


*“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 THEOLOGY</b><br>PENT 0505   |
| <b>Date and Time</b>  | JANUARY 15, JANUARY 29, FEBRUARY 12, MARCH 5, and MARCH 26<br>5 FRIDAYS FROM 9:00 AM – 4:00 PM   |
| <b>Instructor</b><br><br><b>Master's Pentecostal Seminary @ Tyndale Seminary</b><br><b>25<sup>th</sup> Anniversary</b> | <b>PETER NEUMANN, PhD</b><br><b>Academic Dean, Master's Pentecostal Bible College</b><br>Email: <a href="mailto:peter.neumann@mcs.edu">peter.neumann@mcs.edu</a> ; <a href="mailto:pneumann@tyndale.ca">pneumann@tyndale.ca</a>  |
| <b>Class Information</b>  | The classes will be livestreamed on the above five Fridays from 9:00am – 4:00pm; attendance is mandatory; active group and class participation is required.<br><br>Office Hours: By appointment only.  |
| <b>Course Material</b>  | Access course material at <a href="http://classes.tyndale.ca">classes.tyndale.ca</a> or other services at <a href="#">Tyndale One</a> .<br>Course emails will be sent to your @MyTyndale.ca e-mail account only.<br><a href="#">Learn how to access and forward emails to your personal account.</a> |

## 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.

This course will explore theology within the Pentecostal tradition in both its earliest forms and more recent innovative constructions. It will investigate the ways in which Pentecostal experience of the Holy Spirit has led to a re-imagining and re-visioning of various aspects of Christian theology, bringing fresh perspectives and fruitful ways of engaging with biblical and contemporary issues. Students will investigate the ways in which early Pentecostals wrestled to articulate their experience in meaningful theological frameworks, including how they dealt with disagreements and controversies. Special attention will be given to theological interpretations of Spirit baptism and glossolalia (speaking in other tongues), since these issues are hallmarks of classical Pentecostalism. Finally, current constructive proposals emerging from pneumatologically-conscious Pentecostal theologians will be explored, highlighting implications for such issues as hermeneutics, ecclesiology, the Spirit's work in creation and culture (including world religions and the sciences), and philosophy.

## II. LEARNING OUTCOMES

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

- Analyze key theological ideas found within early and contemporary Pentecostalism through readings and other course materials.
- Compare, contrast, and analyze the theological interpretations of the classical Pentecostal view of Spirit baptism and several non-Pentecostal perspectives by writing a comparative analysis paper on Spirit Baptism.
- Describe and discuss ways in which Pentecostalism has and/or is currently contributing to Christian theology through developing an extended paper on a particular aspect of Pentecostal theology.

## III. COURSE REQUIREMENTS

### A. REQUIRED READING

#### Books

Brand, Chad Owen, ed. [\*Perspectives on Spirit Baptism: Five Views\*](#). Nashville, TN: Broadman & Holman Publishers, 2004.

Jacobsen, Douglas G. [\*Thinking in the Spirit: Theologies of the Early Pentecostal Movement\*](#). Bloomington, IN: Indiana University Press, 2003.

Menzies, William W., and Robert P. Menzies. [\*Spirit and Power: Foundations of Pentecostal Experience: A Call to Evangelical Dialogue\*](#). Grand Rapids, MI: Zondervan, 2011.

Neumann, Peter D. *Pentecostal Experience: An Ecumenical Encounter*. Princeton Theological Monographs 187. Eugene, OR: Pickwick, 2012.

### Articles, Chapters, and Media

Required readings and/or media aside from the course texts are listed here and will be made available to students by the instructor.

Chan, Simon K. H. "Mother Church: Toward a Pentecostal Ecclesiology." *Pneuma* 22, no. 2 (Fall 2000): 177-208.

