirit?”

The research utilized two surveys developed to gather data to demonstrate any disconnect and potential needs regarding Pentecostal Health: a staff/leadership survey and a congregational survey. Since all adherents to a continuationist position cannot be surveyed, the targeted population was the staff/leadership and congregants of five Pentecostal churches in Eastern North Carolina from the Assemblies of God denomination. The five churches self-reported having a combined total of 825 attendees, of which 371 (45%) participated in the congregational survey. The five churches identified 67 staff/leaders, of which 44 (66%) participated in the staff survey. No one under 18 was invited to take either of the surveys. The five churches were assessed individually, but the data were also used to assess the churches' collective Pentecostal health and needs.

#### *Lessons Learned*

This research project focused on five Assembly of God churches in Eastern North Carolina, utilizing a staff/leadership survey and a congregational survey to produce feedback that will assist the senior pastors, their staff, and leadership in gaining self-awareness of their Pentecostal health. The data identify the strengths and reveal any disconnections between what the participating churches say they believe and what they experience and practice regarding the ministry of the Holy Spirit. By gaining self-awareness, the pastoral leadership of the

participating churches can take intentional steps to regain, maintain, and increase their individual church's Pentecostal health.

The first objective was to establish a theological basis for understanding the importance of intentionality. Though primarily a secular study, the concept of intentionality is visible in Scripture. The philosopher Franz Clemens Brentano believed that intentionality begins in the conscious and is directed toward an object, a simple act of the will. Thomas Aquinas affirms that intentionality is an act of the will, but he takes it further: "Consequently, intention belongs first and principally to that which moves to the end; hence we say that an architect or anyone who is in authority, by his command moves others to that which he intends."<sup>205</sup>

Agreeing with Aquinas, the intentionality in the life of the Pentecostal Christian rests on the will and authority of Jesus and not simply the choice of the Christian. This research project has clearly shown that the will of the Father at work in the life of Jesus was for his church to be in an intentional partnership with the Holy Spirit, clothed in his power for the work of the Kingdom. This intention is demonstrated in the Gospel of John, where Jesus declares the purposes of the Holy Spirit and does not intend to leave his followers without an empowering Comforter to teach and guide them in their mission. In the Gospel of Luke, Jesus demonstrates his intention of being clothed in power of the Spirit as he performs miracles, signs, and wonders, training and releasing his disciples to do the same. In Acts 1, Luke continues to demonstrate Jesus' intention for his followers to be clothed in power, and in Acts 2, the Holy Spirit fills Jesus' followers, and his Church is launched in power to proclaim the Good News of the Kingdom.

This research project's second objective established a clear definition of what is meant by Pentecostal health. Six characteristics were established that not only embraced traditional

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<sup>205</sup> Aquinas and Pegis, *Basic Writings of Saint Thomas Aquinas*, 272.



evangelical beliefs in being a fruitful, biblical people who tell others about the Good News of the Kingdom but also incorporated the importance of partnering with the Holy Spirit, empowered to operate in the gifts of the Spirit to further this mission.

The final objective of this research project was to measure the Pentecostal health of six Assembly of God churches in Eastern North Carolina. This measurement was determined by administering congregational and staff/leadership surveys to the participating churches. These surveys measured the Pentecostal health of these individual churches and provided an overall snapshot of the participating 371 congregants. The congregational surveys revealed that all five Assembly of God churches averaged 89% in their Pentecostal health. This average demonstrates that these participants viewed themselves highly regarding being a people who incorporate the gifts of the Spirit in their lives; seeking the ongoing, infilling presence of the Holy Spirit; being passionate for the Kingdom of God; consistently exhibiting the fruit of the Spirit; being biblically based; and being missional. However, the surveys also revealed disconnects between what the participating churches stated their Pentecostal health was and what they have experienced and are practicing.

Regarding their experiences, 25% of the congregants reported never having an experience outside of salvation that they believed was the baptism/infilling of the Holy Spirit. The data revealed that the area with the most significant disconnect was their Pentecostal practices. Although most congregants affirmed a deepening in the fruit of the Spirit in their lives after experiencing the baptism/infilling of the Holy Spirit, all five congregations showed areas of needed growth in their expression of the fruit of the Spirit.

Concerning the practice of the gifts of the Spirit, the data revealed the most significant disconnect between the Pentecostal experience of the baptism/infilling of the Holy Spirit and the

actual practices of the congregants of the participating churches. Of the 301 participants affirming they operate in at least one gift of the Spirit, only one of the nine gifts scored above 50% (the gift of faith at 51%). Furthermore, considering the “initial evidence” is a fundamental truth of the Assemblies of God, only 41% affirmed the incorporation of speaking in tongues in their life, a shocking disconnect.

This feedback will allow these churches to create intentional steps to connect what they say they believe and what they experience and practice. The data do not give prescriptive instructions but merely produce a mirror in which the staff and leadership can more clearly see how they can grow into the intended will of Jesus for them to be empowered and healthy Pentecostal people doing his mission to reach the world with the Gospel of the Kingdom.

The following recommendations are examples of how these participating Assembly of God churches and other continuationist churches experiencing similar disconnects can become healthier Spirit-filled ministries. Before any actions with the congregants are taken, the staff/leadership must be honest with one another about their personal beliefs and experiences with the Holy Spirit. In doing so, the staff/leadership must revisit what it means to be a Spirit-filled ministry. After completing this honest self-reflection, the staff/leadership must be honest with one another about their ability to teach and lead others in Pentecostal experiences and practices regarding the Holy Spirit, the person of the Holy Spirit, the baptism/infilling of the Holy Spirit, the ministry of the Holy Spirit, the fruit of the Holy Spirit, and the gifts of the Holy Spirit. The staff/leadership would benefit from seeking resources that would help them gain a deeper understanding of any areas of weakness in leading and instructing others in the ministry of the Holy Spirit. These resources can be acquired as a staff/leadership team to relay to the congregation or can also be obtained by seeking outside teachers and specialists to instruct them.

Demonstrating such a vulnerability to their community would model the ongoing need for discipleship and education no matter where one is in their Christian journey.

Once the staff and leadership have positioned themselves in a healthy place of confidence in leading others in the ministry of the Holy Spirit, they should take intentional steps to move their congregation toward a healthier Pentecostal practice. First, the staff and leadership should intentionally incorporate into the church's yearly calendar teaching opportunities on the Holy Spirit and the importance of the baptism/infilling of the Holy Spirit. Such a practice is essential in a growing church since new believers and attendees may not have experienced the ministry of the Holy Spirit.

Secondly, the staff and leadership should intentionally incorporate into the church's yearly calendar teachings on the gifts of the Spirit. The staff/leadership can choose to teach on all the gifts of the Spirit initially as a sermon series, or they can choose to teach on the gifts in a separate setting for those interested.

Thirdly, the staff and leadership should lead with intention by setting an example, incorporating the gifts of the Spirit in services and ministry settings, so others learn and gain confidence in the gifts. As a precaution, the staff and leadership should avoid becoming the only identified persons allowed to operate in the gifts of the Spirit. Such a position will prevent passing on a healthy Pentecostal understanding of the ministry of the Holy Spirit to the congregants.

A fourth suggestion is for the staff and leadership to intentionally create opportunities for everyone to practice and participate in the ministry of the Holy Spirit. Some suggestions would be to develop prayer teams for the end of services, create soaking prayer settings where people

can come for extended prayer, and encourage using the gifts of the Spirit in small groups, Sunday school settings, and pastoral counseling.

A fifth suggestion is for the staff and leadership to intentionally create deliberate missional opportunities where congregants are encouraged to incorporate the gifts of the Spirit. This practice is sometimes called Power Evangelism. These opportunities can be deliberate, evangelistic outreaches such as door-to-door visitations, street evangelism, renting spaces for prayer at community events or festivals, and visiting hospitals and nursing homes. If outreach events already exist (i.e., food pantries, hospitals, and nursing home visitations), then encourage incorporating the ministry of the Holy Spirit into these planned events.

Finally, the staff and leadership should intentionally encourage incorporating the ministry of the Holy Spirit in congregants' daily lives outside of a church setting. Such a practice will increase the boldness and faith of the individuals and raise the overall Pentecostal health of the congregation.

Though this list is not exhaustive, an intentional effort will no doubt cause increases in the faith and actions of the congregations, building confidence to do what Jesus regularly did and, as a corporate body, fulfilling his prophetic utterance of doing "greater things" in his name.

### *Considerations for the Future*

The data from the surveys revealed that while affirming confidence in being a healthy Pentecostal people, significant disconnects exist between what these 371 Pentecostal participants believe and what they practice. The surveys also show a hunger for a deeper understanding of the Holy Spirit and what it means to be a Pentecostal people. The result of the surveys is an excellent indication of a need for a Pentecostal Health consultation ministry.

