

*“The mission of Tyndale Seminary is to provide Christ-centred graduate theological education for leaders in the church and society whose lives are marked by intellectual maturity, spiritual vigour and moral integrity, and whose witness will faithfully engage culture with the Gospel.”*

<b>Course</b>	<b>PENTECOSTAL SPIRITUALITY</b> PENT 0504 / SPIR 0504
<b>Date and Time</b>	JULY 18 - 22, 2022 MONDAY – FRIDAY 9:15 AM – 4:15 PM SYNCHRONOUS ONLINE
<b>Instructor</b> 	<b>DR. VAN JOHNSON, ThD</b> <b>Dean, Master's Pentecostal Seminary</b> <b>Adjunct NT, Tyndale Seminary</b> Office: C308 Tyndale phone: 416-226-6620, ext. 2137 Church phone: 416-291-9575, ext. 256 Church Address: 2885 Kennedy Rd, Toronto, ON, M1V 1S8 Email: <a href="mailto:vjohnson@tyndale.ca">vjohnson@tyndale.ca</a> <a href="mailto:vjohnson@mpseminary.com">vjohnson@mpseminary.com</a>  <b>TA: Samantha Jagan, M.T.S.</b> Phone: (416) 291-9575 ext. 248 Email: <a href="mailto:sjagan@mpseminary.com">sjagan@mpseminary.com</a>
<b>Class Information</b>	The classes will be livestreamed Monday to Friday 9:15 AM – 4:15 PM.  Office Hours: By appointment only
<b>Course Material</b>	Access course material at <a href="https://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> . Course emails will be sent to your @MyTyndale.ca e-mail account only. <a href="#">Learn how to access and forward emails to your personal account.</a>

## I. COURSE DESCRIPTION

This course offers a fresh, constructive and perhaps even controversial interpretation and re-envisioning of the Pentecostal tradition. A study is made of the early years of the Pentecostal movement and the influence of Wesleyan, Holiness and its revivalist-restorationist roots in an attempt to interpret the heart of the movement, as well as the way Pentecostal spirituality has developed over the decades that followed. An attempt is made to be both analytical and descriptive, historical and creative, theoretical and practical.

The mornings will be reserved for lecture; the afternoons for group discussions and reflection.

### Format:

The course is a *Livestream* Intensive course: 5 days from 9:15 am to 4:15 pm.

## II. LEARNING OUTCOMES

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

1. Demonstrate conversance with the primary aspects of Pentecostal spirituality by the completion of short answer questions.
2. Articulate the biblical and theological roots of Pentecostal spirituality through writing book reports.
3. Demonstrate through participation in discussion forums the ability to think constructively about Pentecostal Spirituality as a corporate phenomena with relevance for the church and mission.
4. Describe concepts of early Canadian Pentecostal spirituality and apply them to ministry contexts by examining an early Pentecostal newsletter.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

1. Land, Steven. *Pentecostal Spirituality: A Passion for the Kingdom*. Journal of Pentecostal Theology Supplement Series, 1. Edited by J.C. Thomas, R.D. Moore, S.J. Land. Sheffield: Sheffield Academic Press, 1993.
2. Cox, Harvey. *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Cambridge, MA: Da Capo Press, 2001.
3. Gee, Donald. *Concerning Spiritual Gifts*, rev. ed. Springfield, MO: Gospel Publishing House, 1972. **(out of print but available as an e-book, some sellers online)**

4. Droogers, Andre. "The Cultural Dimension of Pentecostalism." In Cecil Robeck and Amos Yong, eds, [\*The Cambridge Companion to Pentecostalism\*](#). New York: Cambridge University Press, 2014. **Article in e-book, pages 195–214; access through Tyndale online library**
5. Albrecht, Daniel, and Evan Howard. "Pentecostal Spirituality." In Cecil Robeck and Amos Yong, eds, [\*The Cambridge Companion to Pentecostalism\*](#). New York: Cambridge University Press, 2014. **Article in e-book, pages 235-253; access through Tyndale online library**

## **B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS**

### **Highly Recommended:**

Mittelstadt, Martin, and Caleb Courtney. *Canadian Pentecostal Reader: The First Generation of Pentecostal Voices in Canada (1907-1925)*. Cleveland, TN: CPT Press, 2021.