Fee, Gordon D. "Ch. 7, Baptism in the Holy Spirit and the Issue of Separability and Subsequence." In *Gospel and Spirit: Issues in New Testament Hermeneutics*, 105-119. Peabody, MA: Hendrickson, 1991.

Lewis, Paul W. "[Reflections of a Hundred Years of Pentecostal Theology](#)." *Cyberjournal for Pentecostal-Charismatic Research* 12 (2003).

Lovett, Leonard. "Positive Confession Theology." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 992-94. Grand Rapids, MI: Zondervan, 2002.

Macchia, Frank D. "[Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence](#)." *Asian Journal of Pentecostal Studies* 1, no. 2 (1998).

Neumann, Peter D., and David A. Reed. "[Oneness Pentecostalism - Interview with Dr. David Reed, Part 1](#)." *iTunes Podcasts* (audio blog), March 15, 2014.

Neumann, Peter D., and David A. Reed. "[Oneness Pentecostalism - Interview with Dr. David Reed, Part 2](#)." *iTunes Podcasts* (audio blog), March 28, 2014.

Sharpe, Matthew. "Name It and Claim It: Prosperity Gospel and the Global Pentecostal Reformation." In *Handbook of Research on Development and Religion*, edited by Matthew Clarke, 164-79. Cheltenham, Glos, UK ; Northampton, MA: Edward Elgar, 2013.

Smith, James K. A. "Is There Room for Surprise in the Natural World? Naturalism, the Supernatural, and Pentecostal Spirituality." In [Science and the Spirit: A Pentecostal Engagement with the Sciences](#), 34-49. Bloomington, IN: Indiana University Press, 2010.

Vondey, Wolfgang. "Ch. 5: Social Engagement and Triumphalism." In *Pentecostalism: A Guide for the Perplexed*, 89-110. London and New York: Bloomsbury T&T Clark, 2013.

Yong, Amos. "Ch.2, A Pneumatological Theology of Religions: Thesis and Overview." In *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 35-56. Grand Rapids, MI: Baker Academic, 2003.

Lovett, Leonard. "Positive Confession Theology." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 992-94. Grand Rapids, MI: Zondervan, 2002.

Vreeland, Derek E. "Reconstructing Word of Faith Theology: A Defense, Analysis, and Refinement of the Theology of the Word of Faith Movement." Paper presented at the 30th Annual Meeting of the Society for Pentecostal Studies, Oral Roberts University, Tulsa, OK, Mar. 8-10, 2001.

Macchia, Frank D. "[Assessing the Prosperity Gospel](#)." *The Seedbed Blog* (video blog), April 02, 2014. Accessed October 09, 2014.

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

Bowler, Kate. [Blessed: A History of the American Prosperity Gospel](#). New York: Oxford University Press, 2013.

Chan, Simon K. H. [Liturgical Theology: The Church as Worshiping Community](#). Downers Grove, IL: IVP Academic, 2006.

Macchia, Frank D. [Baptized in the Spirit: A Global Pentecostal Theology](#). Grand Rapids, MI: Zondervan, 2009.

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

Vondey, Wolfgang. *Pentecostalism: A Guide for the Perplexed*. London and New York: Bloomsbury T&T Clark, 2013.

Warrington, Keith. *Pentecostal Theology: A Theology of Encounter*. London; New York: T & T Clark, 2008.

Yong, Amos. [The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology](#). Grand Rapids, MI: Baker Academic, 2005.

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](#).

### **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. ASSIGNMENTS AND GRADING**

#### **General Expectations**

Each week of classes, students should come to class prepared by having read (or listened to) the assigned material in order to participate more fully in class discussions and/or activities. There are also several written assignments that will be completed outside of class time. Students should do their best to keep up with the readings and assignments, and anticipate spending about nine to ten hours on course work each week (and more time when larger assignments are coming due).

