

ⁱThe Hidden Promise of Expository Preaching for Pentecostal Theology and Spirituality

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In this paper I will try to clear up some common misconceptions about the nature of expository preaching and Pentecostal preaching. I will highlight where they are similar, where they are different, and then contend that expository preaching can be an effective way to communicate Pentecostal theology and spirituality. I will also try to anticipate potential objections to my claim that Expository Preaching holds promise for the communication and promotion of Pentecostal theology and practice.

Most Pentecostals share the theological assumptions that lie behind an expository philosophy of preaching (a high view of scripture, applying biblical truth in a practical way, and a desire to see the lives of their audience challenged and changed by the power of the Holy Spirit). However, chances are, they would find the standard treatment of expository preaching incomplete. Pentecostals might ask what role the Holy Spirit plays in preparing and delivering the sermons. What about the baptism in the Holy Spirit, or the gifts of the Spirit? What of the passion and spontaneity that characterizes so much of Pentecostal preaching? In short, does expository preaching have room for the theology and practice that is distinctly Pentecostal?

In this paper I will try to clear up some common misconceptions about the nature of expository preaching. I will also explore the core convictions of an expository preaching philosophy regarding: the call to preach, the spirituality of the preacher, compassion for people, and biblical authority. I will then compare those same subjects as found in Pentecostal theology. I will highlight where they are similar, where they are different, and then contend that expository preaching can be an effective way to communicate Pentecostal theology and spirituality. I will also try to anticipate potential objections to my claim that expository preaching holds promise for the communication and promotion of Pentecostal theology and practice.

Defining Expository Preaching

Haddon Robinson, in his widely used textbook *Biblical Preaching*, defines Expository preaching as “The communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.”¹

Robinson’s definition is helpful in three ways: First, it stresses the relationship of the main idea of the sermon being based upon the main idea of a properly interpreted text. Second, it stresses the importance of the texts meaning being applied by the Holy Spirit to the life of the preacher before the preacher applies the message to the audience. Third, his definition describes not so much a sermon method, as much as a preaching philosophy. Many preachers understand expository preaching to be one method among many, rather than seeing it as guiding principle i.e. the central idea of the text will be the basis for the central idea of the sermon. Once that guiding principle is in place the form the sermon takes (inductive, deductive, narrative, etc.) varies depending upon what will best communicate to the audience. The form a sermon may take changes, what does not change is that the texts’ main idea is the basis for the sermon.

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The Core Convictions of Expository Preaching

There are four convictions that every preacher must have in order to be effective at expository preaching.² These are not given in order of priority, but rather ranked according to how they relate to the preachers decision to take up this task of ministry. The first conviction is that we are called. The commission that the minister has is not based on one's desire to handle eternal truth, or to place his or herself in a position of authority. The calling to preach is not like the decision seniors in high school makes about their future at career day. The person called to preach does not look out at a fragmented and fallen world and declare, "The answer for the world's problems is me!" Rather this person identifies with the experience of the prophets and apostles, who upon receiving the royal command to speak for God (1 Timothy 1:1) takes up the task with humility and awe (c.f. Isaiah 6; Jeremiah 1:4; Matthew 28:19-20).

Most calls to preach will not be as dramatic as the biblical accounts, but there should be a certainty about it. The preacher should be able to identify with Paul's words to the Corinthian church, "Yet when I preach the gospel, I cannot boast, for I am compelled to preach. Woe to me if I do not preach the gospel." (1 Corinthians 9:16). This calling does not mean that preachers are more important than others, but it certainly does mean that they fulfill a unique function: to equip and mature the saints for ministry (Ephesians 4:11).

When considering the call to preach there are two equally dangerous errors to avoid. The first error is the belief that preaching makes us superior or more spiritual than fellow believers. The second error is to see preaching as being optional like some program that a church is free to reject if it sees fit (Romans 10:14-15). It is best to consider preaching the primary task of those whose responsibility it is to lead and feed God's people (Acts 6:3-4).

The call to preach includes developing a healthy self-image that is neither too prideful nor too meek. While some struggle with overconfidence, others have a false humility and skepticism about God's ability to use them. Like Moses and Jeremiah, preachers need to be reminded that God does not make mistakes about those He calls to deliver His message. Each individual is unique and has been specially equipped by life experience, upbringing, and gifts and talents to effectively bring God's word to wherever they may be. Preachers are not simply bricks that can be used to fill a spot and discarded when old or broken, they each have a unique part to play in expanding God's kingdom, where they are serving.