The data also revealed the need for intentional discipleship efforts focusing on the ministry of the Holy Spirit. Part of the consultation of Pentecostal Health will be to help pastors and their leadership teams develop plans to regain, maintain, and increase their experiences and practices in the ministry of the Holy Spirit. These plans will include connecting them with resources that target specific areas of ministry needs. Some examples would be hosting an Alpha Holy Spirit Weekend for those that have never had an experience of baptism/infilling of the Holy Spirit, having special classes on specific gifts of the Holy Spirit, doing sermon series on the ministry of the Holy Spirit, giving special times for operating in the gifts (i.e., worship nights, small groups, soaking prayer rooms, etc.), training and developing prayer teams for soaking prayer, and creating opportunities to incorporate the ministry of the Holy Spirit in missional settings outside of the church walls.

Developing the ministry of Pentecostal Health will likely create opportunities to minister in churches. As such, this researcher intends to continue to work on personal growth and development, gaining more personal experiences and practices in the ministry of the Holy Spirit. This growth and development will include extensive reading and studying, attending training and conferences, developing teachings, and intentionally being missional, especially regarding reaching the lost.

Though this research project revealed a disconnect between these five Pentecostal churches' beliefs and their practice, the research is not exhaustive. Perhaps this research is an indication of the beliefs and practices that presently exist in the greater Pentecostal movement and deserves a more extensive investigation, not only in the Assemblies of God but in every group that takes a continuationist position regarding the ministry of the Holy Spirit.

Chapter Two briefly defined and gave examples from the ministry of Jesus of the nine gifts of the Spirit in operation; however, Pentecostal theologians need to better define their beliefs regarding these gifts. Developing a consensus from Pentecostals and other continuationists on what these gifts are and how they are incorporated into Christian living would create a healthier Pentecostal theology and, thus, a healthier Pentecostal people.

As revealed in this research data, some of the staff and leadership revealed a lack of confidence in leading others into a deeper understanding and experience of the Holy Spirit. A study could be developed to look deeper into the confidence and barriers to staff/leadership teaching on the person of the Holy Spirit, the baptism/infilling of the Holy Spirit, the ministry of the Holy Spirit, and the gifts of the Holy Spirit. Such a study could reveal ways to better educate pastoral staff and leadership to boost their confidence in their task to “equip the saints for the work of the ministry” (Eph 4:12).

Considering the rich missional history of the Pentecostal movement, further exploring the connection between operating in the power of the Holy Spirit and being a missional people is worthy of further research. Such a study should specifically look at the dependency of ministries on the presence and power of the Holy Spirit versus depending on programming and planning alone.

Finally, since this research was conducted in Assemblies of God churches, the most fertile ground to grow the Pentecostal seed is in the hearts and minds of the colleges and universities of the denomination. Therefore, a similar survey needs to be developed for these schools to assess the needs of those who feel called to the ministry and wish to express that call through the Assemblies of God and other continuationist settings. If the result of such a survey revealed similar outcomes, then it would be incumbent upon the leadership of these universities

to create courses that placed a greater emphasis on training these future leaders in the ministry of the Holy Spirit to build their confidence to shepherd their flocks into being Spirit-filled Pentecostals, in name and practices alike.

### *Limitations of the Project*

The data revealed great insights, confirming the anticipated disconnects and the need for intentionality regarding the ministry of the Holy Spirit. With the noted successes, improvements for the surveys have also been observed.

Regarding demographics, the individual participants' age, gender, and ethnicity were not measured. These measurements could reveal an even deeper understanding of the experiences of the congregations. For instance, a question regarding age categories (18 to 29, 30 to 39, etc.) may indicate if a disconnect exists between the Pentecostal experiences across generations, a significant factor if the concern is passing on the Pentecostal tradition. Measuring the ethnic makeup of a congregation would also give good feedback to the staff/leadership regarding the ethnic makeup of their congregations and their Pentecostal experiences and practices.

As mentioned above, the data revealed a gap regarding the belief of "initial evidence." Though the question of an experience of baptism/infilling of the Holy Spirit was informative, no details of this experience were asked. A simple question regarding the experience of the "initial evidence" would be helpful feedback. Although the gift of tongues is the normative experience of the baptism/infilling of the Holy Spirit, such a question would indicate the frequency with which tongues occur initially. Such a specific question would also bring clarity to the question of incorporating the gifts of the Spirit into one's life. Wording an "initial evidence" question that allows for a choice from all nine gifts of the Spirit may give insight into whether any other gifts are recognized initially. This researcher intends to add such a question in future consultations.

Though these surveys were mixed method, the open-ended questions gave little information. The responses can be seen in the appendix of this project; most of the answers on the congregational survey gave very little insight and were mainly complimentary of their churches.

As noted earlier, the staff/leadership survey did not have an equivalent to Statement 2 regarding seeking the ongoing, infilling presence of the Holy Spirit. The absence of a similar question prohibited a question-for-question analysis of what the congregation is experiencing and what the staff/leadership thinks the congregation is experiencing. Adding the response, “Our church is seeking the ongoing, infilling presence of the Holy Spirit,” to the six characteristics of the Pentecostal Health section of the staff/leadership survey would eliminate the flaw. With this correction, no open-ended questions are needed on either survey to gather comparative data.

### *Concluding Remarks*

At the heart of the vision of this research project journey is a personal desire to see believers not just live a good Christian life and receive their eternal reward but also for them to experience what Jesus intended, a Spirit-empowered life. This research project has demonstrated that sometimes what Pentecostal Christians say they believe does not always align with their experiences and practices. This misalignment, over time, can result in the unintentional outcome of not clearly communicating the importance of the Spirit-empowered life, and the next generation can very quickly be oblivious to what it means to be a people of the Spirit, a Pentecostal people.

No better means exist for engaging the next generation with the Good News of the Kingdom than a Spirit-filled, Pentecostal people. Doug Clay, the General Superintendent of the



General Council of the Assemblies of God, states the importance of reclaiming and passing on this Pentecostal legacy.

My heart's desire is to see the many baby boomers who have experienced their Pentecost to share that experience with succeeding generations. Millennials and Generation Z need to have their Pentecost. Each subsequent generation must seek the Holy Spirit in fresh ways. My concern is that a lack of Pentecostal experience will have an impact on our Pentecostal effectiveness and outcome. We must find and create space for Pentecostal experiences to happen!<sup>206</sup>

When Clay suggests the “baby boomer” generation who have had a Pentecostal experience “find and create space” for the next generations to have their own Pentecostal experiences, he is speaking of being an intentional Pentecostal people.

In his sermon, *Playing Catch Up With Your Dream*, Bishop T.D. Jakes references Hab 2:2 and admonishes his audience to write down the vision God is giving them for the future, to read that vision, and to run with that vision.<sup>207</sup> In the sermon, Bishop Jakes fervently and repeatedly chants with the audience, “Write it. Read it. Run it.” As I listened to this sermon, I heard with clarity that my personal vision is to pass on this Pentecostal message to the next generations. In this research project, I have written about the importance of this message. I have read Scripture, articles, and multiple books on the ministry of the Holy Spirit. The result is the feelings of urgency to run with this Pentecostal message for the rest of my life, passing its importance onto succeeding generations.

My prayer is that as others read this research, their own Pentecostal fire will be rekindled. In their rekindling, I pray they will carry this vision forward to the next generation as well,

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<sup>206</sup> Doug Clay, “People of the Spirit,” *Pentecostals*, last modified June 18, 2019, <https://news.ag.org/features/people-of-the-spirit>

<sup>207</sup> T.D. Jakes, “Playing Catch Up With Your Dream,” LightSource.com, last modified October 2021, <https://open.spotify.com/episode/3RCTfyAK4yrZy1xo6CpKXu?si=1sZaTKj4RQ23W1R9bkKNaA>

teaching them the importance of keeping this Pentecostal fire burning bright as we forge forward in the missional call of Jesus.

I end this research journey with the intentions of Jesus once again. He never intended for us to be alone, much less be alone in telling others about him and his Kingdom. He always intended for us to enter a partnership with the Holy Spirit, clothed in his power. In Acts 1:8, Jesus says with intention, “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all of Judea and Samaria, and to the end of the earth.”

“Come, Holy Spirit!”