#### **1. Participation (10%)**

Interaction with course material through dialogue with other students and the instructor is important toward the learning process. Therefore this course will value an interactive classroom experience. Students are expected to regularly participate in class discussions and activities in a meaningful way. Participation assumes that students will have carefully read the weekly assigned readings before coming to class, which will not only benefit their own learning, but will enable them to contribute to the learning experiences of others.

Best Practices:

- Be informed and reflective. Make sure that you have completed the readings so that you can contribute to the discussions and activities thoughtfully.
- Be respectful and honest. Interacting with others in a way that respects the opinions shared (even if you don't agree with them). At the same time, discussions provide an opportunity to help us learn to think better, and sometimes our ideas need to be challenged. So, don't be afraid to say that you disagree with another person, but do so in an informed way, with a view to helping the learning process.

- Be as clear as possible. You may have a profound thought, but if no one else can understand your point, it won't be very helpful. Try your best to make it easy for others to understand you.
- Be focused and creative. Good participation does not always mean talking a lot (whether with the whole class or in groups). So, try to allow everyone time to share their thoughts. Try also to keep conversations on topic, and not too far from the subject being discussed. At the same time, if you think something outside the assigned material might enrich discussion, please share it.

| Participation Rubric |   |   |   |  |
|----------------------|---|---|---|--|
| Demonstrated Level   | D   | C   | B   | A  |
|                      | Present; not disruptive; inadequate preparation responds when called upon but does not offer much; infrequent involvement | Adequate preparation but no evidence of interpretation or analysis; offers straightforward information; contributes moderately when called upon | Good preparation; offers interpretation and analysis; contributes well to discussion in ongoing fashion | Excellent preparation; offers analysis, synthesis, and evaluation of material; contributes significantly to ongoing discussion |

## 2. Blog Responses to Readings (4 x 5% = 20%)

**Due at the beginning of class on each of the dates listed below**

In order to better engage with the course readings and media, students are required to submit four blog-style responses based on selections from the course readings. Blogs should be approximately 350 words in length, and the content should be a combination of brief summary of and personal response/reaction to the particular reading (the latter receiving the most attention).

Blogs are due on the dates listed below by the beginning of class. A choice of readings is also listed for each blog.

- **Blog #1 (Due 2<sup>nd</sup> class; Fri., Jan. 29)**  
Respond to one of the following:
  - Jacobsen ch. 3 (section on Wm Durham only)
  - Jacobsen ch. 4 (section on Haywood only)
  - Neumann interview with David Reed (both parts)
- **Blog #2 (Due 3<sup>rd</sup> class; Fri., Feb. 12)**  
Respond to one of the following:
  - Jacobsen ch. 5 (Racism and Pentecostalism)
  - Macchia, "Groans too Deep for Words"

- Menzies and Menzies chs. 2-4
- Fee, “Ch. 7, Baptism in the Holy Spirit”
- **Blog #3 (Due 4<sup>th</sup> class; Fri., Mar. 5)**  
Respond to one of the following:
  - Jacobsen ch. 6 (pp. 286-290, 313-352 only)
  - Vreeland, “Reconstructing Word of Faith Theology”
  - Vondey, “Ch. 5: Social Engagement and Triumphalism”
  - Chan, “Mother Church”
- **Blog #4 (Due 5<sup>th</sup> class; Fri., Mar. 26)**  
Respond to one of the following:
  - James K. A. Smith, “Is There Room”
  - Amos Yong, “Ch.2, A Pneumatological Theology of Religions”
  - Paul Lewis, “Reflections of a Hundred Years”

Blog responses should generally focus on what idea/concept the student believes was particularly important from the readings, and how this idea/concept has impacted the student’s own thinking. For example, a blog may indicate that a particular theological concept was enlightening, or perhaps confusing (or disturbing!). While students are not required to post their blogs online, blogs should be written in a way that would try to engage (hypothetical) online readers. As a means to engage readers, it is often helpful for blogs to conclude with a thoughtful question intended to generate dialogue. Students are welcome to include images within the blog if these would enhance presentation and reader engagement.