Being called however does not preclude the need for training or the importance of becoming a life long learner. No one is ever born instantaneously into what God wants him or her to be. Consider David's challenge to Goliath. David had been anointed by the prophet Samuel as God's choice for king, and was standing on God's promise to drive out Israel's enemies, and yet, David appealed to his practice with the sling (killing the

lion and the bear) as a reason that he would be able to defeat the giant (1 Samuel 17:34-37). Similarly, the preacher remembers his calling, stands on God's promises and with the skills he has spent time honing steps out to do battle with the giants that plague people.

The Apostle Paul's protégé Timothy was exhorted by his spiritual father to let his progress be evident to all. He was to give himself fully to excelling in the applied skills of ministry (1 Timothy 4:11-16). Thus preachers are confident in the wisdom of God's call upon their life and committed to cooperating with the process needed to excel at it.

In addition to his unique gifting, the preacher should see that the timing of his call as significant. There is a tendency in the church to pine for the "good ol days", and with this comes the misleading idea that somehow an earlier time would have been a better place to serve the Lord. A closer look at the calling of the prophets reveals that they came at just the right time when their ministries would be most needed (Jeremiah 1:1-2; Joshua 1:1; Isaiah 6:1; Ezekiel 1:1-to name just a few instances). Put another way, there is a "now quality" that should accompany the sense of call; the confidence that when God looked across history, it was here and now where He extended His hand and brought us forth. To be more direct, if you had been needed sooner, that is when you would have been born.

The Pentecostal preacher belongs to a tradition that values highly the call that those who speak God's message must receive. Indeed, at one time in the Pentecostal church one might feel that they didn't have a real ministry unless they preached! The office of the pastor has been so strongly celebrated in these circles that often the language used in the sermon seemed to suggest that the authority for the message resided in the preachers call or position rather than in the scriptural basis of their message. However much some individuals have deviated from a proper understanding of its' role, Pentecostals know that the call to preach, while necessary, is only the first step to becoming a communicator of God's' word.

The second conviction that preachers must have is a strong commitment to deal daily with their relationship with God. The preacher understands that the goal that God is striving for in our lives is that we will ultimately be Christ like (Romans 8:28-30). This surpasses any other ambition that we should have about the accomplishments we will achieve. It is more important to God that we be fashioned in the likeness of His Son, than we become expert homileticians or lead a ministry that is renowned for its effectiveness. We are first called to be lovers of God and then workers in his harvest field. Any vital preaching will flow from this relationship. When preachers neglect this element, their ministries dry up in exhaustion and frustration and as one of my former preaching professors put it, "An empty vessel can only advertise its own emptiness".³

The pursuit of this conviction will require a consistent pursuit of spiritual disciplines including, but not limited to, prayer, fasting, scripture reading, study, giving, silence, and witnessing. None of these are done to curry favor with God, or attempt to increase the power of our ministry. These disciplines are followed for the purpose of cultivating the abundant life that the Father has invited all of his children to take part in. It is for this reason that the preachers include in this planned pursuit of God personal accountability with trusted confidantes and a clearly articulated personal statement of purpose.

The Pentecostal preacher resonates deeply with the concern for keeping the devotional life healthy and consistent. Where there might be differences between evangelical spirituality and that of the Pentecostal has to do largely with the work of the Holy Spirit. Pentecostal preachers believe that a second work of the Holy Spirit is needed in the life of every believer. This “baptism in the Holy Spirit” is initially evidenced by speaking in tongues, but contrary to popular perception, tongues are not the only evidence of this experience. It is meant to increase our boldness to witness and strengthen our resolve toward purity and holiness.

Thus the spiritual life that preachers must keep cultivated is deeply enriched by this experience. William G. MacDonald lists six different effects of being filled with the Holy Spirit (as distinguished from the evidence of tongues).⁴ Five of them directly impact the devotional life of the preacher, they include: 1. A heightened sense of the reality of Jesus in and over ones’ life. 2. A spiritual sensitivity that facilitates the process of being led by the Spirit. 3. The written Word of God is illuminated by the Holy Spirit. 4. Prayer in the Spirit that is for the purpose of edification. 5. Sanctification in ones’ life is intensified and reinforced. The second effect of “being led by the Spirit” is especially vital to understanding Pentecostal practice. In the study, the Pentecostal preacher will ask for God to guide him or her as to what they need to say in the sermon during the preaching they will be open to the potential of “getting away from the notes” that can occur when God leads in an unexpected direction.

