



(Offered in Association with Master's Pentecostal Seminary)

**Course Syllabus  
Winter 2012**

**PENTECOSTAL THEOLOGY  
PENT 0505**

**Five Fridays: Jan 20 | Feb 3 | Feb 17 | Mar 30 | Apr 13  
9am – 4pm**

**INSTRUCTOR: Dr. William A. Griffin**

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Course Resource Page: <http://class.tyndale.ca>

Office hours: By appointment

## **I. COURSE DESCRIPTION**

An examination of classical Pentecostal theology with references to the early evangelical influences that contributed to its formation. Attention is given to the manner in which various Pentecostal emphases have been appropriated and developed within different charismatic settings.

Evangelical individuals and groups provided the *roots* of what developed in the 20<sup>th</sup> century as a *distinctive* Pentecostal Theology. The unique doctrines which distinguish Pentecostalism from its evangelical cousins relate to the person and work of the Holy Spirit, particularly the baptism in the Spirit, speaking in other tongues, and the gifts of the Spirit. The course also includes an examination of several *offshoots* of Pentecostal theology such as the “prosperity gospel” and “apostolic renewal.”

The goal of this course is to provide a forum for Pentecostals and non-Pentecostals to consider and assess the essential features of Pentecostalism, its orthodox roots, and its offspring groups.

## II. LEARNING OUTCOMES

At the end of the course, students should be able to:

1. identify the basic elements of orthodox theology which Pentecostals hold in common with other Christian groups
2. understand the distinctive features in the broad spectrum of Pentecostal beliefs
3. appreciate the integration of spiritual experience and doctrinal expression
4. recognize the essence of spiritual empowerment in Pentecostal evangelism and missions
5. employ the Scriptures in both a directive and corrective manner in addressing theological issues in Pentecostal / charismatic belief and practice

## III. COURSE REQUIREMENTS

### A. REQUIRED TEXTS

Palma, Anthony C. *The Holy Spirit: A Pentecostal Perspective*. Springfield, Missouri: Logion Press, 2001.

Menzies, William W. and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids, Michigan: Zondervan Publishing House, 2000.

Lloyd-Jones, Martyn. *Joy Unspeakable: Power & Renewal in the Holy Spirit*. Eastbourne, UK: Kingsway Publications, 2008.

### B. SUPPLEMENTARY TEXTS

Horton, Stanley, M., ed. *Systematic Theology: A Pentecostal Perspective*. Rev'd ed. Springfield, Missouri: Logion Press, 1994.

Miller, Thomas William. *Canadian Pentecostals*. Ed. W. A. Griffin. Mississauga, ON: Full Gospel Publishing House, 1994.

## C. ASSIGNMENTS AND GRADING

### 1. Reading and Participation [10% of final grade]: Due Mar 30

Read the compilation of articles received when registering for the course and be prepared to contribute to class discussions on the various subjects. Submit a declaration that you have read all of the articles along with an "impact statement"

describing how one of the articles changed or confirmed your theological belief(s).  
[500 words]

## 2. Critical Book Reviews [2 x 20% of final Grade]: Due Feb 3; Feb 17

Choose **two** of the following:

Read *Spirit and Power: Foundations of Pentecostal Experience* by William and Robert Menzies. Write a short paper (800 words) on the effectiveness of the authors in responding to **two** of the following three scholars: James Dunn, Max Turner, Gordon Fee.

**OR**

Read *The Holy Spirit: A Pentecostal Perspective* by Anthony D. Palma. Select any **two** chapters and write a short paper (800 words) commenting on the effect each chapter had on your personal theological perspective and how each chapter identified applications that would be useful in your church.

**OR**

Read *Joy Unspeakable: Power & Renewal in the Holy Spirit* by Martyn Lloyd-Jones and write a short paper (800 words), with appropriate references to Lloyd-Jones' text, evaluating his success in writing on the Holy Spirit for **both** Pentecostal and non-Pentecostal readers.