Blogs are to be submitted in MS Word document format (.doc or .docx) on the class page on Moodle. Blogs not submitted at the assigned due date and time will not be accepted.

| <b>Blog Rubric</b>                                 |   |  |  |  |
|--|---|--|--|--|
| <b>Areas of Evaluation/<br/>Demonstrated Level</b> | <b>D</b>  | <b>C</b>   | <b>B</b>   | <b>A</b>   |
| <b>1. Reading Comprehension</b>                    | Blog shows inadequate understanding of the main point(s) of the reading and supporting arguments.   | Writing shows adequate understanding of the main point(s) of the reading and supporting arguments.             | Writing shows good understanding of the main point(s) of the reading and supporting arguments.   | Writing shows very strong understanding of the main point(s) of the reading and supporting arguments.              |
| <b>2. Response to blog</b>                         | Unclear as to how the response is related to the reading, or why these issues merit further comment | Somewhat identifies one or two issues for response loosely related to or emerging from the reading. Adequately | Identifies one or two issues for response mostly emerging from the reading. Demonstrates clearly | Insightfully identifies and explains one or two issues for response directly emerging from the reading. Creatively |

|  |   |   |   |  |
|--|---|---|---|--|
|  | and/or critique. Writing unlikely to encourage further dialogue on the topic.   | demonstrates why these issues merit further comment and/or critique. Writing unlikely to encourage further dialogue on the topic. | why these issues merit further comment and/or critique. Some creativity evident. Writing may raise further dialogue on the topic. | and persuasively demonstrates why these are significant and deserving further comment and/or critique. Writing encourages further dialogue on the topic by raising questions and/or new ideas. |
| <b>3. Coherence, Grammar and Style</b> | Content rendered unclear and often incomprehensible because of numerous and reoccurring technical and/ or grammatical issues. | Writing is fairly intelligible, but reoccurring technical and/or grammatical issues greatly impede clarity.                       | Writing style is generally good, with few technical and/or grammatical issues that impede clarity.                                | Style is clear, fluid and quite free of technical and/or grammatical issues that would impede clarity.   |

### 3. Perspectives on Spirit Baptism – Comparative Analysis Paper (30%)

**Due: Friday, February 19, 11:59 pm**

Students are required to read all of [Perspectives on Spirit Baptism: Five Views](#), and the following chapters of [Spirit and Power](#): chs. 1-4, 14-15 (chs. 5-6 recommended but not required), and then write a paper of approximately 3000 words comparing and contrasting the classical Pentecostal view of Spirit baptism (represented by Stanley Horton, and William and Robert Menzies) with two other viewpoints found in *Perspectives on Spirit Baptism*. One of the alternative views must be the Reformed view (Walter Kaiser). The second alternative view may be chosen by the student from the three other viewpoints offered. The paper should include the following elements:

- Summary of three views: A summary of the Pentecostal view (Horton and the Menzies), the Reformed view (Walter Kaiser), and any one of the other three views. The summary should highlight the thesis and/or main supporting points of the position, how this view is similar to or different from the others being discussed, as well as any significant weaknesses of the given position (critiques of positions offered in the *Perspectives* book may be used here as deemed appropriate). This section should be approximately 2400 words.
- Personal view: After summarizing the positions, the student should indicate which position they find most convincing and provide sufficient reasons as to why. In this section other resources other than the assigned readings may be used to supplement the student’s viewpoint. This section should be approximately 600 words.



Chicago style must be used throughout the paper. Papers are to be submitted in MS Word document format (.doc or .docx) on the class page on Moodle. Papers not submitted at the assigned due date and time will be deducted 5% per day, up to seven days, after which the paper will no longer be accepted.

**Alternative Comparative Assignment: Developments in Spirit Baptism Theology**

This option is only offered to students who have already taken the course, “The Charismatic Theology of St. Luke” with Roger Stronstad, and who may have already used the *Perspectives on Spirit Baptism* book in a way somewhat similar to what has been asked above.