One could make the case that Pentecostals have been so committed to being led by that Spirit that they neglected the other essential practices needed for good preaching such as preparation, organization, planning ahead, staying with their notes and allowing the main idea of the text to be the main focus of the sermon

This concern for not missing the Lord’s leading might help to explain the hesitation by some Pentecostal preachers to embrace an expository preaching philosophy. It is true that a lack of preparation can be excused by an appeal to pious talk “I just speak what the Lord tells me to speak”; “Too much preparation can quench the Spirit” etc. Let it be said clearly, there is nothing inherently contradictory between being led by the Holy Spirit and preaching the central idea of the text. Both commitments require effort, patience and a willingness to let God have his way. Any perceived conflict is the result of a misunderstanding of one or the other.⁵ Expository preaching is a sure way of articulating

clearly what is so vital to Pentecostal belief: a dynamic personal relationship with the Lord.

A third conviction, though closely related to and flowing from the previous two, is a deep compassion for people. This is an absolute necessity for effective preaching. It is possible to be right, but uncaring. There are those who are good, but not kind. They have clear thinking about what temptations a person should avoid, but are not sympathetic with any who have struggled or fallen. Biblical compassion goes deeper than mere sympathy however; it leads a person to move beyond feeling bad for others plight, and actively seeking to help them out of it. A love for people will be expressed in preaching. This should take shape in two distinct ways: First, the preaching will be truthful- this theme will be elaborated on later in the section addressing the authority of scripture. Suffice to say that the pastoral attitude of preaching can be summed up in Paul's charge to the Ephesians to "speak the truth in love." (Ephesians 4:15). Contrary to much popular thinking, love does not keep one from telling the truth to others. Rather, love obligates the minister to honestly evaluate his or her life and the life of the hearers in the searching and probing light of Gods word.

Second, the preaching will be effective. Mark Galli and Craig Bryan Larson challenge preachers to love their hearers as they love themselves.⁶ Loving your hearers means fashioning sermons that will go further than providing information or staying on the preacher's favorite pet doctrine. Instead, the messages "speak about their concerns in a way that would help them experience the gospel."⁷

They offer the following two elements as a prescription for preaching effectively:⁸
Discipline- This means no longer assuming your hearers will or must be interested in your interests. The loving preacher will be disciplined in their pursuit of effective communication that will speak to the hearers where they are. This includes illustrations drawn from the shared experience of the preacher and the audience. It will involve pastoral visitation where the minister will find out about the lives of their congregants: their work, family history, hobbies, and spiritual pilgrimages. A wise preacher will ask his or her people what would they like to hear a sermon about or what most troubles their faith. This intentional focus on the lives of the hearers will provide an ample source of material for sermon topics, illustrations and focused specific application.

Using Language and Rhetoric to Affect Listeners- This is preaching to the whole person and involves being focused on the feelings of the parishioners as well as their thoughts. The use of effective rhetoric will be helpful here. The preacher is trying to persuade, but they are not indifferent about the hearer's decision, nor are they completely objective. They want the audience to believe and respond accordingly. This is not to be confused with manipulation. There should be no heavy-handed use of emotion to try to secure a response. An oft-used analogy for the job of the preacher is that of a mailman. Some will

claim that the job is to deliver the message (the gospel) to the recipient (the audience) for the sender (God). This is a defective analogy. Mail carriers are not personally involved in the content of the messages they deliver. The preacher, on the other hand, following the example of the prophets the apostles and the Lord, fashion their message as carefully as possible so that they "... have become all things to all men so that by possible means..." some might be saved (1 Cor.9: 19-22). With this firmly in mind, preachers should pray as if the messages' effect is entirely up to God and they should craft their sermon as if the effectiveness was riding entirely on the message and its delivery. Compassion for people demands effective preaching.

Pentecostals are known for their sermon delivery characterized by passion, simplicity of speech and spontaneity. The strengths of this delivery style are evident: The passion of the preacher is in keeping with the urgency all ministers should feel about communicating the gospel. Pentecostals have always been critical of sermon delivery that appears too formal or insincere. This does not mean that everyone should sound the same, much less that sermons are to become shouting matches (an unfortunate occurrence that is rarer in Pentecostal pulpits than some stereotypes may lead one to believe). However the Pentecostal preacher *does believe* what he or she is saying and there should be no question about this in the minds of the audience. Disciplined sermon preparation can help to focus the mind of the preacher on those parts of the sermon that need emphasis. Not everything that will be said should be given the same importance. By paying careful attention to what one says and how they say it (with the careful use of variety in pitch, rate, volume) the sermon will be more easily understood by the audience.