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## APPENDICES

## THE PROJECT DATA

*Appendix A*

## Pentecostal Health Congregational Survey

1. This survey is being conducted by Johnny L Manning as a part of a Doctorate of Ministry project through Southeastern University located in Lakeland, Florida. The purpose of this survey is to gather information to assist the investigators in gaining a better understanding of the beliefs and practices of this organization. The survey is confidential and anonymous. If at any time during the survey a participant feels uncomfortable they may skip questions or discontinue participation. There are no known risks or benefits to participants in this survey. Dr. Jim Vigil serves as the Primary Investigator and Johnny L Manning is the Co-Investigator. This is also being overseen by the IRB at Southeastern University. Contact information is provided if for any reason one has questions or concerns.

**Contact Information:**

**Jim Vigil, DMin:** [jpvigil@seu.edu](mailto:jpvigil@seu.edu)

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**IRB Office:** [irb@seu.edu](mailto:irb@seu.edu)

Please read the following statement and answer "Yes" or "No":

*"I have been informed as to the nature of this survey and my rights concerning participation. I am aware of what I will be asked to do and the benefits of my participation. I affirm that I am 18 years of age or older. I have read and fully understand this consent form. I affirm my consent to freely and voluntarily participate. By continuing this survey, I hereby give permission for my participation in this study."*

Yes

No

2. Have you ever had specific teaching on the Holy Spirit?

Yes

No

3. Have you ever had specific teaching on the baptism/in-filling of the Holy Spirit?

Yes

No

4. Have you ever had an experience outside of salvation that you believe was the baptism/in-filling of the Holy Spirit?

Yes

No



5. I operate in the following gifts of the Spirit: (Check all that apply)

- Word of Knowledge
- Word of Wisdom
- Discernment of Spirits
- Gift of Healing
- Gift of Prophecy
- Tongues
- Working of Miracles
- Interpretation of Tongues
- Gift of Faith
- Not Applicable (Answered "no" to question #4.)

6. After experiencing the baptism/in-filling of the Holy Spirit, I experienced a deepening in the Fruit of the Spirit in the following areas: (Check all that apply to your experience)

- Love
- Joy
- Peace
- Patience
- Kindness
- Gentleness
- Goodness
- Faithfulness
- Self Control
- Not Applicable (Answered "no" to number 4.)

7. How often do you use the gifts of the Spirit?

- Once a week
- Several times a week
- Once or twice a month
- Several times a month
- A few times a year
- I rarely or never use the gifts of the Holy Spirit

8. For what reasons do you use the gifts of the Holy Spirit? (Check all that apply.)

- Personal prayer life
- Corporate worship
- Praying for others
- Healing for self and others (physical and emotional healing)
- Evangelism

9. I am incorporating the gifts of the Holy Spirit in my life.

- Usually
- Sometimes
- Rarely
- Never

10. I am seeking the ongoing, infilling presence of the Holy Spirit.

- Usually
- Sometimes
- Rarely
- Never

11. Please check any that apply"

*I would like more specific teaching...*

- on the person of the Holy Spirit
- on the infilling/baptism of the Holy Spirit
- on the ministry of the Holy Spirit
- on the gifts of the Holy Spirit

12. I am passionate for God and his Kingdom.

- Usually
- Sometimes
- Rarely
- Never

13. I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

- Usually
- Sometimes
- Rarely
- Never

14. I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

- Usually
- Sometimes
- Rarely
- Never

15. I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

- Usually
- Sometimes
- Rarely
- Never

16. Please share your thoughts or comment on the Holy Spirit; especially in regards to your church.

## Appendix B

## Pentecostal Health Staff/Leadership Survey

1. *Note: This is a STAFF ONLY survey and is intended to gather information about the pastoral/leadership team. By clicking "yes" below you are verifying that you are a recognized member of the staff and/or leadership in your church and you have been recognized by your Senior Pastor as someone qualified to take this survey.*

- Yes  
 No

2. This survey is being conducted by Johnny L Manning as a part of a Doctorate of Ministry project through Southeastern University located in Lakeland, Florida. The purpose of this survey is to gather information to assist the investigators in gaining a better understanding of the beliefs and practices of this organization. The survey is confidential and anonymous. If at any time during the survey a participant feels uncomfortable they may skip questions or discontinue participation. There are no known risks or benefits to participants in this survey.

Dr. Jim Vigil serves as the Primary Investigator and Johnny L Manning is the Co-Investigator. This is also being overseen by the IRB at Southeastern University. Contact information is provided if for any reason one has questions or concerns.

**Contact Information:**

**Jim Vigil, DMin: [jpvigil@seu.edu](mailto:jpvigil@seu.edu)**

**Johnny L Manning, MDiv: [jlmanning@seu.edu](mailto:jlmanning@seu.edu)**

**IRB Office: [irb@seu.edu](mailto:irb@seu.edu)**

Please read the following statement and answer "Yes" or "No":

*"I have been informed as to the nature of this survey and my rights concerning participation. I am aware of what I will be asked to do and the benefits of my participation. I affirm that I am 18 years of age or older. I have read and fully understand this consent form. I affirm my consent to freely and voluntarily participate. By continuing this survey, I hereby give permission for my participation in this study."*

- Yes  
 No

3. Have you ever had an experience outside of salvation that you believe was the baptism/filling of the Holy Spirit?

- Yes  
 No

4. I operate in the following gifts of the Spirit: (Check all that apply)

- Word of Knowledge
- Word of Wisdom
- Discernment of Spirits
- Gift of Healing
- Gift of Prophecy
- Tongues
- Working of Miracles
- Interpretation of Tongues
- Gift of Faith
- Not Applicable (Answered "no" to question #3.)

5. After experiencing the baptism/in-filling of the Holy Spirit, I experienced a deepening in the Fruit of the Spirit in the following areas: (Check all that apply to your experience)

- Love
- Joy
- Peace
- Patience
- Kindness
- Gentleness
- Goodness
- Faithfulness
- Self Control
- No significant change

6. How often do you use the gifts of the Spirit?

- Once a week
- Several times a week
- Once or twice a month
- Several times a month
- A few times a year
- I rarely or never use the gifts of the Holy Spirit

7. For what reasons do you use the gifts of the Holy Spirit? (Check all that apply.)

- Personal prayer life
- Corporate worship
- Praying for others
- Healing for self and others (physical and emotional healing)
- Evangelism

8. I incorporate the gifts of the Holy Spirit in my life:

- Usually
- Sometimes
- Rarely
- Never

9. Our church is passionate for God and his Kingdom.

- Usually
- Sometimes
- Rarely
- Never

10. Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

- Usually
- Sometimes
- Rarely
- Never

11. Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

- Usually
- Sometimes
- Rarely
- Never

12. Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

- Usually
- Sometimes
- Rarely
- Never

13. Our church incorporates the gifts of the Holy Spirit:

- Usually
- Sometimes
- Rarely
- Never

14. I feel confident in:

- Teaching and/or leading others in understanding the person of the Holy Spirit.
- Teaching and/or leading others in the baptism/in-filling of the Holy Spirit.
- Teaching and/or leading others in the ministry of the Holy Spirit.
- Teaching and/or leading others in understanding the gifts of the Holy Spirit.

15. Please share how your church gives space for the ministry of the Holy Spirit.  
*(Examples: Alpha Holy Spirit Weekend, Soaking Prayer, Healing Rooms, Worship Nights, Special Holy Spirit Services, Special Teachings, Etc.)*

16. Please share your thoughts on the Holy Spirit; especially in regards to your church.

## Appendix C

## Pentecostal Health Congregational Report AOG Church1(43 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 1                               | 6 (3)                             | 33 (11)                              | 112 (28)                           | 88%<br>(152 pts) |
| <b>Statement 2</b>           | 2 (2)                           | 4 (2)                             | 18 (6)                               | 132 (33)                           | 91%<br>(156 pts) |
| <b>Statement 3</b>           | 1                               | 0                                 | 24 (8)                               | 136 (34)                           | 94%<br>(161 pts) |
| <b>Statement 4</b>           | 1                               | 8 (4)                             | 12 (4)                               | 136 (34)                           | 91%<br>(157 pts) |
| <b>Statement 5</b>           | 1                               | 0                                 | 15 (5)                               | 148 (37)                           | 95%<br>(164 pts) |
| <b>Statement 6</b>           | 2(2)                            | 10 (5)                            | 45 (15)                              | 84 (21)                            | 82%<br>(141 pts) |
| <b>Total Responses</b>       | 8 (8)                           | 28 (14)                           | 147 (49)                             | 748 (187)                          | 90%<br>(931 pts) |

**Pentecostal Health Statements:**

Statement 1: I incorporate the gifts of the Spirit in my life.

Statement 2: I am seeking the ongoing, infilling presence of the Holy Spirit.

Statement 3: I am passionate about God and his Kingdom.

Statement 4: I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

Statement 5: I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.