As an alternative, in order to interact with new developments in Pentecostal theology on Spirit baptism, students are required to read [Perspectives on Spirit Baptism: Five Views](#), and chapters 1-3 of Frank D. Macchia, [Baptized in the Spirit: A Global Pentecostal Theology Spirit and Power](#), and then write a paper of approximately 3000 words comparing and contrasting Macchia’s view with that of Stanley Horton, and either Walter Kaiser or Ralph Del Colle. The paper is intended to focus on interaction with Macchia’s perspective and should follow the following elements:

- **Summary of three views:** A summary of the views of Macchia, Horton, and Kaiser or Del Colle. The summary should highlight the thesis and/or main supporting points of the position, and briefly how this view is similar to or different from the others being discussed, as well as any significant weaknesses of the given position (critiques of positions offered in the *Perspectives* book may be used here as deemed appropriate). This section should be approximately 2400 words.
- **Evaluation of Macchia’s Contribution:** After summarizing the positions, the student should move to a more in-depth analysis and evaluation of Macchia’s expanded view of Spirit baptism in view of the other two positions being examined. Specifically: How is Macchia’s view supportive of and/or challenging to the classical Pentecostal view? What areas of continuity/discontinuity do you observe between Macchia’s view and that of Kaiser or Del Colle? In what ways might Macchia’s view help ecumenically (i.e., help overcome church division over Spirit baptism theology)? This section should be approximately 600 words.

| Comparative Analysis Paper Rubric |   |   |   |   |
|-----------------------------------|---|---|---|---|
| Areas of Evaluation/              | D | C | B | A |
|                                   |   |   |   |   |

| <b>Demonstrated Level</b>                      |   |  |  |  |
|--|---|--|--|--|
| <b>1. Reading Comprehension</b>                | Writing shows less-than-adequate understanding of the main theses and supporting arguments of viewpoints.   | Writing shows basic understanding of the main theses and supporting arguments of viewpoints.   | Writing shows good understanding of the main theses and supporting arguments of viewpoints.  | Writing shows very strong understanding of the main theses and supporting arguments of viewpoints.   |
| <b>2. Comparative Analysis</b>                 | Makes many errors in identifying major similarities and differences. Does not get far beyond noting similarities and differences.   | Makes some errors in identifying major similarities and differences. Isn't clear about the significance of the comparison.   | Selects similarities and differences for each viewpoint. Draws some thoughtful conclusions from the comparison.  | Accurately selects all major similarities and differences for each viewpoint. Draws insightful and thoughtful conclusions from the similarities and differences, usually highlighting either one or the other. |
| <b>3. Support of Chosen Position</b>           | Identification with a particular position is unclear. Rationale and support for choosing this position is unclear. No reflection on possible areas of divergence from position (i.e., minor areas of disagreement). | Identifies with a particular position, but rationale and support for choosing this position is less than clear. Little to no reflection of possible areas of divergence from position (i.e., minor areas of disagreement). | Identifies with a particular position, providing adequate support. Possibly indicates areas of divergence from position (i.e., minor areas of disagreement).                 | Clearly identifies with a particular position, providing well-reasoned support, as well as indicating possible areas of divergence from position (i.e., minor areas of disagreement).                          |
| <b>4. Unity &amp; Organization (Coherence)</b> | Writing is not unified through organized thought and sentences, and focus on the goal of this assignment (critical comparative analysis) is mostly missing.   | Writing shows some unity and organization; but thoughts and sentences are often disconnected, and overall focus on the goal of this assignment (critical comparative analysis) is weak.                                    | Writing is adequately unified, although thoughts and sentences could be better organized, and/or focused around the goal of this assignment (critical comparative analysis). | Writing is well unified through organized thoughts and sentences, and keeps strongly focused on the goal of this assignment (critical comparative analysis).   |