The simple speech ensures that the words of the sermon will be clearly understood by everyone in the preachers hearing. At the same time they should avoid being lazy in their use of grammar and articulation. From time to time, there has been a "back woodsy elitism" that has crept into the Pentecostal church. It ignores the previous advice and treats careful speech as if it were unnecessary or showy. This uninformed approach to preaching should not be representative of the majority of Pentecostal preachers who need to take word craft seriously and continue to hone their gifts for communication as they pursue quality theological education and homiletical training.

The spontaneity in Pentecostal preaching demonstrates reliance upon the Holy Spirit to illuminate and guide the preacher throughout the sermon. Pentecostals regard this spontaneity as an implicit value. It is expected that the preacher (or even the worship leader for that matter) will respond to the leading of the Holy Spirit during the course of the service. This is usually a healthy practice that promotes strong faith and sound behavior.

The fourth conviction, and unarguably the most foundational, is the belief that **the Bible is the word of God**. It is God's specific revelation to humanity. "You can discover more about God, by spending an hour reading the Bible than a day at the beach."⁹ The conviction echoed in that declaration is that God makes himself known through the

scriptures. Reflections upon nature, humanity, and philosophy can provide some insight about God's nature and power (Acts 17:24-25, Romans 1:20): However, it does not provide reliable information about his character or his intentions toward humanity. God had to reveal himself in order that humanity would know His will, mind, and character (Hebrews 1:1-2). God inspired writers to accurately record and pass on His historical acts and the proper significance of those acts (2 Peter 1:20). By that record the world is able to learn of God's love for them (Romans 5:8).

This revelation not only contains vital information about God and His ways, but it also brings with it God's power and authority. The writer to the Hebrews described the dynamic activity of God's word like that have a living and active sword (Hebrews 4:12). Paul was so confident of the gospel's power that he was able to rejoice about the gospel being preached in spite of the questionable motives of some doing the preaching (Philippians 1:18). Haddon Robinson, observes, "God speaks through the Bible... something awesome happens when God confronts an individual through preaching and seizes him by the soul."¹⁰ Because of the power inherent in God's word, Timothy was exhorted to *correctly* handle the word of truth (2 Timothy 2:15). Ultimately then, preaching accomplishes its spiritual purposes not because of the skills of the preacher, but because of the power of the Scripture proclaimed. To put it another way, preachers are only as anointed, as they are biblical! This leads Homiletician Bryan Chapell to assert that Expository preaching" ...puts people in immediate contact with the power of the Word."¹¹

This conviction also has relevance on the matter of ministerial authority. The question is by what authority does the preacher speak? The authority can only come when one can legitimately say, "The Bible says...." "To put it more directly, the preacher cannot say, "Thus says the Lord" unless what is being preached is actually derived from the text. God has spoken and preachers have the obligation to communicate the message. When the preacher carelessly misinterprets the Word, adds meaning to the word or ignores the word he or she sets himself or herself up as a greater authority than the Word of God. As Robinson has succinctly said, "When a preacher fails to preach the Scriptures, he abandons his authority."¹²

Historically, Pentecostals relied heavily on their Evangelical brothers and sisters to clearly formulate acceptable doctrines pertaining to the nature of the Bible. Early Pentecostal theology was by and large "a statement of conservative evangelical theology"¹³ However, because of the distinction in Pentecostal spirituality, some have mistakenly thought that there were great differences between Pentecostals and other evangelicals in regards to their approaches to the Bible and theology.

Joseph Castleberry rightly observed that, Pentecostals did not, for example, reject the rationalist doctrinal structure of their fundamentalist brothers and sisters. Even though the Fundamentalist-Dispensationalist doctrinal system made no room for the miraculous core of Pentecostal practice, most Pentecostals did not reject its basic presuppositions about the rationality of Christian Doctrine. They simply held the rational and the nonrational elements of their faith together in stabilizing tension

This doctrinal structure continues to inform Pentecostal discussions about the nature and authority of the Bible. In two recent Pentecostal treatments about the Bible, the same strategy has been taken: assert Biblical authority and then support the assertion by appealing to infallibility.¹⁴ In spite of the strong commitment that Pentecostals have held about the authority of the Bible, there still exists a misconception that they will choose the subjective “leading of the Holy Spirit” over Scriptures’ teachings. There is little doubt, this misconception continues to be propagated, but the fact is Pentecostals have always insisted that the leading of the Holy Spirit will not contradict the Holy Spirit’s revealed teaching in the Bible.