### **Also:**

Blumhofer, Edith. *Pentecost in My Soul. Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God*. Springfield, MO: Gospel Publishing House, 1989.

Horner, R.C. *From the Altar to the Upper Room*. Toronto, 1891. In "The Higher Christian Life." *Sources for the Study of the Holiness, Pentecostal, and Keswick Movements*. Edited by D. Dayton. Vol. 22. New York and London: Garland Publishing, Inc., 1985.

Macchia, Frank. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids, MI: Zondervan, 2006.

Neumann, P. *Pentecostal Experience. An Ecumenical Encounter*. Eugene, OR: Wipf and Stock, 2012.

Price, Charles. *The Story of My Life*. Pasadena: 1935.

Warrington, Keith. *Pentecostal Theology: A Theology of Encounter*. New York: T & T Clark, 2008. (Especially Ch. 6, "Spirituality and Ethics")

Wigglesworth, Smith. *The Anointing of this Spirit*. Edited by Wayne Warner. Ann Arbor, MI: Servant Publications, 1994.

**Tyndale** recommends [www.stepbible.org](http://www.stepbible.org)—a free and reputable online resource developed by Tyndale House (Cambridge, England)—for word searches of original-language texts, as well as for topical searches, interlinear texts, dictionaries, etc. Refer to the library for other [online resources for Biblical Studies](#).

**Master's Seminary** recommends these two digitized archives for primary sources:

The Consortium of Pentecostal Archives: <https://pentecostalarchives.org/>

The Flower Pentecostal Heritage Center: <https://ifphc.org/>.

## C. INTERACTIVE LIVESTREAM AND/OR HYBRID COURSE REQUIREMENTS

- Livestream attendance at announced times
- Headphones (preferred), built-in microphone, and web-camera
- Well-lit and quiet room
- Stable high-speed internet connection, preferably using an Ethernet cable over Wi-Fi

## D. GUIDELINES FOR INTERACTIONS

Tyndale University prides itself in being a trans-denominational community. We anticipate our students to have varied viewpoints which will enrich the discussions in our learning community. Therefore, we ask our students to be charitable and respectful in their interactions with each other, and to remain focused on the topic of discussion, out of respect to others who have committed to being a part of this learning community. Please refer to “Guidelines for Interactions” on your course resource page at [classes.tyndale.ca](http://classes.tyndale.ca).

## E. ASSIGNMENTS AND GRADING

### 1. Before class week

**1.1** It is required that you complete the reading of the Steven Land textbook, *Pentecostal Spirituality*, prior to class week. There are graded afternoon discussions about the assigned questions for each chapter.

Also, the student should be prepared to discuss 2 articles (readings #4 and #5) on Wednesday afternoon. Grades for participation.

### 1.2 *Write about your preliminary impressions of Pentecostal spirituality (5% of total grade)*

In three paragraphs, describe your impression of three aspects of Pentecostal spirituality (5%). No research required; your responses represent your initial impressions. To be discussed Monday afternoon; **Due: first day of class, 1 pm, July 18.**

**This is a pass/fail assignment:** 5 points for completing this on time; 0 points if not done on time. Length: 2 pages double-spaced. Please email to the instructor.

**At the top of the page**, please provide two pieces of information:

On the first line, your name.

On the second line, describe in a phrase your previous contacts with Pentecostalism (e.g. #1 grew up in Pentecostal church; or #2 pastoring Pentecostal church; or #3 only know about Pentecostals through friend’s or spouse’s experience; or #4 was not raised in a Pentecostal

church, but have attended one; or #5 involved in a charismatic church; or #6 do not know much about Pentecostals but I am wanting to learn).

Paragraph 1: general impressions of Pentecostal spirituality. What do Pentecostals consider spiritual activity? Who do Pentecostals consider to be spiritual people? And, if you have attended Pentecostal worship services, how do Pentecostal services reflect these perceptions of spiritual activity and spiritual people?