|                             |  |   |  |  |
|-----------------------------|--|---|--|--|
| <b>5. Grammar and Style</b> | Content rendered unclear and often incomprehensible because of numerous and reoccurring technical and/or grammatical issues. | Writing is fairly intelligible, but reoccurring technical and/or grammatical issues greatly impede clarity. | Writing style is generally good, with few technical and/or grammatical issues that impede clarity. | Style is clear, fluid and quite free of technical and/or grammatical issues that would impede clarity. |
|-----------------------------|--|---|--|--|

#### **4. Essay on Pentecostal Theology (40%), Due Thurs., April 1, 11:59 pm**

In order to explore more deeply a particular aspect of Pentecostal theology, students are to prepare a 3000-word essay on a topic of their choice related to the material and issues explored in this course. A list of possible broad topic areas is provided below, however, students may choose to write on an area not listed in consultation with the course instructor. It is advisable that students consult with the instructor when narrowing down their chosen topic of interest.

Suggested topic areas:

- An in-depth study of one of the early or contemporary Pentecostal theologians being studied, focusing on a particular aspect of their theology
- An analysis of the prosperity gospel theology
- Pentecostal theology and world religions
- Pentecostal theology and spiritual formation
- Pentecostal theology and worship
- Pentecostal theology and experience of the Spirit
- Pentecostal theology and the doctrine of tongues as initial evidence
- Pentecostal theology and the role of tradition and/or ecumenism (relationship to other church traditions)
- Pentecostal theology and the sciences
- Pentecostal theology and higher education
- Pentecostal theology and music and/or art
- Implications of Pentecostal theology for the doctrine of God (or other area of theology, e.g., eschatology, soteriology, ecclesiology, anthropology, etc.)
- A Pentecostal evaluation of Word-Faith theology

Chicago style must be used throughout the paper. Papers are to be prepared in MS Word document format (.doc or .docx) on the class page on Moodle. Papers not submitted at the assigned due date and time will be deducted 5% per day, up to seven days, after which the paper will no longer be accepted.

| Essay Rubric                                   |  |   |  |  |
|--|--|---|--|--|
| Areas of Evaluation/<br>Demonstrated Level     | D  | C   | B  | A  |
| <b>1. Research &amp; Use of Sources</b>        | Selection and use of sources includes several not relevant to topic and/or not of sufficient academic quality. Little to no variety of perspectives consulted. Little to no evidence of using sources to support and enhance overall argument. | Selection and use of sources is adequate, includes one or more not relevant to topic and/or not of sufficient academic quality. Inadequate variety of perspectives consulted. Sources inadequately used to support and enhance overall argument.                      | Selection and use of sources is good, relevant to topic, indicates some variety of perspectives, and generally appropriate for academic level research. Sources are used adequately to support and enhance overall argument.                                     | Selection and use of sources is very relevant to topic, from a variety of perspectives, and appropriate for academic level research. Sources indicate an above-average breadth of knowledge of the topic, and are used very effectively to support and enhance overall argument.   |
| <b>2. Thesis &amp; Argumentation</b>           | Main thesis and purpose of essay is unclear. Main points and arguments do not coherently support thesis. No indication of dealing with alternative viewpoints and little effort to respond. Conclusion missing or very unclear.                | Main thesis and purpose of essay is poorly introduced and presented. Thesis is not sufficiently supported by well-reasoned arguments. Demonstrates little knowledge of alternative viewpoints and little effort to respond. Conclusion inadequately summarizes essay. | Main thesis and purpose of essay is adequately introduced and presented. Thesis is supported by fairly well-reasoned arguments. Demonstrates some knowledge of alternative viewpoints and shows some attempt to respond. Conclusion adequately summarizes essay. | Main thesis and purpose of essay is very clearly introduced and presented. Thesis is supported by exceptionally well-reasoned arguments. Demonstrates firm knowledge of and provides compelling responses to alternative viewpoints. Conclusion cogently summarizes essay and identifies possible future directions for study. |
| <b>3. Unity &amp; Organization (Coherence)</b> | Writing is not unified through organized thoughts and sentences, and focus on the goal of supporting the thesis is missing.  | Writing shows some unity and organization, but thoughts and sentences are disconnected, and overall focus on the goal of supporting the thesis is weak.   | Writing is generally unified, though thoughts and sentences could be more focused and organized around the goal of supporting the thesis.  | Writing is very unified through organized thoughts and sentences, and keeps strongly focused on the goal of supporting the thesis.   |
| <b>4. Grammar and Style</b>                    | Content rendered unclear and often incomprehensible because of numerous and recurring technical and/or grammatical issues.   | Writing is fairly intelligible, but recurring technical and/or grammatical issues greatly impede clarity.   | Writing style is generally good, with few technical and/or grammatical issues that impede clarity.   | Style is clear, fluid and quite free of technical and/or grammatical issues that would impede clarity.   |