## 3. Final Paper [50% of the final grade]: Due Apr 13

Write a paper (2000 – 2500 words) on **one** of the following topics:

- (a) The significance of the “purity” and/or “power” debate among Pentecostals
- (b) The relationship between **one** of the four (five) Christological features of mainstream Pentecostal theology with a 19th century pre-pentecostal movement **or** a 20<sup>th</sup> (21<sup>st</sup>) century offshoot of Pentecostalism
- (c) The subject of “suffering” in mainstream Pentecostal theology versus the “prosperity gospel” and “word faith”
- (d) Luke: Historian and Theologian with specific reference to Lucan pneumatology
- (e) **Three** short papers (about 1,000 words each) on three of the following topics:
  - 1. The Initial Evidence – fact or fancy?
  - 2. Laying on hands: transference, unity, or showmanship

3. The use and abuse of “spiritual authority”
4. Racial views and early Pentecostalism

(e) A topic of special interest to the student (approved by the teacher)

The first page of the paper must present the thesis statement and a brief summary of the major points to be examined. The paper should be written in a scholarly style with footnotes at the bottom of a page or endnotes and with an attached bibliography of the references used for your research. *It is important to note that the paper should not simply assemble information on a theme or a topic but rather it should develop a particular thesis (or theory) that you may hold or wish to explore.*

#### **D. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK**

Students should consult the current *Academic Calendar* for academic policies on Academic Honesty, Gender Inclusive Language in Written Assignments, Late Papers and Extensions, Return of Assignments, and Grading System. The Academic Calendar is posted at [www.tyndale.ca/registrar/calendar](http://www.tyndale.ca/registrar/calendar). An excerpt is attached with this syllabus for easy reference.

For proper citation style, consult the [Chicago-Style Quick Guide](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially [ch. 14](#). For citing scripture texts, refer to sections 10.46 to 10.51 and 14.253 to 14.254.

#### **E. SUMMARY OF ASSIGNMENTS AND GRADING**

Evaluation is based upon the completion of the following assignments [*Sample*]

Required Reading and Class Participation	10 %
Two Critical Book Reviews (2 x 20%)	40 %
A Final Paper	50 %
Total Grade	100 %

## IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

### COURSE OUTLINE:

The course material is divided into five modules to be discussed during the five scheduled Fridays. Each module covers a theme related to the development and definition of Pentecostal theological distinctives. Course notes will be handed out at the beginning of each module.

#### *Module I Theological Indifference*

- A. Pentecostal beginnings
  - 1. "A child of the Holy Ghost"
  - 2. "God did it again"
  - 3. The legend of the world-wide outbreak of Pentecostal experience
  - 4. The African source
  - 5. The American fountainhead
  - 6. A place to stand—Topeka, Kansas
  
- B. Significant people, places, and events
  - 1. The Agnes Ozman (1870-1937) story in Topeka, Kansas (January 1, 1901)
  - 2. Charles Parham (1873-1929), the "Father" of Pentecostalism
  - 3. William J. Seymour (1870-1922) and the Azusa Street Revival, Los Angeles
  - 4. Florence Crawford (1870-1936) and the Apostolic Faith in Portland, Oregon
  - 5. A. J. Tomlinson (1865-1943) and the Church of God, Cleveland, Tennessee
  - 6. G. B. Cashwell (1862-1916), carrier of the Pentecostal message
  - 7. Charles Harrison Mason (1866-1961) and the Church of God in Christ
  - 8. William Durham (1873-1912), North Avenue Mission, Chicago
  - 9. Rev. and Mrs. W. H. Piper, Stone Church, Chicago
  
- C. Personal and competing theologies
  - 1. Parham's theological views
  - 2. Seymour's Azusa Street theology
  - 3. Durham's "Finished Work" theology
  
- D. Event/experience and theology
  - 1. Event and interpretation
  - 2. Interpreting the external signs of Pentecost
  - 3. Interpretation offered in Peter's sermon
  - 4. Biblical model of converting experience to doctrine
  - 5. Formulation of New Testament creedal statements
  
- E. Towards a Pentecostal theology
  - 1. The barren religious landscape

2. Re-emphasis of evangelical beliefs
3. The last days preceding the return of Christ
4. Missions and tongues
5. Opportunity for Pentecostalism