Paragraph 2: general impressions of the role and value of speaking in tongues for Pentecostals. What role does speaking in tongues play in their spiritual lives? How much value is attached to speaking in tongues? How do Pentecostal services reflect these ideas?

Paragraph 3: general impressions of Pentecostal view of the gifts of the Spirit. Which ones are important to them? How are they practiced in their worship services?

## **2. Class week**

**2.1 Participate in afternoon discussions based on reading material (10% of total grade, 5 x 2%)**  
2 points for each afternoon that a student contributes to the discussion.

### **2.2 To prepare for discussions**

- a) Mon, Tues, Fri: *Pent Spirituality*—read chapters by dates assigned below;
- b) Wed: Two articles (readings 4 & 5) to be read in advance, but no written report required;
- c) Thurs: No pre-reading is required for *The Promise* newsletter discussion on Thursday.

### **2.3 Discussion Schedule**

#### **Monday**

Land, *Pentecostal Spirituality*: ch 1

See questions assigned for each chapter (Appendix A)

#### **Tuesday**

Land, *Pentecostal Spirituality*: ch 2

#### **Wednesday**

Albrecht and Howard, “Pentecostal Spirituality”;

Droogers, “The Cultural Dimension of Pentecostalism”

#### **Thursday**

Beliefs, behaviours and affections in *The Promise*, No. 1 [For access, see downloaded file on class page; or, *Canadian Pentecostal Reader*]

#### **Friday**

Land, *Pentecostal Spirituality*: ch 3, 4

Finale: Practicing and Perpetuating Pentecostal Spirituality

**3. After class week**

3.1 Write short responses (paragraph length) to the assigned questions on *Pentecostal Spirituality* by Land. (20% of total grade) See [Appendix A](#) at the end of this syllabus.

**Each question to be answered in a short paragraph. This is a straightforward assignment that tests your comprehension, rather than one that asks for analysis.** Due July 29<sup>th</sup> before midnight. Please email to [sjagan@mpseminary.com](mailto:sjagan@mpseminary.com).

**3.2 Read 2 books and write 2 reports. (15% each, 2 x 15 = 30% of total grade). For each:** write a 5-6 page (double-spaced) response paper. The response paper should summarize (1-2 pages) and analyze (3-6 pages). For the summary, describe what the author has attempted to do and how he/she went about it. The description should be written with someone unfamiliar with the book in mind. For the analysis, 1) describe some aspects of the work that you find particularly engaging, and 2) whether you find the arguments and evidence convincing, and 3) how the material applies to you and your ministry.

**3.2.1** Cox, Harvey. *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Cambridge, MA: Da Capo Press, 2001.

Reading report due: **August 12<sup>th</sup>, before midnight.** Please email to [sjagan@mpseminary.com](mailto:sjagan@mpseminary.com).

Background: This book was prompted by repeated inquiries from his students about the growth and success of Pentecostalism. Thus, Cox explains Pentecostalism to a non-Pentecostal audience in his own provocative manner. His conclusions are debatable—sometimes misguided and sometimes brilliant—but his insights inspire a re-evaluation of the nature and popularity of global Pentecostal spirituality.

**3.2.2** Gee, Donald. *Concerning Spiritual Gifts*: Donald Gee (15%)

Reading report due: **August 19<sup>th</sup>, before midnight.** Please email to [sjagan@mpseminary.com](mailto:sjagan@mpseminary.com).

This an early Pentecostal classic. While not addressing Pentecostal spirituality directly, the worship service is a microcosm of Pentecostal spirituality, and the use of spiritual gifts reflects Pentecostal sensibilities.