## Pentecostal Health Staff/Leadership Report AOG Church 1 (8 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 0                               | 4 (2)                             | 3 (1)                                | 20 (5)                             | 84%<br>(27 pts)  |
| <b>Statement 2</b>           | Not Asked                       | Not Asked                         | Not Asked                            | Not Asked                          | Not Asked        |
| <b>Statement 3</b>           | 0                               | 2 (1)                             | 6 (2)                                | 20 (5)                             | 88%<br>(28 pts)  |
| <b>Statement 4</b>           | 1                               | 0                                 | 15 (5)                               | 8 (2)                              | 75%<br>(24 pts)  |
| <b>Statement 5</b>           | 0                               | 0                                 | 3 (1)                                | 28 (7)                             | 97%<br>(31 pts)  |
| <b>Statement 6</b>           | 0                               | 0                                 | 12 (4)                               | 16 (4)                             | 88%<br>(28 pts)  |
| <b>Total Responses</b>       | N/A                             | N/A                               | N/A                                  | N/A                                | N/A              |

**Pentecostal Health Statements:**

Statement 1: Our church incorporates the gifts of the Spirit.

Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit. (Question omitted. See comment in Chapter 4)

Statement 3: Our church is passionate about God and his Kingdom.

Statement 4: Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

Statement 5: Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Appendix E

## Pentecostal Health Congregational Report AOG Church2 (22 participants)

| <b>Pentecostal Health Statement</b> | <b>Never</b><br>(1 Point per Response) | <b>Rarely</b><br>(2 Points per Response) | <b>Sometimes</b><br>(3 Points per Response) | <b>Usually</b><br>(4 Points per Response) | <b>Score Percentage</b> |
|-------------------------------------|--|--|---|---|-------------------------|
| <b>Statement 1</b>                  | 4                                      | 2 (1)                                    | 15 (5)                                      | 48 (12)                                   | 78%<br>(69 pts)         |
| <b>Statement 2</b>                  | 2                                      | 2 (1)                                    | 9 (3)                                       | 64 (16)                                   | 88%<br>(77 pts)         |
| <b>Statement 3</b>                  | 4                                      | 0  | 0   | 72 (18)                                   | 86%<br>(76 pts)         |
| <b>Statement 4</b>                  | 3                                      | 0  | 15 (5)                                      | 56 (14)                                   | 84%<br>(74 pts)         |
| <b>Statement 5</b>                  | 2                                      | 0  | 9 (2)                                       | 72 (18)                                   | 94%<br>(83 pts)         |
| <b>Statement 6</b>                  | 1                                      | 2 (1)                                    | 21 (7)                                      | 52 (13)                                   | 86%<br>(76 pts)         |
| <b>Total Responses</b>              | 16 (16)                                | 6 (3)                                    | 66 (22)                                     | 364 (91)                                  | 86%<br>(452 pts)        |

**Pentecostal Health Statements:**

Statement 1: I am incorporating the gifts of the Spirit in my life.

Statement 2: I am seeking the ongoing, infilling presence of the Holy Spirit.

Statement 3: I am passionate about God and his Kingdom.

Statement 4: I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

Statement 5: I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Pentecostal Health Staff/Leadership Report AOG Church 2 (2 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 0                               | 2 (1)                             | 3 (1)                                | 0                                  | 62%<br>(5)       |
| <b>Statement 2</b>           | Not Asked                       | Not Asked                         | Not Asked                            | Not Asked                          | Not Asked        |
| <b>Statement 3</b>           | 0                               | 0                                 | 6 (2)                                | 0                                  | 75%<br>(6 pts)   |
| <b>Statement 4</b>           | 1                               | 0                                 | 6 (2)                                | 0                                  | 75%<br>(6 pts)   |
| <b>Statement 5</b>           | 0                               | 0                                 | 0                                    | 8 (2)                              | 100%<br>(8 pts)  |
| <b>Statement 6</b>           | 0                               | 0                                 | 3 (1)                                | 4 (1)                              | 86%<br>(7 pts)   |
| <b>Total Responses</b>       | N/A                             | N/A                               | N/A                                  | N/A                                | N/A              |

**Pentecostal Health Statements:**

Statement 1: Our church incorporates the gifts of the Spirit.

Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit. (Question omitted. See comment in Chapter 4)

Statement 3: Our church is passionate about God and his Kingdom.

Statement 4: Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

Statement 5: Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Appendix G

## Pentecostal Health Congregational Report AOG Church 3 (97 participants)

| <b>Pentecostal Health Statement</b> | <b>Never</b><br>(1 Point per Response) | <b>Rarely</b><br>(2 Points per Response) | <b>Sometimes</b><br>(3 Points per Response) | <b>Usually</b><br>(4 Points per Response) | <b>Score Percentage</b> |
|-------------------------------------|--|--|---|---|-------------------------|
| <b>Statement 1</b>                  | 7                                      | 8 (4)                                    | 87 (29)                                     | 228 (57)                                  | 85%<br>(330 pts)        |
| <b>Statement 2</b>                  | 2                                      | 12 (6)                                   | 57 (19)                                     | 280 (70)                                  | 90%<br>(351 pts)        |
| <b>Statement 3</b>                  | 0                                      | 2 (1)                                    | 27 (9)                                      | 348 (87)                                  | 97%<br>(377 pts)        |
| <b>Statement 4</b>                  | 2                                      | 10 (5)                                   | 81 (27)                                     | 252 (63)                                  | 89%<br>(345 pts)        |
| <b>Statement 5</b>                  | 3                                      | 4 (2)                                    | 60 (20)                                     | 288 (72)                                  | 91%<br>(355 pts)        |
| <b>Statement 6</b>                  | 4                                      | 18 (9)                                   | 81 (27)                                     | 228 (57)                                  | 85%<br>(331 pts)        |
| <b>Total Responses</b>              | 18 (18)                                | 54 (28)                                  | 393 (131)                                   | 1,624 (406)                               | 90%<br>(2,091 pts)      |

**Pentecostal Health Statements:**

Statement 1: I incorporate the gifts of the Spirit in my life.

Statement 2: I am seeking the ongoing, infilling presence of the Holy Spirit.

Statement 3: I am passionate about God and his Kingdom.

Statement 4: I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

Statement 5: I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Pentecostal Health Staff/Leadership Report AOG Church 3 (8 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 0                               | 0                                 | 6 (2)                                | 24 (6)                             | 94%<br>(30 pts)  |
| <b>Statement 2</b>           | Not Asked                       | Not Asked                         | Not Asked                            | Not Asked                          | Not Asked        |
| <b>Statement 3</b>           | 0                               | 0                                 | 0                                    | 32 (8)                             | 100%<br>(32 pts) |
| <b>Statement 4</b>           | 1                               | 0                                 | 6 (2)                                | 24 (6)                             | 94%<br>(30 pts)  |
| <b>Statement 5</b>           | 0                               | 0                                 | 3 (1)                                | 28 (7)                             | 97%<br>(31 pts)  |
| <b>Statement 6</b>           | 0                               | 0                                 | 6 (2)                                | 24 (6)                             | 94%<br>(30 pts)  |
| <b>Total Responses</b>       | N/A                             | N/A                               | N/A                                  | N/A                                | N/A              |

**Pentecostal Health Statements:**

Statement 1: Our church incorporates the gifts of the Spirit.

Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit. (Question omitted. See explanation in Chapter 4.)

Statement 3: Our church is passionate about God and his Kingdom.

Statement 4: Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

Statement 5: Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

*Appendix I*

## Pentecostal Health Congregational Report AOG Church 4 (109 participants)

| <b>Pentecostal Health Statement</b> | <b>Never<br/>(1 Point per Response)</b> | <b>Rarely<br/>(2 Points per Response)</b> | <b>Sometimes<br/>(3 Points per Response)</b> | <b>Usually<br/>(4 Points per Response)</b> | <b>Score Percentage</b> |
|-------------------------------------|---|---|--|--|-------------------------|
| <b>Statement 1</b>                  | 10                                      | 18 (9)                                    | 123 (41)                                     | 196 (49)                                   | 80%<br>(347 pts)        |
| <b>Statement 2</b>                  | 4                                       | 8 (4)                                     | 114 (38)                                     | 252 (63)                                   | 87%<br>(378 pts)        |
| <b>Statement 3</b>                  | 1                                       | 0   | 18 (6)                                       | 408 (102)                                  | 98%<br>(427 pts)        |
| <b>Statement 4</b>                  | 5                                       | 4 (2)                                     | 105 (35)                                     | 268 (67)                                   | 88%<br>(382 pts)        |
| <b>Statement 5</b>                  | 3                                       | 6 (3)                                     | 39 (13)                                      | 360 (90)                                   | 94%<br>(408 pts)        |
| <b>Statement 6</b>                  | 3                                       | 14 (7)                                    | 117 (39)                                     | 240 (60)                                   | 86%<br>(374 pts)        |
| <b>Total Responses</b>              | 26 (26)                                 | 50 (25)                                   | 516 (172)                                    | 1,724 (431)                                | 86%<br>(2,316 pts)      |

**Pentecostal Health Statements:**

Statement 1: I incorporate the gifts of the Spirit in my life.