In 1976, the Pentecostal scholar Gordon Fee, laid part of the problem at the feet of Pentecostals “general disregard for scientific exegesis and carefully thought out hermeneutics.” He continues, “Hermeneutics has simply not been a Pentecostal thing. Scripture is the Word of God and is to be obeyed”. He describes the Pentecostal approach to hermeneutics as obeying what is literal and spiritualizing everything else.¹⁵ This was an accurate observation and was characteristic of a great many Pentecostals at the time, but times have changed. In the thirty-three years since Fee offered this analysis, Pentecostals have widely embraced the importance of theological education. Their commitment to evangelical theology and Spirit-empowered ministry remains, but the explanations for their views are more informed and articulate. The defenses they offer the critics of their positions are thoughtful and refined. One of the leading voices in this group of Pentecostal theologians is Roger Stronstad. He offers two helpful distinctions between Pentecostal and traditional Evangelical approaches to hermeneutics.¹⁶

First there are charismatic experiential presuppositions, put more precisely; the spiritual power of the early church serves as a paradigm for ministry and spirituality today. It is the Pentecostal assumption that the signs and wonders of the early church were not meant to pass with the formation of the canon or the establishment of Christendom. Rather the outpouring of power, tongues, and other supernatural activity that occurred on the day of Pentecost and following was to be a promise experienced by all who believe (Acts 2:39). The New Testament Scholar Craig Keener notes, “Early Christians democratized the supernatural—they believed God could work actively in each believers’ life.”¹⁷ Pentecostals would add that this “democratization” is still for all believers and when they read the scriptures and do theology and exegesis they take for granted that God wills to continue that kind of supernatural/charismatic work. They critique traditional Protestant understandings of the Holy Spirits’ work claiming their presuppositions regarding his empowerment are too rational and dependent upon systems of thought that see the world as a closed system. This approach fails to pursue the fullness of the empowering work of the Holy Spirit for today’s church.

The second way the Pentecostal hermeneutic differs from traditional Evangelical Hermeneutics is in its use of experiential verification. Put simply, Pentecostals look to see if their experience fits the description of the Holy Spirits’ working recorded in the pages of scripture. It is here where they are often misunderstood. Their critics often accuse them of basing their doctrine on experience first. It is better to see Pentecostals forming doctrine on experiences that they read about in scripture and using a combination of hermeneutics, theology, and experience to formulate and pursue a fuller Christian reality. Stronstad is helpful here, “just as the practice of hermeneutics results in sound exegesis, theology will be integrated into contemporary experience...that is, doctrine in its fullness, including Pentecostal theology, becomes a matter of Christian experience.”¹⁸

What of those experiences or “manifestations” that occur in the midst of the Pentecostal worship service which do not appear to be explicitly taught in the scripture (laughing, falling down, shaking, etc), but because of their positive and transforming effect are deemed by Pentecostals as authentic experiences of the Spirit? The Pentecostal continues to hold closely to biblical authority with regard to all practices, so that there is no forsaking of sound doctrine even in the midst of unusual experiences.

John Wyckoff discusses this dynamic by differentiating between experiences that are “extra-biblical” versus those that are “contra-biblical”.¹⁹ He concludes that manifestations not clearly seen in scripture can be embraced if they are in keeping with

sound doctrine and lead to positive and healthy changes in the lives of those who experience them. They are thus extra-biblical, but not false or destructive. No doubt many would prefer not to deal with such activity, thus they would reject it out of hand as being unbiblical or at least unwelcome, but as Jerry McCamey reminds us,

Any advocate of being Spirit led who does not absolutely insist on everything lining up with the Word is clearly in error. The same is true for anyone claiming to be doctrinally sound, yet having forgotten that being spontaneous and led by the Spirit is completely sound doctrine. It is not a question of one or the other.²⁰