**Book Review Evaluation Rubric**

Areas of Evaluation/ Demonstrated Level	D	C	B	A

<b>1. Reading Comprehension</b>	Writing shows little to no understanding of the main purpose and ideas of the text.	Writing shows vague understanding of the main purpose and ideas of the text.	Writing shows some understanding of the main purpose and ideas of the text.	Writing shows very strong understanding of the main purpose and ideas of the text.
<b>2. Critical Analysis</b>	Writing demonstrates little to no knowledge and application of critical reading strategies: fails to analyze the methodology/content/applicability of the text and to use textual examples to illustrate analysis.	Writing demonstrates weak knowledge and application of critical reading strategies: analysis of the methodology/content/applicability of the text is vague and there is little to no textual example to illustrate analysis.	Writing demonstrates some knowledge and application of critical reading strategies: some analysis of the methodology/content/applicability of the text but too few textual examples to illustrate analysis.	Writing demonstrates strong knowledge and application of critical reading strategies, by effectively analyzing methodology/content/applicability of the text and using textual examples to illustrate analysis.
<b>3. Unity &amp; Organization</b>	Writing is not unified through organized sentences & focus on the goal of this assignment (critical analysis of the methodology/content/applicability) is missing.	Writing shows little unity and organization; sentences are disconnected & overall focus on the goal of this assignment (critical analysis of the methodology/content/applicability of the text) is weak.	Writing is somewhat unified though sentences could be more focused and organized around the goal of this assignment: critical analysis of the methodology/content/applicability of the text.	Writing is well unified through organized sentences & keeps strongly focused on the goal of this assignment: critical analysis of the methodology/content/applicability of the text.
<b>4. Grammar and Style</b>	Content rendered unclear and often incomprehensible because of numerous and reoccurring technical/grammatical issues.	Writing lacks clarity and reoccurring technical/grammatical issues greatly impede clarity.	Writing style is somewhat clear though there are reoccurring technical/grammatical issues that impede clarity.	Style is clear, fluid and quite clear of technical/grammatical issues that would impede clarity.

### 3.3 Write a paper (10-15 pages) on early Pentecostal spirituality in Canada (35% of total grade).

Little has been written on Canadian Pentecostal spirituality. For this final assignment the student will choose either *The Good Report* No. 1 (Ottawa) or *The Apostolic Messenger* (Winnipeg) to describe the orthodoxy, orthopraxy and orthopathy of early Canadian Pentecostal spirituality. The primary source is the newsletter; cite examples with page numbers, along with column indicators. In effect, you are answering this question: If you only had this one newsletter, how would you describe the beliefs, practices and affections of the first Canadian Pentecostals? To conclude, reflect on how their spirituality informs our own.

**Due: September 9<sup>th</sup> before midnight.** Please email to [sjagan@mpseminary.com](mailto:sjagan@mpseminary.com)

#### Final Paper Evaluation Rubric

Areas of Evaluation/ Demonstrated Level	50-59%	60-69%	70-79%	80-100%
<b>1. Biblical / Theological Reflection</b>	Writing shows little biblical/theological reflection (references to appropriate biblical texts and theological positions). Few relevant sources used.	Writing shows some biblical/theological reflection (awareness of appropriate biblical texts and theological positions). Some relevant sources used.	Writing shows solid biblical/theological reflection (awareness of appropriate biblical texts and theological positions). Good number of varied and relevant sources used.	Writing shows outstanding biblical/theological reflection (awareness of appropriate biblical texts and theological positions). Excellent range and number of sources used.
<b>2. Practical Application</b>	Writing shows little ability to describe how a church might apply a biblical/theological principle (challenges, strategies, specific details).	Writing shows some ability to describe how a church might apply a biblical/theological principle (challenges, strategies, specific details).	Writing shows ability to describe how a church might apply a biblical/theological principle (challenges, strategies, specific details).	Writing shows superior ability to describe how a church might apply a biblical/theological principle (challenges, strategies, specific details).
<b>3. Integration</b>	Writing demonstrates little to no ability to integrate biblical/theological reflection with the practices of local church ministry.	Writing demonstrates some ability to integrate biblical/theological reflection with the practices of local church ministry.	Writing demonstrates skillful ability to integrate biblical/theological reflection with the practices of local church ministry.	Writing demonstrates outstanding ability to integrate biblical/theological reflection with the practices of local church ministry.
<b>4. Unity &amp; Organization</b>	Writing is not unified through organized sentences & focus on the goal of this assignment: an integration of biblical/theological thought and local church application.	Writing shows little unity and organization; sentences are disconnected & overall focus on the goal of this assignment: an integration of biblical/theological thought and local church application.	Writing is somewhat unified though sentences could be more focused and organized around the goal of this assignment: an integration of biblical/theological thought and local church application.	Writing is well unified through organized sentences & keeps strongly focused on the goal of this assignment: an integration of biblical/theological thought and local church application.