Statement 2: I am seeking the ongoing, infilling presence of the Holy Spirit.

Statement 3: I am passionate about God and his Kingdom.

Statement 4: I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

Statement 5: I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Pentecostal Health Staff/Leadership Report AOG Church 4 (11 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 0                               | 0                                 | 9 (3)                                | 32 (8)                             | 93%<br>(41)      |
| <b>Statement 2</b>           | Not Asked                       | Not Asked                         | Not Asked                            | Not Asked                          | Not Asked        |
| <b>Statement 3</b>           | 0                               | 0                                 | 3 (1)                                | 40 (10)                            | 98%<br>(43 pts)  |
| <b>Statement 4</b>           | 0                               | 0                                 | 3 (1)                                | 40 (10)                            | 98%<br>(43 pts)  |
| <b>Statement 5</b>           | 0                               | 0                                 | 0                                    | 44 (11)                            | 100%<br>(60 pts) |
| <b>Statement 6</b>           | 0                               | 0                                 | 1                                    | 40 (10)                            | 98%<br>(60 pts)  |
| <b>Total Responses</b>       | N/A                             | N/A                               | N/A                                  | N/A                                | N/A              |

**Pentecostal Health Statements:**

Statement 1: Our church incorporates the gifts of the Spirit.

Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit. (Question omitted. See comment in Chapter 4)

Statement 3: Our church is passionate about God and his Kingdom.

Statement 4: Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

Statement 5: Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Appendix K

## Pentecostal Health Congregational Report AOG Church 5 (100 participants)

| <b>Pentecostal Health Statement</b> | <b>Never<br/>(1 Point per Response)</b> | <b>Rarely<br/>(2 Points per Response)</b> | <b>Sometimes<br/>(3 Points per Response)</b> | <b>Usually<br/>(4 Points per Response)</b> | <b>Score Percentage</b> |
|-------------------------------------|---|---|--|--|-------------------------|
| <b>Statement 1</b>                  | 4                                       | 10 (5)                                    | 78 (26)                                      | 260 (65)                                   | 88%<br>(352 pts)        |
| <b>Statement 2</b>                  | 4                                       | 2 (1)                                     | 81 (27)                                      | 272 (68)                                   | 90%<br>(359 pts)        |
| <b>Statement 3</b>                  | 1                                       | 2 (1)                                     | 39 (13)                                      | 340 (85)                                   | 96%<br>(382 pts)        |
| <b>Statement 4</b>                  | 0                                       | 0   | 93 (31)                                      | 276 (69)                                   | 92%<br>(369 pts)        |
| <b>Statement 5</b>                  | 2                                       | 2 (1)                                     | 33 (11)                                      | 344 (86)                                   | 91%<br>(95 pts)         |
| <b>Statement 6</b>                  | 1                                       | 4 (2)                                     | 93 (31)                                      | 264 (66)                                   | 91%<br>(362 pts)        |
| <b>Total Responses</b>              | 12 (12)                                 | 20 (10)                                   | 417 (139)                                    | 1,756 (439)                                | 92%<br>(2,091 pts)      |

**Pentecostal Health Statements:**

Statement 1: I incorporate the gifts of the Spirit in my life.

Statement 2: I am seeking the ongoing, infilling presence of the Holy Spirit.

Statement 3: I am passionate about God and his Kingdom.

Statement 4: I am consistently exhibiting the fruit of the Spirit in both my church community and my local community, remembering that the greatest of these is love.

Statement 5: I am biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: I am missional; always open to be on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.



## Pentecostal Health Staff/Leadership Report AOG Church 5 (15 participants)

| Pentecostal Health Statement | Never<br>(1 Point per Response) | Rarely<br>(2 Points per Response) | Sometimes<br>(3 Points per Response) | Usually<br>(4 Points per Response) | Score Percentage |
|------------------------------|---------------------------------|-----------------------------------|--------------------------------------|------------------------------------|------------------|
| <b>Statement 1</b>           | 0                               | 0                                 | 18 (6)                               | 36 (9)                             | 90%<br>(54)      |
| <b>Statement 2</b>           | Not Asked                       | Not Asked                         | Not Asked                            | Not Asked                          | Not Asked        |
| <b>Statement 3</b>           | 0                               | 0                                 | 3 (1)                                | 56 (14)                            | 98%<br>(59 pts)  |
| <b>Statement 4</b>           | 1                               | 0                                 | 3 (1)                                | 52 (13)                            | 92%<br>(55 pts)  |
| <b>Statement 5</b>           | 0                               | 0                                 | 0                                    | 60 (15)                            | 100%<br>(60 pts) |
| <b>Statement 6</b>           | 0                               | 0                                 | 0                                    | 60 (15)                            | 100%<br>(60 pts) |
| <b>Total Responses</b>       | N/A                             | N/A                               | N/A                                  | N/A                                | N/A              |

**Pentecostal Health Statements:**

Statement 1: Our church incorporates the gifts of the Spirit.

Statement 2: Our church is seeking the ongoing, infilling presence of the Holy Spirit. (Question omitted. See comment in Chapter 4)

Statement 3: Our church is passionate about God and his Kingdom.

Statement 4: Our church consistently exhibits the fruit of the Spirit in both our church community and our local community, remembering that the greatest of these is love.

Statement 5: Our church is biblically based, seeing the Bible as the manual through which the Holy Spirit brings conviction, inspires vision, and speaks direction in Christian living.

Statement 6: Our church is missional; always open to being on mission with the Holy Spirit to demonstrate God's goodness and "seek and save" those who are lost.

Note: Any skipped response is counted as a "Never" response.

## Appendix M

**Pentecostal Health Experiences and Practices  
Congregational Responses: Questions 1-5**

| Pentecostal Health Experiences and Practices | AOG Church 1<br>(43 participants)  | AOG Church 2<br>(22 participants)  | AOG Church 3<br>(97 participants)   | AOG Church 4<br>(109 participants)   | AOG Church 5<br>(100 participants)   | Total Averages   |
|--|--|--|---|--|--|--|
| <b>Question 1</b>                            | Yes: 95% (42)<br>No: 5% (1)  | Yes: 68% (15)<br>No: 32% (7)   | Yes: 86% (83)<br>No: 14% (14)   | Yes: 94% (102)<br>No: 6% (7)   | Yes: 94% (94)<br>No: 6% (6)  | Yes: 87% (336)<br>No: 13% (35)   |
| <b>Question 2</b>                            | Yes: 91% (39)<br>No: 9% (4)  | Yes: 73% (16)<br>No: 27% (6)   | Yes: 90% (87)<br>No: 10% (10)   | Yes: 94% (103)<br>No: 6% (6)   | Yes: 88% (88)<br>No: 11% (12)  | Yes: 87% (333)<br>No: 13% (38)   |
| <b>Question 3</b>                            | Yes: 79% (34)<br>No: 21% (9)   | Yes: 64% (14)<br>No: 36% (8)   | Yes: 70% (68)<br>No: 30% (29)   | Yes: 79% (86)<br>No: 21% (23)  | Yes: 77% (77)<br>No: 23% (23)  | Yes: 75% (279)<br>No: 25% (92)   |
| <b>Question 4</b>                            | <ul style="list-style-type: none"> <li>• Once a week: 5% (2)</li> <li>• Several times a week: 65% (26)</li> <li>• Once/twice a month: 2% (1)</li> <li>• Several times a month: 10% (4)</li> <li>• A few times a year: 8% (3)</li> <li>• Rarely/never: 10% (7)</li> </ul> | <ul style="list-style-type: none"> <li>• Once a week: 0% (0)</li> <li>• Several times a week: 67% (14)</li> <li>• Once/twice a month: 5% (1)</li> <li>• Several times a month: 10% (2)</li> <li>• A few times a year: 0% (0)</li> <li>• Rarely/never: 19% (4)</li> </ul> | <ul style="list-style-type: none"> <li>• Once a week: 14% (13)</li> <li>• Several times a week: 55% (51)</li> <li>• Once/twice a month: 5% (5)</li> <li>• Several times a month: 10% (9)</li> <li>• A few times a year: 5% (5)</li> <li>• Rarely/never: 11% (10)</li> </ul> | <ul style="list-style-type: none"> <li>• Once a week: 18% (18)</li> <li>• Several times a week: 37% (37)</li> <li>• Once/twice a month: 7% (7)</li> <li>• Several times a month: 7% (7)</li> <li>• A few times a year: 15% (15)</li> <li>• Rarely/never: 15% (15)</li> </ul> | <ul style="list-style-type: none"> <li>• Once a week: 15% (14)</li> <li>• Several times a week: 57% (54)</li> <li>• Once/twice a month: 6% (6)</li> <li>• Several times a month: 7% (7)</li> <li>• A few times a year: 7% (7)</li> <li>• Rarely/never: 6% (6)</li> </ul> | <ul style="list-style-type: none"> <li>• 10% (47)</li> <li>• 56% (182)</li> <li>• 5% (20)</li> <li>• 9% (29)</li> <li>• 7% (30)</li> <li>• 12% (42)</li> </ul> |