## E. 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.

## F. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

|   |       |
|---|-------|
| Participation                             | 10 %  |
| Blog Responses to Readings                | 20 %  |
| Spirit Baptism Comparative Analysis Paper | 30 %  |
| Essay on Pentecostal Theology             | 40 %  |
| Total Grade                               | 100 % |

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

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 [10.44 to 10.48](#) and [14.238 to 14.241](#).

### 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](#). Citation and other [tip sheets](#).

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 Dean's Office ([aa@tyndale.ca](mailto:aa@tyndale.ca)) before proceeding.

## H. 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, CONTENT AND REQUIRED READINGS

### Class 1: Friday, January 15

#### Introduction: Pentecostal Theology? What and Who

#### Unit One: Theology, Experience, and the Forming of the Pentecostal Imagination

##### Lecture 1 – Experience and Theology: Bridging an Uneasy Relationship

##### Readings:

- Neumann, *Pentecostal Experience*, "Introduction" (1-20), Ch. 1 (21-38 only)
- Jacobsen, *Thinking in the Spirit*, "Preface" (ix-xvi), "Introduction" (1-15), "Conclusion" (353-364)

**Lecture 2 – Theological Antecedents and Emerging Pentecostal Theologies:  
Richard G. Spurling and Charles F. Parham**

**Readings:**

- Menzies & Menzies, *Spirit and Power*, Ch. 1 (15-35)
- Jacobsen, *Thinking in the Spirit*, Ch. 1 (16-56)

**Class 2: Friday, January 29**

**Unit Two: Early Pentecostal Imagination**

**Lecture 3 – Revival Pentecostalism: William J. Seymour, and David W. Myland**

**Readings:**

- Jacobsen, *Thinking in the Spirit*, Ch. 2 (only intro and sections on Seymour and Myland)

**Lecture 4 – Finished Work and Oneness Controversies: William H. Durham and Garfield T. Haywood**

**Readings:**

- Jacobsen, *Thinking in the Spirit*, Ch. 3 (only intro and section on Durham)
- Jacobsen, *Thinking in the Spirit*, Ch. 4 (only intro and section on Haywood)
- Neumann, Peter D., and David A. Reed. "Oneness Pentecostalism - Interview with Dr. David Reed, Part 1." *iTunes Podcasts* (audio blog), March 15, 2014.
- Neumann, Peter D., and David A. Reed. "Oneness Pentecostalism - Interview with Dr. David Reed, Part 2." *iTunes Podcasts* (audio blog), March 28, 2014.