### *Module II The Roots of Pentecostal Theology*

- A. Primary roots: the Evangelicals/Protestants
  1. *Euangelion* (gospel)—an honorable term from the New Testament
  2. “Evangelical” emphases in Protestantism
  3. Ulrich Zwingli and John Calvin
  
- B. Secondary roots: the “experience” groups
  1. Anabaptists and Zwickau Prophets
  2. Puritans
  3. Quakers
  4. Shakers
  5. Pietists
  
- C. Tertiary roots: revivalists and theologians
  1. Jonathon Edwards (1703-1758) and the Great Awakening
  2. John Wesley (1703-1791) and the Evangelical Awakening
  3. John William Fletcher (1729-1785)
  4. George Whitefield (1714-1770)
  5. Edward Irving (1792-1834)
  6. Charles G. Finney (1792-1875) and Asa Mahan (1799-1889)
  7. Dwight L. Moody (1837-1899) and Reuben A. Torrey (1856-1928)
  8. Canadian contributors: Ralph C. Horner and Albert B. Simpson
  9. Evangelical Alliance
  
- D. The nurturing theological soils
  1. Dispensationalism
  2. Perfectionism
  3. Arminianism
  4. Reformed
  5. Supernaturalism
  6. Fundamentalism (Evangelicalism)

### *Module III The Foundation of Pentecostal Theology*

- A. Spirit/Word
  1. The revelation in the Bible text
  2. Hermeneutics: the rules or principles for extracting the meaning from a text

- B. Spirit/Christ
  1. The revelation in the Incarnate Word
  2. The Spirit accomplished the conception of the virgin
  3. The baptism of Jesus and the Spirit's action
  4. Jesus was "full of the Holy Spirit"—our Model
  5. Jesus ministered in the power of the Spirit
  6. Jesus died in the Spirit
  7. Jesus was raised by the Spirit
  8. Jesus is the Giver of the Spirit
  
- C. Spirit/Church
  1. Christ's Church
  2. Christ is the Head of the Church
  3. The Spirit communicates life in the body
  4. The human components of the Church
  5. Pentecostal ecclesiology
  6. Sacraments/Ordinances
  7. The operation of the Church
  
- D. Spirit/Believer
  1. The presence of the Spirit in the life of the believer
  2. The Spirit fills the believer
  3. The Spirit sanctifies the believer.
  4. The Spirit empowers the believer
  
- E. Spirit/Service
  1. The Spirit speaks directions to ministering servants
  2. The human voice, prompted by the Spirit, is used by God
  
- F. Spirit/Prayer
  1. The Spirit moves humans to speak to God
  2. The Spirit enables a believer to speak to God in tongues
  3. The Spirit intercedes in accord with the will of God

*Module IV The Core of Pentecostal Theology*

- A. The four (five)-fold gospel—the Full Gospel
  1. Jesus Christ as Saviour
  2. (Jesus Christ as Sanctifier)
  3. Jesus Christ as Baptizer
  4. Jesus Christ as Healer
  5. Jesus Christ as Coming King
  
- B. The Pentecostal distinctives
  1. Baptism in the Holy Spirit

2. Initial physical evidence
3. Glossolalia
4. Gifts of the Spirit
5. Kingdom eschatology

*Module V The Offshoots of Pentecostal Theology*

- A. The Oneness issue
  1. R. E. McAlister (1880-1953) and the beginnings of the Oneness movement
  2. Oneness doctrine
  3. Anti-Trinitarian views
  4. Salvation includes baptism in the Spirit
  
- B. The “initial evidence” controversy
  1. The Pentecostal focus on tongues
  2. The challenge to the “Distinctive Testimony”
  
- C. The New Order of the Latter Rain
  1. The Pentecostal environment in which the Latter Rain was born in 1948
  2. Latter Rain identified with the Evangelical Awakening (1947-1952)
  3. An organizational squabble in the PAOC
  4. Latter Rain beginnings
  7. Latter Rain major emphases
  8. Observations by Latter Rain scholar Richard Riss
  
- D. The Healing Evangelists
  1. William Branham (1909-1965)
  2. Oral Roberts (1918- )
  3. Jack Coe (1918-1957)
  4. A. A. Allen (1911-1970)
  