**Pentecostal Health Experiences and Practices  
Congregational Responses (Chart 1 cont.)**

| Pentecostal Health Experiences and Practices | AOG Church 1   | AOG Church 2  | AOG Church 3  | AOG Church 4  | AOG Church 5  | Total Averages   |
|--|--|---|---|---|---|--|
| <b>Question 5</b>                            | <ul style="list-style-type: none"> <li>• Personal Prayer Life: 88% (37)</li> <li>• Corporate Worship: 57% (24)</li> <li>• Praying for Others: 86% (36)</li> <li>• Physical and Emotional Healing for Self and Others: 64% (27)</li> <li>• Evangelism: 19% (8)</li> </ul> | <ul style="list-style-type: none"> <li>• Personal Prayer Life: 90% (18)</li> <li>• Corporate Worship: 20% (4)</li> <li>• Praying for Others: 75% (15)</li> <li>• Physical and Emotional Healing for Self and Others: 55% (11)</li> <li>• Evangelism: 20% (4)</li> </ul> | <ul style="list-style-type: none"> <li>• Personal Prayer Life: 83% (75)</li> <li>• Corporate Worship: 44% (40)</li> <li>• Praying for Others: 77% (69)</li> <li>• Physical and Emotional Healing for Self and Others: 60% (54)</li> <li>• Evangelism: 21% (19)</li> </ul> | <ul style="list-style-type: none"> <li>• Personal Prayer Life: 85% (82)</li> <li>• Corporate Worship: 49% (48)</li> <li>• Praying for Others: 70% (68)</li> <li>• Physical and Emotional Healing for Self and Others: 39% (38)</li> <li>• Evangelism: 27% (26)</li> </ul> | <ul style="list-style-type: none"> <li>• Personal Prayer Life: 92% (87)</li> <li>• Corporate Worship: 32% (30)</li> <li>• Praying for Others: 92% (87)</li> <li>• Physical and Emotional Healing for Self and Others: 46% (44)</li> <li>• Evangelism: 33% (31)</li> </ul> | <ul style="list-style-type: none"> <li>• 88% (299)</li> <li>• 40% (146)</li> <li>• 80% (275)</li> <li>• 53% (174)</li> <li>• 24% (88)</li> </ul> |

**Pentecostal Health Survey Questions:**

Question 1: Have you ever had a specific teaching on the Holy Spirit?

Question 2: Have you ever had specific teaching on the baptism/infilling of the Holy Spirit?

Question 3: Have you ever had an experience outside of salvation that you believe was the baptism/infilling of the Holy Spirit?

Question 4: How often do you use the gifts of the Spirit?

Question 5: For what reasons do you use the gifts of the Holy Spirit?

Note: For questions 1 through 3, any skipped response was not included as a "no." in order to assist in overall need assessment.

### Congregational Responses: Fruit of the Spirit

| <b>Fruit of the Spirit<br/>(Gal. 5:22-23)</b> | <b>AOG<br/>Church 1<br/>(43)</b> | <b>AOG<br/>Church 2<br/>(22)</b> | <b>AOG<br/>Church 3<br/>(97)</b> | <b>AOG<br/>Church 4<br/>(109)</b> | <b>AOG<br/>Church 5<br/>(100)</b> | <b>Total<br/>Averages</b> |
|---|----------------------------------|----------------------------------|----------------------------------|-----------------------------------|-----------------------------------|---------------------------|
| <b>Love</b>                                   | 80% (32)                         | 80% (16)                         | 68% (64)                         | 76% (78)                          | 71% (65)                          | 75% (255)                 |
| <b>Joy</b>                                    | 80% (32)                         | 75% (15)                         | 62% (58)                         | 64% (66)                          | 70% (64)                          | 70% (235)                 |
| <b>Peace</b>                                  | 88% (35)                         | 80% (16)                         | 70% (66)                         | 73% (75)                          | 76% (70)                          | 77% (262)                 |
| <b>Patience</b>                               | 70% (28)                         | 55% (11)                         | 46% (43)                         | 48% (49)                          | 65% (60)                          | 57% (191)                 |
| <b>Kindness</b>                               | 80% (32)                         | 60% (12)                         | 51% (48)                         | 56% (58)                          | 64% (59)                          | 62% (209)                 |
| <b>Gentleness</b>                             | 68% (27)                         | 50% (10)                         | 41% (39)                         | 46% (47)                          | 52% (48)                          | 51% (171)                 |
| <b>Goodness</b>                               | 72% (29)                         | 65% (13)                         | 49% (46)                         | 47% (48)                          | 48% (44)                          | 56% (180)                 |
| <b>Faithfulness</b>                           | 78% (31)                         | 65% (13)                         | 71% (67)                         | 60% (62)                          | 60% (55)                          | 67% (228)                 |
| <b>Self-Control</b>                           | 72% (29)                         | 60% (12)                         | 49% (46)                         | 47% (48)                          | 49% (45)                          | 55% (185)                 |
| <b>Not<br/>Applicable</b>                     | 5% (2)                           | 15% (3)                          | 14% (13)                         | 13% (13)                          | 15% (14)                          | 12% (45)                  |
| <b>Question<br/>Skipped</b>                   | 3                                | 2                                | 3                                | 6                                 | 8                                 | 22                        |

Question Asked: After experiencing the baptism/in-filling of the Holy Spirit, I experienced a deepening in the Fruit of the Spirit in the following areas: (Check all that apply to your experience).

*Note: Twenty-two skipped the question and 45 responded “not applicable”, accounting for 18% of 371 participating congregants.*

## Appendix O

**Congregational Responses: The Gifts of the Spirit**

| <b>Gifts of the Spirit</b><br>(1 Cor. 12:8-10) | <b>AOG Church 1</b><br>(43) | <b>AOG Church 2</b><br>(22) | <b>AOG Church 3</b><br>(97) | <b>AOG Church 4</b><br>(109) | <b>AOG Church 5</b><br>(100) | <b>Total Averages</b> |
|--|-----------------------------|-----------------------------|-----------------------------|------------------------------|------------------------------|-----------------------|
| <b>Tongues</b>                                 | 56% (22)                    | 36% (8)                     | 35% (32)                    | 54% (54)                     | 34% (32)                     | 43% (148)             |
| <b>Interpretation of Tongues</b>               | 21% (8)                     | 9% (2)                      | 10% (9)                     | 10% (10)                     | 6% (6)                       | 11% (41)              |
| <b>Word of Knowledge</b>                       | 49% (19)                    | 41% (9)                     | 37% (34)                    | 31% (31)                     | 47% (44)                     | 41% (137)             |
| <b>Word of Wisdom</b>                          | 44% (17)                    | 41% (9)                     | 37% (34)                    | 25% (25)                     | 48% (45)                     | 39% (130)             |
| <b>Discernment of Spirits</b>                  | 41% (16)                    | 32% (7)                     | 47% (43)                    | 42% (42)                     | 41% (38)                     | 41% (146)             |
| <b>Gift of Healing</b>                         | 38% (15)                    | 14% (3)                     | 15% (14)                    | 5% (5)                       | 19% (18)                     | 18% (55)              |
| <b>Working of Miracles</b>                     | 15% (6)                     | 9% (2)                      | 12% (11)                    | 9% (9)                       | 8% (7)                       | 11% (35)              |
| <b>Gift of Faith</b>                           | 62% (24)                    | 50% (11)                    | 53% (49)                    | 36% (36)                     | 53% (49)                     | 51% (169)             |
| <b>Gift of Prophecy</b>                        | 21% (8)                     | 14% (3)                     | 20% (18)                    | 11% (11)                     | 23% (21)                     | 18% (61)              |
| <b>Not Applicable</b>                          | 10% (4)                     | 18% (4)                     | 12% (11)                    | 13% (13)                     | 14% (13)                     | 13% (45)              |
| <b>Question Skipped</b>                        | 4                           | 0                           | 5                           | 9                            | 7                            | 25                    |