**Unit Three: Spirit Baptism and the Pentecostal Imagination**

**Lecture 5 – Spirit Baptism and Glossolalia: Classical Pentecostal Articulations**

**Readings:**

- Neumann, *Pentecostal Experience*, Ch. 2 (100-124 only)
- Horton, Ch. 2 "Spirit Baptism: A Pentecostal Perspective," In *Perspectives on Spirit Baptism: Five Views*, (47-104)
- Menzies & Menzies, *Spirit and Power*, chs 7-9 (109-144), chs. 14-15 (189-208)

### Class 3: Friday, February 12

#### Lecture 6 – Spirit Baptism and Glossolalia: Fresh Perspectives

##### Readings:

- Neumann, *Pentecostal Experience*, Ch. 3 (162-195)
- Macchia, Frank D. "[Groans Too Deep for Words: Towards a Theology of Tongues as Initial Evidence.](#)" *Asian Journal of Pentecostal Studies* 1, no. 2 (1998).

### Unit Four: Current Pentecostal Imagination and Theological Innovation

#### Lecture 7 – Pentecostalism, the Academy, and Hermeneutics

##### Readings:

- Neumann *Pentecostal Experience*, Ch. 2 (124-161 only)
- Menzies & Menzies, *Spirit and Power*, Chs 2-4 (37-68)
- Fee, Gordon D. "Ch. 7, Baptism in the Holy Spirit and the Issue of Separability and Subsequence." In *Gospel and Spirit: Issues in New Testament Hermeneutics*, 105-119. Peabody: Hendrickson, 1991.

### Class 4: Friday, March 5

#### Lecture 8 – Social Engagement and Prosperity

##### Readings:

- Vondey, Wolfgang. "Ch. 5: Social Engagement and Triumphalism." In *Pentecostalism: A Guide for the Perplexed*, 89-110. London and New York: Bloomsbury T&T Clark, 2013.
- Jacobsen, *Thinking in the Spirit*, Ch. 6 (286-290, 313-352 only)
- Sharpe, Matthew. "Name It and Claim It: Prosperity Gospel and the Global Pentecostal Reformation."
- Lovett, Leonard. "Positive Confession Theology." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 992-94. Grand Rapids, MI: Zondervan, 2002.
- Vreeland, Derek E. "Reconstructing Word of Faith Theology: A Defense, Analysis, and Refinement of the Theology of the Word of Faith Movement." Paper



presented at the 30th Annual Meeting of the Society for Pentecostal Studies, Oral Roberts University, Tulsa, OK, Mar. 8-10, 2001.

- Macchia, Frank D. "[Assessing the Prosperity Gospel.](#)" *The Seedbed Blog* (video blog), April 02, 2014. Accessed October 09, 2014.

## Lecture 9 – Ecclesiology and Tradition

### Readings:

- Neumann *Pentecostal Experience*, Ch. 4 (218-249 only)
- Chan, Simon K. H. "Mother Church: Toward a Pentecostal Ecclesiology." *Pneuma* 22, no. 2 (Fall 2000): 177-208.

## Class 5: Friday, March 26

## Lecture 10 – The Spirit in Creation: Religion, Culture, and Science

### Readings:

- Neumann *Pentecostal Experience*, Ch. 5 (273-309 only)
- Smith, James K. A. "Is There Room for Surprise in the Natural World? Naturalism, the Supernatural, and Pentecostal Spirituality." In *Science and the Spirit: A Pentecostal Engagement with the Sciences*, 34-49. Bloomington: Indiana University Press, 2010.
- Yong, Amos. "Ch.2, A Pneumatological Theology of Religions: Thesis and Overview." In *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 35-56. Grand Rapids: Baker Academic, 2003.

## Lecture 11 – The Future of Pentecostal Theology

### Readings:

- Neumann *Pentecostal Experience*, "Conclusion" (331-337)
- Lewis, Paul W. "[Reflections of a Hundred Years of Pentecostal Theology.](#)" *Cyberjournal for Pentecostal-Charismatic Research* 12 (2003).

## **V. SELECTED BIBLIOGRAPHY**

A bibliography will be provided as a separate document for students.

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