- E. The Shepherding-Discipleship movement
  1. Major Players in the association
  2. Basic beliefs of the group
  
- F. Charismatic movement
  1. Categories of Charismatics
  2. Charismatic theological issues
  
- G. Word Faith movement/Prosperity Gospel
  1. Charles G. Finney (1792-1875)
  2. E. W. Kenyon (1867-1948)
  3. Kenneth Hagin (1917-2003)
  4. Kenneth Copeland (1937- )



- H. Kingdom Now movement
  1. Earl Paulk (1927- )
  2. Dominion Theology
  
- I. “Third Wave” movement
  1. Spiritual warfare
  2. Restoration of apostles and prophets
  3. New Testament apostles
  4. New Testament prophets
  5. General references to gift ministers and gift functions
  6. Advice for the modern church about apostles and prophets
  
- J. Renewal movement
  1. The necessity of renewal
  2. Recycling the benign and the bizarre
  3. Toronto Airport and Brownsville
  4. Five ways to lose the movement

*Student Personal Research—Pentecostal Theology on the Move*

- A. Shifting theological distinctives
- B. The evangelicalization of Pentecostalism
- C. Triumphalism and elitism
- D. Cultural absorption
- E. Rampant individualism

## **V. SELECTED BIBLIOGRAPHY**

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## Academic Policy Attachment to All Syllabi

The Academic Policies of Tyndale Seminary are outlined in the Academic Calendar, available on the Tyndale Website: [www.tyndale.ca/seminary/calendar](http://www.tyndale.ca/seminary/calendar). Students are responsible for reading and adhering to the academic policies governing all aspects of academic life. As a service to students, selected policies are summarized below, but the full policy statements as printed in the Academic Calendar are the standards to which students will be held.

1. Attendance Policy
2. Policy on Gender Inclusive Language
3. Policy on Academic Honesty
4. Guidelines for Written Work
5. Academic Grading System
6. Policy on Late Papers and Extensions
7. Application for an Extension Due to Extreme Circumstances

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### Attendance Policy

- 1) Three or more unexcused absences from a Fall or Winter semester course will constitute grounds for failing that course. Excused absences include the following: death in the family, hospitalization of yourself or a member of your immediate family, or a prolonged illness for which you require treatment by a physician. Excused absences will not be granted for late registration, ministry responsibilities, mission trips, etc.
- 2) An unexcused absence of one day or more of any course taught in an intensive format (e.g., Intersession, Spring/Summer School) will constitute grounds for failing that course. Excused absences include the following: death in the family, hospitalization of yourself or a member of your immediate family, or a prolonged illness for which you require treatment by a physician. Excused absences will not be granted for late registration, ministry responsibilities, mission trips, etc.
- 3) As a matter of basic courtesy, Tyndale students need to make a serious commitment to arriving on class on time, and returning from class breaks on time. Students who manifest disrespect for the classroom evidenced by chronic lateness or failure to return from break, will be considered in breach of the attendance policy and may be referred to the Dean of Students.
- 4) If a student knows in advance that he/she will miss a class, the student is obligated to notify the Professor prior to that class.
- 5) Faculty members are under no obligation to provide handouts or other classroom materials to those students who are absent from class.
- 6)

### Policy on Gender Inclusive Language

The use of gender-inclusive language is an expectation in all written assignments and course requirements at Tyndale Seminary. The motivation behind the use of gender-inclusive language is clarity of communication and the avoidance of terms that are, or could be perceived as, exclusive or pejorative. Inclusive language is relevant not only to issues of gender but to all individuals and groups.

The decision at Tyndale Seminary to use gender-inclusive language carries with it the responsibility to be creative in writing without compromising religious faith or grammatical accuracy. Resources and guidelines for gender-inclusive and nondiscriminatory language are widely available.

### Academic Honesty

Tyndale expects students to conform to the highest standard of ethics in the completion of all assignments. Academic dishonesty is a serious matter. **Students are responsible for reading and adhering the full policy on academic honesty as found in the Seminary Academic Calendar.**

- 1) Honesty in written and verbal assignments requires a balance between using words and ideas that are part of the common domain and careful ascription of borrowed ideas and words. Ideas and words of others may be used only with acknowledgment. Failure to do so is plagiarism – the literary version of stealing.