<b>5. Grammar and Style</b>	Content rendered unclear and often incomprehensible because of numerous and reoccurring technical/grammatical issues.	Writing lacks clarity and reoccurring technical/grammatical issues greatly impede clarity.	Writing style is somewhat clear though there are reoccurring technical/grammatical issues that impede clarity.	Style is clear, fluid and quite clear of technical/grammatical issues that would impede clarity.
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## F. EQUITY OF ACCESS

Students with permanent or temporary disabilities who need academic accommodations must [contact](#) the [Accessibility Services](#) at the [Centre for Academic Excellence](#) to [register](#) and discuss their specific needs. *New students* must self-identify and register with the Accessibility Office at the beginning of the semester or as early as possible to access appropriate services. *Current students* must renew their plans as early as possible to have active accommodations in place.

## G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Pre-course assignment	5 %
Participation in afternoon discussions	10 %
Answers to Land questions	20 %
Book reports (2x15%)	30 %
Major Paper	35 %
Total Grade	100 %

## H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

For proper citation style, consult the [tip sheet, “Documenting Chicago Style”](#) (Tyndale e-resource) or the full edition of the [Chicago Manual of Style Online](#), especially ch. 14. For citing scripture texts, refer to sections 10.44 to 10.48 and 14.238 to 14.241 from the *Chicago Manual of Style* or reference the [tip sheet, “How to Cite Sources in Theology”](#).

### Academic Integrity

Integrity in academic work is required of all our students. Academic dishonesty is any breach of this integrity, and includes such practices as cheating (the use of unauthorized material on tests and examinations), submitting the same work for different classes without permission of the instructors; using false information (including false references to secondary sources) in an

assignment; improper or unacknowledged collaboration with other students, and plagiarism. Tyndale University takes seriously its responsibility to uphold academic integrity, and to penalize academic dishonesty.

Students are encouraged to consult [Writing Services](#).

Students should also 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.

### **Research Ethics**

All course-based assignments involving human participants requires ethical review and may require approval by the [Tyndale Research Ethics Board \(REB\)](#). Check with the Seminary Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## **I. COURSE EVALUATION**

Tyndale Seminary values quality in the courses it offers its students. End-of-course evaluations provide valuable student feedback and are one of the ways that Tyndale Seminary works towards maintaining and improving the quality of courses and the student's learning experience. Student involvement in this process is critical to enhance the general quality of teaching and learning.

Before the end of the course, students will receive a MyTyndale email with a link to the online course evaluation. The link can also be found in the left column on the course page. The evaluation period is 2 weeks; after the evaluation period has ended, it cannot be reopened.

Course Evaluation results will not be disclosed to the instructor before final grades in the course have been submitted and processed. Student names will be kept confidential and the instructor will only see the aggregated results of the class.

## **IV. COURSE SCHEDULE and CONTENT**

### **Monday July 18**

Syllabus review; Course overview—Prologue

#### **1. Introduction to Pentecostal Spirituality**

1.1 Roots of Pentecostal Spirituality

1.2 Christological focus—Full Gospel

1.3 Culture and Pentecostalism

Afternoon discussion: Land, ch. 1

## **Tuesday July 19**

2. Apocalyptic Eschatology and Pentecostal Spirituality
  3. The Bible and Pentecostal Spirituality
- Afternoon Discussion: Land, ch. 2

## **Wednesday July 20**

4. Experience and Pentecostal Spirituality
  5. Community as locus for Pentecostal Spirituality
- Afternoon discussion: Albrecht and Howard, "Pentecostal Spirituality," and Droogers, "The Cultural Dimension."