Question Asked: I operate in the following gifts of the Spirit (Check all that apply). *Note: Twenty-five skipped the question and 45 responded "not applicable", accounting for 19% of 371 participating congregants.*

### Desired Teachings on the Holy Spirit Congregational Responses

| I would like more specific teachings:              | AOG Church 1<br>(43) | AOG Church 2<br>(22) | AOG Church 3<br>(97) | AOG Church 4<br>(109) | AOG Church 5<br>(100) | Totals<br>Average<br>s |
|--|----------------------|----------------------|----------------------|-----------------------|-----------------------|------------------------|
| <b>On the person of the Holy Spirit</b>            | 48%<br>(19)          | 53%<br>(10)          | 51%<br>(47)          | 48%<br>(43)           | 52%<br>(46)           | 50%<br>(165)           |
| <b>On the infilling/baptism of the Holy Spirit</b> | 32%<br>(13)          | 42%<br>(8)           | 38%<br>(35)          | 44%<br>(39)           | 47%<br>(41)           | 41%<br>(136)           |
| <b>On the ministry of the Holy Spirit</b>          | 55%<br>(22)          | 58%<br>(11)          | 60%<br>(55)          | 58%<br>(52)           | 66%<br>(58)           | 59%<br>(198)           |
| <b>On the gifts of the Holy Spirit</b>             | 75%<br>(30)          | 68%<br>(13)          | 61%<br>(56)          | 67%<br>(60)           | 61%<br>(54)           | 66%<br>(213)           |
| <b>Question Skipped</b>                            | 3                    | 3                    | 5                    | 20                    | 12                    | 43                     |

## Appendix Q

**Pentecostal Health - Leadership Question  
Staff/Leadership Responses**

| <b>Staff/Leadership Questions on Experiences with the Holy Spirit</b>   | <b>AOG Church 1 (8)</b>    | <b>AOG Church 2 (2)</b>    | <b>AOG Church 3 (8)</b>    | <b>AOG Church 4 (11)</b>    | <b>AOG Church 5 (15)</b>   | <b>Total Averages</b> |
|---|----------------------------|----------------------------|----------------------------|-----------------------------|----------------------------|-----------------------|
| Have you ever had an experience outside of salvation that you believe was the baptism/infilling of the Holy Spirit? | Yes:88% (7)<br>No: 12% (1) | Yes:100% (2)<br>No: 0% (0) | Yes:100% (8)<br>No: 0% (0) | Yes:100% (11)<br>No: 0% (0) | Yes:93% (14)<br>No: 7% (1) | Yes:                  |
| <b>Concerning Operating in the Gifts of the Spirit</b>  |                            |                            |                            |                             |                            |                       |
| Gift of Tongues   | 88% (7)                    | 100% (2)                   | 38% (3)                    | 70% (7)                     | 43% (6)                    |                       |
| Interpretation of Tongues   | 38% (3)                    | 0% (0)                     | 12% (1)                    | 0% (0)                      | 7% (1)                     |                       |
| Word of Knowledge   | 25% (2)                    | 0% (0)                     | 62% (5)                    | 20% (2)                     | 57% (8)                    |                       |
| Word of Wisdom  | 50% (4)                    | 50% (1)                    | 50% (4)                    | 20% (2)                     | 71% (10)                   |                       |
| Discernment of Spirits  | 25% (2)                    | 100% (2)                   | 62% (5)                    | 40% (4)                     | 64% (9)                    |                       |
| Gift of Healing   | 25% (2)                    | 0% (0)                     | 12% (1)                    | 10% (1)                     | 7% (1)                     |                       |
| Working of Miracles   | 0% (0)                     | 0% (0)                     | 12% (1)                    | 0% (0)                      | 7% (1)                     |                       |
| Gift of Faith   | 62% (5)                    | 0% (0)                     | 50% (4)                    | 30% (0)                     | 57% (8)                    |                       |
| Gift of Prophecy  | 25% (2)                    | 0% (0)                     | 25% (2)                    | 20% (2)                     | 29% (4)                    |                       |

**Pentecostal Health - Leadership Question  
Staff/Leadership Responses (Cont.)**

| <b>Questions Continued</b>                                  | <b>AOG Church 1<br/>(8)</b> | <b>AOG Church 2<br/>(2)</b> | <b>AOG Church 3<br/>(8)</b> | <b>AOG Church 4<br/>(11)</b> | <b>AOG Church 5<br/>(15)</b> | <b>Total Averages</b> |
|---|-----------------------------|-----------------------------|-----------------------------|------------------------------|------------------------------|-----------------------|
| <b>I feel confident teaching and/or leading others:</b>     |                             |                             |                             |                              |                              |                       |
| In understanding the person of the Holy Spirit              | 71% (5)                     | 100% (2)                    | 43% (3)                     | 75% (6)                      | 83% (10)                     | 74%                   |
| In the baptism/infilling of the Holy Spirit                 | 57% (4)                     | 50% (1)                     | 29% (2)                     | 25% (2)                      | 50% (6)                      | 42%                   |
| In the ministry of the Holy Spirit                          | 71% (5)                     | 0% (0)                      | 29% (2)                     | 50% (4)                      | 67% (8)                      | 43%                   |
| In understanding the gifts of the Holy Spirit               | 43% (3)                     | 100% (2)                    | 57% (4)                     | 50% (4)                      | 58% (7)                      | 62%                   |
| Question Skipped  | 1                           | 0                           | 1                           | 3                            | 3                            | 8                     |
| <b>For what reasons do you use the gifts of the Spirit?</b> |                             |                             |                             |                              |                              |                       |
| Personal Prayer Life  | 100% (8)                    | 100% (2)                    | 75% (6)                     | 91% (10)                     | 100%(13)                     | 93%                   |
| Corporate Worship   | 50% (4)                     | 0% (0)                      | 62% (5)                     | 36% (4)                      | 62% (8)                      | 42%                   |
| Praying for Others  | 88% (7)                     | 50% (1)                     | 75% (6)                     | 100% (11)                    | 85% (11)                     | 80%                   |
| Physical & Emotional Healing for Self/Others                | 62% (5)                     | 0% (0)                      | 88% (7)                     | 27% (3)                      | 54% (7)                      | 46%                   |
| Evangelism  | 12% (1)                     | 0% (0)                      | 25% (2)                     | 27% (3)                      | 46% (6)                      | 22%                   |

**Pentecostal Health - Leadership Question  
Staff/Leadership Responses (cont.)**

| Questions Continues                                      | AOG<br>Church<br>1<br>(8) | AOG<br>Church<br>2<br>(2) | AOG<br>Church<br>3<br>(8) | AOG<br>Church<br>4<br>(11) | AOG<br>Church<br>5<br>(15) |
|--|---------------------------|---------------------------|---------------------------|----------------------------|----------------------------|
| <b>How often do you use the<br/>gifts of the Spirit?</b> |                           |                           |                           |                            |                            |
| Once a week  | 0% (0)                    | 0% (0)                    | 0% (0)                    | 0% (0)                     | 0% (0)                     |
| Several times a week                                     | 62% (5)                   | 100% (2)                  | 88% (7)                   | 45% (5)                    | 71% (10)                   |
| Once or twice a month                                    | 12% (1)                   | 0% (0)                    | 0% (0)                    | 27% (3)                    | 7% (1)                     |
| Several times a month                                    | 12% (1)                   | 0% (0)                    | 12% (1)                   | 27% (3)                    | 0% (0)                     |
| A few times a year                                       | 0% (0)                    | 0% (0)                    | 0% (0)                    | 0% (0)                     | 7% (1)                     |
| I rarely or never use the gifts<br>of the Holy Spirit    | 12% (1)                   | 0% (0)                    | 0% (0)                    | 0% (0)                     | 14% (2)                    |
| Questions Skipped  | 0                         | 0                         | 0                         | 0                          | 1                          |



### **Open-Ended Question Responses**

Sample responses to the open-ended questions on the congregational and staff/leadership surveys. The responses were mostly positive affirmations of the participants' churches and rendered little feedback of value to this study. For this reason, the open-ended questions will be removed from future surveys. These examples are a sampling of the responses from all surveys.

- Congregational survey question 16: "Please share your thoughts or comment on the Holy Spirit; especially in regards to your church."
- Staff/leadership survey question 15: "Please share how your church gives space for the ministry of the Holy Spirit. (Examples: Alpha Holy Spirit Weekend, Soaking Prayer, Healing Rooms, Worship Nights, Special Holy Spirit Services, Special Teachings, Etc.)"
- Staff/leadership survey question 16: "Please share your thoughts on the Holy Spirit; especially in regards to your church."