So in review, there is no good reason on doctrinal grounds for the Pentecostal to reject expository preaching. Indeed, the Pentecostals strong commitment to the authority of the Bible *should lead them to embrace this philosophy whole-heartedly*. The power and authority of the revealed word of God are intimately related to the case for expository preaching.²¹ Expository preaching presents the power of the Word. It attempts to explain and apply the ideas of specific biblical passages to the lives of people. The truths of God's word are proclaimed in such a way that the audience can tell that they are derived from the Scriptures. Expository preaching also presents the authority of the Word by attempting to discover and convey the precise meaning of the scripture, so that the big idea of the passage is the big idea of the sermon. It also places the locus of authority on the text as opposed to the preacher. Expository Preaching presents the work of the Spirit. This type of proclamation recognizes that the Spirit accompanies the preaching of the Word by convicting; regenerating, and speaking to people, therefore, faithful exposition of the scriptures provide opportunity for the Spirit to work.

No doubt all four convictions would elicit an "Amen" from any Pentecostal who took preaching seriously. However, might some still be unsure? Might they add that though Pentecostal views on scripture are similar to those of Evangelical Protestantism, their preaching should be distinctive? Would expository preaching get in the way of exuberance joy and spontaneity that are so vital to traditional Pentecostal delivery? Which leads to the question what is Pentecostal Preaching?

Defining Pentecostal Preaching

Pentecostal Preaching has been described as having "...a simplistic style of speech, profusely illustrated from experience, striking claims of healing and charismatic revival, a strong emotional stress, and an evangelistic appeal for decisions."²² It has also been defined as simply the preaching done by someone who has been baptized in the Holy Spirit (i.e. with the gift of speaking in tongues). Another observer believes it's

characterized by its spontaneity and its ability to evoke the charismatic response (dancing, speaking with tongues, healing) for which Pentecostalism was chiefly known.²³

A most helpful description of what constitutes Pentecostal preaching is given by R.H. Hughes²⁴. He acknowledges that commonly understood Pentecostal preaching means a type of and style of delivery characteristic of Pentecostal worship. However, he wisely refuses to distance Pentecostal preaching too much from preaching done by other Evangelical ministers. He focuses not so much on style, but places the central focus on substance, "Pentecostal" he observes, "brings to the subject of preaching a unique emphasis. It presents a clear track for interpreting events and actions of the New Testament church as recorded in the book of Acts." This approach means that "some positives" (read speaking in tongues, healings, signs and wonders) will be emphasized that are "often overlooked or ignored by more conventional definitions of preaching." Assuming the Pentecostal Charismatic experiential presuppositions are correct and that their use of experiential verification lines up with sound doctrine, this type of preaching is committed to presenting biblical messages and could make one more sensitive to the leading of the Holy Spirit.

Where Spirit and Truth Can Meet

This understanding of Pentecostal preaching, rightly I believe, defines preaching largely by doctrine. Does the preaching stress the need of the church to have first century power as provided by the Baptism in the Holy Spirit? Does it see the book of Acts as a pattern for Christian service and spirituality? Does it expect God to operate the same yesterday, today and in the future? If the answer to those questions is yes, then that is Pentecostal preaching and it is my conviction that expository preaching will help to clarify and explain the exegetical bases for those beliefs.

Again note the source of power is the Holy Spirit's working in response to the authoritative word being preached. One might argue that our preaching will only be as anointed as it is biblical. The joy, exuberance, and spontaneity will be tied to the delivering and receiving of a biblical message. Pentecostal spirituality and Expository preaching need not be mutually exclusive and indeed can be quite complimentary. The conviction that ministry must be marked by the charismata and by biblical authority is served best by expository preaching and this is why I think Pentecostals should Preach Expository sermons.