## **Thursday July 21**

6. The Spirit and Pentecostal Spirituality: Evangelism and mission
  7. Ecclesiology and Pentecostal Spirituality
- Afternoon Discussion: *The Promise*: affections, beliefs, behaviours

## **Friday July 22**

8. Practicing Pentecostal Spirituality:
    - 8.1 Lessons from COVID
    - 8.2 Living a tradition
- Afternoon Discussion: Land, ch. 3 & 4

## **V. SELECTED BIBLIOGRAPHY**

(Tyndale Library supports this course with [e-journals](#), [e-books](#), and the [mail delivery of books](#) and circulating materials. See the [Library FAQ page](#).)

Allen, C.L. *Pentecostal Preaching is Different*. The L.I.F.E. Bible College Alumni Association Lectureship on Preaching for 1961. Los Angeles: The L.I.F.E. Bible College Alumni Association, 1961.

Althouse, P. "The Influence of Dr. J.E. Purdie's Reformed Anglican Theology." *Pneuma* 19 (1997), 3-28.

Anderson, R. *Vision of the Disinherited. The Making of American Pentecostalism*. New York, Oxford: Oxford University Press, 1979.

Argue, Z. *What Meaneth This?* Winnipeg: 1923.

Atter, G. *The Third Force*, 3d ed. Caledonia, ON: Acts Books, c1970.

Bartleman, F. *My Story: The Latter Rain*. Columbia, S.C., 1909.

\_\_\_\_\_. *Azusa Street*. Plainfield, NJ: Logos, 1980. [reprint of *How "Pentecost" Came to Los Angeles--How It Was in the Beginning*, 1925].

Bennett, D. *Nine O'clock in the Morning*. Plainfield, NJ: Logos, 1970.

Blumhofer, E. "The Christian Catholic Apostolic Church and the Apostolic Faith: A Study in the 1906 Pentecostal Revival." In *Charismatic Experience in History*. Cecil Robeck, ed. Peabody, MA: Hendrickson, 1986, pp. 126-146.

\_\_\_\_\_. *Pentecost in My Soul. Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God*. Springfield, MO: Gospel Publishing House, c1989.

\_\_\_\_\_. *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture*. Chicago: University of Illinois Press, 1993.

\_\_\_\_\_. *Aimee Semple McPherson. Everybody's Sister*. Grand Rapids, MI: Eerdmans, 1993.

\_\_\_\_\_, R. Spittler, and G. Wacker, eds. *Pentecostal Currents in American Protestantism*. Urbana and Chicago: University of Illinois Press, 1999.

Borlase, C. *William Seymour, A Biography*. Lake Mary, FL: Charisma House, 2006.

Brown, K.O. *Holy Ground: A Study of the American Camp Meeting*. New York and London: Garland Publishing, 1992.

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Brumback, C. "What Meaneth This?" *A Pentecostal Answer to a Pentecostal Question*. Springfield, MO: Gospel Publishing House, 1947. (CPS)

\_\_\_\_\_. *Suddenly ...From Heaven. A History of the Assemblies of God*. Springfield, MO: Gospel Publishing House, 1961.

Burgess, S.M., and McGee, G.B. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids, MI: Zondervan, 1988.

Cerillo, Augustus. "Interpretive Approaches to the History of American Pentecostal Origins," *Pneuma* 19 (Spr 97), 29-52.

Chan, Simon. *Pentecostal Theology and the Christian Spiritual Tradition*. Sheffield, England: Sheffield Academic Press, 2000.

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Clemmons, I. *Bishop C.H. Mason the Roots of the Church of God in Christ*. Pneuma Life Publishing, 1996.

\_\_\_\_\_. "True Koinonia: Pentecostal Hopes and Historical Realities." *Pneuma* 4 (1982), 46-56.

Corum, F. *Like As Of Fire: A Reprint of the Old Azusa Street Papers*. Wilmington, MA: Fred T. Corum, 1981.

Cox, H. *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. Cambridge, MA: Da Capo Press, 2001.

Craston, C., ed. *Open to the Spirit. Anglicans and the Experience of Renewal*. London: Church House Publishing, 1987.

Creech, J. "Visions of Glory: The Place of the Azusa Street Revival in Pentecostal History," *Church History* 65 (1996), 405-24.