#### **Congregational responses for question 16**

- "Believing for more of the flow of the Holy Spirit, and for more people being filled with the Holy Spirit, including children and youth."
- "I would like to see an ongoing small group/class to teach new believers about the person of the Holy Spirit. In addition, helping believers grow deeper in the gifts of the Holy Spirit."
- "I would like to see a deeper understanding of the Holy Spirit in our church and a diligent seeking of the Holy Spirit infilling."
- "I am not really familiar with these gifts, I was raised Baptist, but I would love to become more familiar with this part of the Christian experience."
- "What is the difference between Babel where everyone could understand each other still speaking different languages, and tongues as a personal prayer language?"
- "I believe the more that we teach on Holy Spirit, the more open individuals will be to the person of the Spirit and the more authority they will enact to put down the flesh and simply receive and walk in Him."
- "I believe we need more direct teaching about the Holy Spirit. I know some have questions that I cannot answer."
- "I feel that some of these questions were too narrow and should have allowed for a broader understanding of people's beliefs and experiences."

#### **Staff/Leadership responses to question 15**

- "Through teaching and classes Holy Spirit Services Actively yielding to the Holy Spirit in any Service."
- "Prayer meetings Tuesday morning and Prayer service on Wednesday."
- "I believe we plan and prepare, but then give it all to God to take things wherever He wants us to follow. I believe we have become more aware and in tune with the Holy Spirit."

Spirit as a congregation in 2022 allowing us to see and experience more of the Holy Spirit. We have some ministry times, like the Men's Advance, where we've given begun to give space. We've spoken about doing more and I believe we should and will."

- "Intercessory/soaking prayer, worship nights, special teaching, invitations to receive the Spirit baptism."
- "Worship Nights, Prayer Meetings, occasional altar services after special teaching."
- "Alpha weekends (more like an afternoon), Worship nights, First Saturday Prayer, time of prayer with staff team."
- "Space in corporate worship, space in Lifegroup ministry, space in Chi Alpha ministry on campus, space in staff prayer/worship."

#### **Staff/Leadership responses to question 16**

- "Unfortunately, I think there is little understanding on flowing with the spirit due to the fact that people often look for the spectacular and miss out on the still small voice. we must realize that the Spirit will sometimes lead with a the seems good."
- "I believe our church is learning what an authentic pouring out of the Holy Spirit is vs. a goosebump and hollering experience. They are learning that the Holy Spirit isn't always in who can be or preach the loudest, but who has a humble and sincere heart. An encounter that causes change in one's heart not just a feel-good moment."
- "I believe we are just now seeing the tip of the iceberg of what the Holy Spirit can do. It's exciting and also uncomfortable for some. We've already started letting people know it's time to get comfortable being uncomfortable. I believe we will see more in this coming year like we've never seen before. More people will stop asking Why we don't see things and press in and seek the Lord and be open to the Holy Spirit. This will be a huge step forward and those currently asking will become a reason we see and experience more of the Holy Spirit."
- "Just some thought on how to be more sensitive to the leading of the Holy Spirit is this: We could do better on not rushing to the next thing ie... moving on to the next song for sake of time. When the anointing falls, it's okay just to sit and bask in the presence and wait on the Lord. Also, not worrying about the clock or how long the service might be if it goes past a certain time. We have to develop the culture of seeking God and receiving everything He has no matter the time it takes."
- "We could benefit from having larger percentage of people seeking to be led by the Holy Spirit in their individual lives."
- "We joke that we are Spirit-filled, but not spooky. What that means is that the Holy Spirit is prominent in what happens on Sunday mornings and throughout the week but maybe not in the way that some Pentecostal churches operate. That's not intentional, but also not received as a negative."
- "We fully need and depend on the Holy Spirit. However, the Spirit does not need to look out of control or intimidating. I have found that the Holy Spirit is just as unique as any other part of our faith. He speaks in and out of each of us differently."

### Recommended Pentecostal Health Resources

Intentionality is part of any healthy ministry, including the ministry that will result from this study. The Pentecostal Health website might not be fully realized, but I felt the need to provide an abbreviated list of potential resources to assist leaders of Pentecostal, Charismatic, and Third-Wave churches in furthering their education and understanding of the six characteristics of Pentecostal Health presented in this research project. This is not an endorsement of these resources—they are included because they address specific characteristics of Pentecostal Health. Many are from Pentecostal, Charismatic, and Third-Wave writers and theologians. Others are from other streams of the Christian faith.

#### Passionate For God and His Kingdom

- ◇ Henry T. Blackaby, Richard Blackaby, Claude V. King, *Experiencing God: Knowing and Doing the Will of God*
- ◇ Randy Clark, *Open Heaven; Are You Thirsty?*
- ◇ Jack Hayford, *Living the Spirit-Formed Life: Growing in the 10 Principles of Spirit-Filled Discipleship*
- ◇ George Eldon Ladd, *The Gospel of the Kingdom: Scriptural Studies of the Kingdom of God*
- ◇ Myles Monroe, *Kingdom Principles: Preparing for Kingdom Experience and Expansion*
- ◇ Derek Morphew, *Breakthrough: Discovering the Kingdom*
- ◇ J.I. Packer, *Knowing God*
- ◇ Sam Storms, *Packer on Christian Life: Know God in Christ, Walking in the Spirit*
- ◇ Sam Storms, *Pleasures Evermore: The Life-Changing Power of Enjoying God (Experiencing God)*
- ◇ John Michael Talbot, *Exploring the Gifts of the Spirit: Discovering the Power God Has for You*

#### Corporately Seeking the Ongoing Infilling Presence of the Holy Spirit

- ◇ Carol Arnott, *Soaking in the Spirit: Effortless Access to Hearing God's Voice, Intimacy with the Father, and Supernatural Healing*
- ◇ Francis Chan, *Forgotten God: Revisiting Our Tragic Neglect of the Holy Spirit*
- ◇ Randy Clark, *Baptized in the Spirit: God's Presence Resting Upon You with Power*
- ◇ Randy Clark, *There Is More!: The Secret to Experiencing God's Power to Change Your Life*
- ◇ Ralph Del Colle and Chad Brand, *Perspective on Spirit Baptism: Five Views*
- ◇ Nicky Gumbel, *Questions of Life*, Chapters 8, 9, and 10 are used for the Alpha Weekend
- ◇ Kenneth E. Hagin, *Baptism in the Holy Spirit*
- ◇ Jack Hayford, *Baptism with the Holy Spirit*
- ◇ Jack Hayford, *Explaining Baptism with the Holy Spirit*
- ◇ Benny Hinn, *Good Morning, Holy Spirit*
- ◇ Jeff Leake and George Wood, *The Power for Life: Why Every Believer Needs to be Baptized in the Holy Spirit*
- ◇ John MacNeil, *The Spirit-filled Life: Restoring a Biblical Understanding and Experience of the Holy Spirit*

- ◇ Derek Prince, *The Holy Spirit in You*
- ◇ Terry Virgo, *The Spirit-Filled Church: Finding Your Place in God's Purpose*
- ◇ Amos Yong, *Who Is the Holy Spirit?*

### **Consistently Exhibiting the Fruit of the Spirit in their Church and Local Communities, Remembering that the Greatest of These is Love**

- ◇ Christopher J. H. Wright, *Cultivating the Fruit of the Spirit: Growing in Christlikeness*
- ◇ Thomas Trask and Wade I. Goodall, *The Fruit of the Spirit: Becoming the Person God Wants You to Be*

### **Incorporating the Gifts of the Holy Spirit in Services, Outreaches, and Discipleship Settings**

- ◇ Connie Bryson, *Holy Spirit Come: Releasing Your Spiritual Gifts*
- ◇ Randy Clark, *Authority to Heal*
- ◇ Randy Clark and Mark Healy, *The Spirit Gifts Handbook: Using Your Gifts to Build the Kingdom*
- ◇ Randy Clark and Bill Johnson, *The Essential Guide to the Power of the Spirit: God's Miraculous Gifts at Work Today*
- ◇ Jack Hayford, *The Beauty of Spiritual Language: Unveiling the Mystery of Speaking in Tongues*
- ◇ Kenneth Hagin, *The Holy Spirit and His Gifts Study Course*
- ◇ Craig S Keener, *Gift and Giver: The Holy Spirit for Today*
- ◇ Gordon Lindsey, *Commissioned with Power: A Comprehensive Guide to Understanding and Operating in the Gifts of the Holy Spirit*
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