- 2) The most obvious form of plagiarism is the direct quotation of words without quotation marks, parenthetical ascription, footnotes or endnotes. Less obvious forms of plagiarism consist of paraphrases of another's words and the use of an opinion with no reference to the source.
- 3) Academic dishonesty also includes the submission of work for which previous credit was given, the submission of work under one's own name which is largely the result of another person's efforts, aiding another's dishonesty, cheating on exams and giving false information for the purpose of gaining admission, credits, etc.
- 4) The submission of one paper for two courses is not permitted. Approval of faculty is required for an expanded paper, on a project common to two courses of study, to be acceptable.
- 5)

### **Consequences of Academic Dishonesty**

If a student is suspected of plagiarism or other forms of academic dishonesty, the instructor is obligated to follow the steps outlined in the Academic Calendar.

### **Guidelines for Written Work**

- 1) The following information must be included on the title page of all assignments: your full name, student ID, your MAILBOX NUMBER, course title, title of the paper, name of the professor, and date submitted.
- 2) All papers should be characterized by the following:
  - *Accuracy* (Is what I say correct? Is it true to the case?)
  - *Comprehensiveness* (Have I covered all the points that need to be covered?)
  - *Clarity in structure* (Is there a self-evident and meaningful order to the paper?)
  - *Clarity in content* (Will the reader correctly understand what I have tried to say?)
  - *Specificity* (Have I moved beyond generalities and made specific statements?)
  - *Thorough and accurate documentation* (At every point where I have consciously drawn upon the ideas of others, have I provided the information necessary for the reader also to consult the sources I have used?)
- 3) Written assignments must adhere to academic standards for style, format, citations and references as found in the most recent edition of a recognized style manual (e.g., *The Chicago Manual of Style*, the *Turabian Manual for Writers of Term Papers, Theses, and Dissertations*, *The SBL Handbook of Style*, *The Publication Manual of the American Psychological Association*). The course instructor will advise students as to the preferred academic style format for the course.
- 4) All written assignments must adhere to the Standards on Academic Honesty. Plagiarism is a serious offence. Students will be held accountable to the policy on academic honesty as found in the Academic Calendar.
- 5) Graded papers will normally be returned in class. In some circumstances they will be returned to your student mailbox. Students who are not returning to Tyndale and would like the paper returned by post must include a self-addressed envelope with sufficient Canadian postage. Unclaimed papers will be held in the Seminary Office for 6 months, then destroyed.
- 6) All students are required to keep a back-up copy of their papers.
- 7) Students who display difficulties with English language skills in their assignments may be referred by the instructor to the Tyndale Writing Centre. Students will be assessed and may be required to take the *English for Academic Purposes* course in conjunction with current courses.
- 8) Students may seek assistance on their own initiative by contacting the Tyndale Writing Centre.

### **Academic Grading System**

The standards and definitions used by Tyndale Seminary in the assignment of letter grades and percentage grades are outlined in the Academic Calendar.

### **Policy on Late Papers and Extensions**

All papers and course assignments must be submitted by the due dates indicated by the instructor or in the course outline. Unless the instructor already has a policy on grading late papers in the course outline, grades for papers submitted late without advance permission will be lowered at the rate of 1/3 of a grade per week or part thereof (e.g., from A+ to A, from B to B-). Students who have not completed course requirements by the end of the semester (or Registrar approved extension date) will be assigned a grade of F.

Faculty may grant an extension only up until the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar and will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays and technology related difficulties or malfunctions are all insufficient grounds for requesting an extension.

### **Application for an Extension Due to Extreme Circumstances**

Requests for extensions will only be considered in the circumstances noted above and only upon submission of a completed application form to the Registrar. Application forms are available from the Registrar's office or online at [www.tyndale.ca/registrar](http://www.tyndale.ca/registrar)

## **Student Medical Certificate**

Applications for extensions for medical reasons must be accompanied by a Medical Certificate signed by a physician. The Student Medical Certificate form is available from the Registrar's office or online at [www.tyndale.ca/registrar](http://www.tyndale.ca/registrar)