Dallimore, A. *Forerunner of the Charismatic Movement: The Life of Edward Irving*. Chicago: Moody, 1983.

Dayton, D. *Theological Roots of Pentecostalism*. Grand Rapids, MI: Zondervan, 1987.

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- \_\_\_\_\_. "Baptism in the Spirit: A Response to Pentecostal Scholarship in Luke-Acts." *Journal of Pentecostal Theology* 3 (1993), 3-27.
- Du Plessis, D., with Bob Slosser. *A Man Called Mr. Pentecost*. Plainfield, NJ: Logos, 1977.
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- \_\_\_\_\_. *This Gospel of the Kingdom: The Significance of Eschatology in the Development of Pentecostal Thought*. Sheffield: Sheffield Academic Press, 1996.
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- Grudem, W. *The Gift of Prophecy in the New Testament Today*. Westchester, IL: Crossway Books, c1988.
- \_\_\_\_\_. *Are Miraculous Gifts for Today? Four Views*. Grand Rapids, MI: Zondervan, 1996.
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Horton, W., ed. *The Glossolalia Phenomenon*. Cleveland: Pathway Press, 1966.

Hosier, H. *Kathryn Kuhlman: The Life She Led, the Legacy She Left*. Boston: G.K. Hall & Co., c1976.

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## **Appendix A**

### **Pentecostal Spirituality, Steven Land Study questions**

*Each question to be answered in one paragraph (except for question #14). The answers are to be descriptive rather than analytic. In other words, represent the view of the author for each question; paraphrase into your own words, use quotes sparingly. Analysis of the topics raised by these questions will be handled in class discussion. (Please note the pages numbers listed correspond to different editions of the book)*

#### **Chapter 1:**

1. Regarding life and service in the church, Paul's order of the trinity God is Spirit, Lord, and God. Discuss the significance of this order in the light of the unique understanding of "worship" in Pentecostal spirituality (Sheffield/JPTS pp. 32-34; CPT pp. 20-23).
2. Discuss the significance of "prayer" in Pentecostal spirituality (Sheffield/JPTS pp. 35-38; CPT pp. 23-27).
3. Discuss the significance of integrating orthodoxy, orthopathy and orthopraxis in Pentecostal spirituality (Sheffield/JPTS pp. 41-46; CPT pp.30-37).
4. Elaborate on "the tension of the already but not yet consummated kingdom" and its significance in Pentecostal spirituality (Sheffield/JPTS pp. 53-56; CPT pp.44-47).

#### **Chapter 2:**

5. Discuss "good" and "bad" apocalypics (Sheffield/JPTS pp. 69-71, CPT pp. 61-63).
6. Explain the aspect of "biblical drama" in Pentecostal spirituality (Sheffield/JPTS pp. 74-77; CPT pp.66-69).
7. Describe the Pentecostal understanding of "Spirit Baptism" (Sheffield/JPTS pp. 91-93; CPT pp. 84-87).
8. Discuss the significance of "tongues" in the oral-narrative formation of Pentecostal spirituality (Sheffield/JPTS pp. 110-113; CPT 105-107).

**Chapter 3:**

9. Discuss the three characteristics of Pentecostal affections (Sheffield/JPTS pp. 134-136; CPT p. 130-132).
10. Discuss the role of discernment in the Pentecostal community (Sheffield/JPTS pp. 161-164; CPT pp. 161-164)
11. How does the testimony prepare the believer for evangelism [i.e., what is missionary community?] (Sheffield/JPTS p. 165; CPT pp. 163-164)?
12. How do Pentecostals understand praying in the Spirit? Discuss the rationale of the three ways (Sheffield/JPTS pp. 168-170; CPT pp. 166-172).

**Chapter 4:**

13. How does the apocalyptic expectation qualify and intensify the affections (Sheffield/JPTS pp. 182-184; CPT pp. 181-184)?
14. Dr. Land offers a revision of five doctrinal areas. Offer a paragraph summary of each [i.e., what is meant by Pentecostal spirituality as Trinitarian transformation?] (Sheffield/JPTS pp. 197-208; CPT pp. 196-208).