1. Haddon W. Robinson, *Biblical Preaching*. Baker Academic: Grand Rapids, Michigan, 2001. pg. 31. This textbook is now the most widely used Preaching textbook in the English Speaking world. His definition of Expository Preaching is one of the most recognized and utilized in contemporary discussions of the subject.
2. These four convictions are a synthesis of preliminary discussions that evangelical preaching professors will have with their classes, before getting to methodology. John Broadus, considered the dean of Expository Preaching in America, taught that piety was the first requirement for preaching and evangelical preaching professors have continued to stress to their students the importance of preparing your life along with preparing your sermon.
3. Jimmie Nelson, lecture, Southwestern Baptist Theological Seminary, Fall 1997.
4. William G. MacDonald, "Pentecostal Theology: A Classical Viewpoint," in *Perspectives on the New Pentecostalism*, edited by Russell P. Spittler, Baker Book House: Grand Rapids, Michigan, 1976. pgs. 58-74. The sixth effect is the enablement to give powerful testimony to the Living Christ. See the article for a more detailed treatment.
5. For a recent discussion of what this dual commitment involves by a noted expository preacher who is also a Pentecostal see Craig Brian Larson "Preaching with the Holy Spirit: Part 2" *Enrichment* Spring 2005 pgs. 108-110.
6. Mark Gallie and Craig Brian Larson, *Preaching that Connects*. Zondervan Publishing: Grand Rapids, Michigan, 1994. Pg.15
7. Ibid.
8. This is a summary of a longer discussion that the authors have on the subject of loving your hearers. It would be fair to say however, that the two categories and the elaboration offered here do justice to the major themes they develop. (See Gallie and Larson, pgs 13-22).
9. Duane Litfin. Doctor of Ministry Seminar, May 2002, Gordon-Conwell Seminary
10. Haddon Robinson, *Biblical Preaching*. Pgs. 18-19.
11. Bryan Chappell, *Christ Centered Preaching: Redeeming the Expository Sermon*. Baker Books: Grand Rapids, Michigan, 1994. Pg 22.
12. Robinson, *Biblical Preaching*. Pg.18.
13. Edith Blumhofer, *The Assemblies of God: A Popular History*. Gospel Publishing House: Springfield, Missouri, 1985. Pg.50 Blumhoffer is here referring to the Assemblies of God who's "Statement of Fundamental Truths" was largely derived from the doctrinal

formulations of A. B. Simpson's Christian Missionary Alliance. This reliance upon conservative protestantism's arguments for the nature of scripture was common among all of the early Pentecostal denominations. See note below.

14. Stanley M. Horton and William W. Menzies, *Bible Doctrines: A Pentecostal Perspective*. Gospel Publishing House: Springfield, Missouri 1999 pgs 17-28; John R. Higgins "Gods Inspired Word" in *Systematic Theology: A Pentecostal Perspective*. Edited by Stanley Horton, Gospel Publishing House: Springfield Missouri, 1994 61-115.

15. Gordon Fee, "Hermeneutics and Historical Precedent- A Major Problem in Pentecostal Hermeneutics," in *Perspectives on the New Pentecostalism*, edited by Russell P. Spittler, Baker Book House: Grand Rapids, Michigan, 1976, pg 121 Fee goes on to add, "...the mainstream of traditional American Pentecostalism has treated Scripture in very much the same way as have other forms of American fundamentalism or evangelicalism." Pg.122.

16. Roger Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective*. Asia Pacific Theological Seminary Press: Baguio City, Philippines, 1995, pgs. 76-78.

17. Craig Keener, *The IVP Bible Background Commentary: New Testament*. (Downers Grove, Illinois: Intervarsity Press, 1993) 479.

18. Stronstad, pg.77.

19. John Wyckoff "The Inspiration and Authority of Scripture" in *The Bible the Word of God*. James K. Bridges editor, (Gospel Publishing House: Springfield, Missouri 2003) pgs 42-45. In a personal correspondence, Dr. Wyckoff expressed his belief that Pentecostal preachers should champion exegetical (read expository) preaching as necessary for providing a guide for only allowing "extra biblical" experiences that are also clearly not "contra biblical".

20. Jerry McCamey "Maintaining Sound Doctrine and the Flow of the Spirit" In *The Pentecostal Pastor: A Mandate for 21st Century Pastors*. Thomas A. Trask, Wayne I Goodall, Zenas J. Beckett Eds. (Gospel Publishing House: Springfield, Missouri 1997) pg.588

21. The following case for expository preaching is heavily indebted to Bryan Chappell's section on "The Power of the Word Applied in Preaching" found in *Christ Centered Preaching*. (Baker Academic: Grand Rapids, MI) Pgs. 22-25.

22. Ralph G. Turnbull, *A History of Preaching Volume III*. (Baker Books: Grand Rapids, Michigan,) pg.316.

23. William C. Turner, "Pentecostal Preaching" in *Concise Encyclopedia of Preaching*. Richard Lischer and William H. Willamon eds. (Westminster and John Knox Press: Louisville, Kentucky 1995) pg.369.

24. R.H. Hughes, "Pentecostal Preaching" in *Dictionary of Pentecostal and Charismatic Movements*. Stanley M. Burgess and Gary B. McGee and Patrick H. Alexander (Zondervan: Grand Rapids, Michigan, 1988) pg.722.