

“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.”

Semester, Year	Spring/Summer, 2025
Course Title Course Code	PENTECOSTAL SPIRITUALITY PENT / SPIR 0504 1B
Date	From May 2, 2025 To May 30, 2025 FIVE FRIDAYS (Note: this course starts on the Friday before the official start of Spring Summer School)
Time	From 9am To 4pm
Delivery Format	BLENDED WITH SYNCHRONOUS ONLINE
Class information	BLENDED (1B) 1. MAY 2 - IN-PERSON 2. May 9 - SYNCHRONOUS ONLINE 3. May 16 - IN-PERSON 4. May 23 - SYNCHRONOUS ONLINE 5. May 30 - IN-PERSON SYNCHRONOUS ONLINE (1S): All five Fridays
Instructor	DR. VAN JOHNSON Dean, Master's Pentecostal Seminary Adjunct NT, Tyndale Seminary 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: vjohnson@tyndale.ca vjohnson@mpseminary.com TA: Samantha Jagan, M.T.S. Email: sjagan@mpseminary.com
Office Hours	By appointment only.
Course Materials	Access course material at classes.tyndale.ca or other services at Tyndale One . Course emails will be sent to your @MyTyndale.ca e-mail account only.

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.

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 phenomenon 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*](#). Boston, MA: Da Capo Press, 2001.
3. Gee, Donald. [*Concerning Spiritual Gifts*](#), rev. ed. Springfield, MO: Gospel Publishing House, 1972. **(Out of print, available as 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.

Johns, Cheryl Bridges. *Re-enchanting the Text: Rediscovering the Bible as Sacred, Dangerous, and Mysterious*. Grand Rapids: Baker Academic, 2023.

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

_____. *Introduction to Theology: Foundations for Spirit-Filled Christianity*. Grand Rapids: Baker Academic, 2023.

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.

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

1. The Consortium of Pentecostal Archives: <https://pentecostalarchives.org/>
2. The Flower Pentecostal Heritage Center: <https://ifphc.org/>

Tyndale recommends 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. ASSIGNMENTS AND GRADING

1. Pre-course Reading

It is required that you complete the reading of chapters 1-2 in Steven Land, *Pentecostal Spirituality*, prior to the first class. There are graded afternoon discussions about the assigned questions for these two chapters.

2. Classroom discussions

2.1 Participate in 5 afternoon discussions based on reading material (10%, 5 x 2)

2 points for each afternoon that a student contributes to the discussion.

Note: all weeks require pre-reading, *except week 4 (The Promise)*

2.2 Discussion Schedule based on Course Readings

Class #1 May 2

Steven Land, *Pentecostal Spirituality*: ch 1-2

Questions for both chapters in Appendix A

Class #2 May 9

Steven Land, *Pentecostal Spirituality*: ch 3-4

Questions for both chapters in Appendix A

Class #3 May 16

Albrecht and Howard, "Pentecostal Spirituality";

Andre Droogers, "The Cultural Dimension of Pentecostalism"

Class #4 May 23

The Promise (No. 1) [For access, see downloaded file on class page; or, Canadian Pentecostal Reader] NB: no pre-reading required for week 4

Class #5 May 30

Harvey Cox, *Fire from Heaven*

3. Land questions: Write short responses (paragraph length) to the assigned questions on *Pentecostal Spirituality by Land*. (20%) See Appendix A. Due Friday June 6 before midnight.

Each question is to be answered in a short paragraph. This is a straightforward assignment testing comprehension rather than analysis. Please submit through the course page.

4. Book reports (two, 30%).

The reports should summarize (first half) and analyze (second half). In the first half, 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 second half, 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.

4.1 Cox, Harvey. *Fire From Heaven* 20%, 6-8 pages, double-spaced. Due Thursday May 29, before midnight. Please submit through course page.

Background: Harvard theologian Harvey Cox wrote a best-selling book to describe Pentecostal Spirituality to non-Pentecostals. It is fascinating reading, and at times, frustrating: his insights are mixed with misperceptions. He uses the generic categories of spirituality to analyze how Pentecostal spirituality is shaped. After describing the book, choose 3 or 4 arguments that Cox makes and say whether you agree with him or not in light of what you have just learned from the lectures and the reading of Land.

4.2 Gee, Donald. *Concerning Spiritual Gifts* 10%, 4-5 pages, double-spaced. Due June 13, before midnight. Please submit it through the course page.

Background: Donald Gee was an early and widely respected Pentecostal theologian, with influence both in Europe and North America. His Pentecostal classic on how the gifts of the Spirit function had widespread circulation. Since the worship service is a microcosm of Pentecostal spirituality, the use of spiritual gifts reflects the Pentecostal ethos.

Book Review Evaluation Grading Rubric

Areas of Evaluation/ Demonstrated Level	D	C	B	A
1. Reading Comprehension	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.
2. Critical Analysis	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	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	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.

	analysis.	analysis.		
3. Unity & Organization	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.
4. Grammar and Style	Content rendered unclear and often incomprehensible because of numerous and recurring technical/grammatical issues.	Writing lacks clarity and recurring technical/grammatical issues greatly impede clarity.	Writing style is somewhat clear though there are recurring technical/grammatical issues that impede clarity.	Style is clear, fluid and quite clear of technical/grammatical issues that would impede clarity.

5. Research paper (10-15 pages) on early Pentecostal spirituality in Canada (40%). Due: Thursday June 26 before midnight. No extensions. Please submit through course page.

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?

As part of your conclusion, reflect on how their spirituality might inform our spirituality, personally and collectively as a church.

Research Paper Grading Rubric

Areas of Evaluation/ Demonstrated Level	50-59%	60-69%	70-79%	80-100%
1. Biblical / Theological Reflection	Writing shows little biblical/theological reflection (references to appropriate biblical texts and theological positions).	Writing shows some biblical/theological reflection (awareness of appropriate biblical texts and theological positions).	Writing shows solid biblical/theological reflection (awareness of appropriate biblical texts and theological positions).	Writing shows outstanding biblical/theological reflection (awareness of appropriate biblical positions).

				texts and theological positions).
2. Practical Application	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).
3. Integration	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.
4. Unity & Organization	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.
5. Grammar and Style	Content rendered unclear and often incomprehensible because of numerous and recurring technical/grammatical issues.	Writing lacks clarity and recurring technical/grammatical issues greatly impede clarity.	Writing style is somewhat clear though there are recurring technical/grammatical issues that impede clarity.	Style is clear, fluid and quite clear of technical/grammatical issues that would impede clarity.

D. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

1. Pre-course reading	0%
2. Participation in class discussions	10 %

3. Answers to Land questions	20 %
4. Book reports (10% and 20%)	30 %
5. Research Paper	40 %
Total Grade	100 %

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

Class 1

Syllabus review; Course overview—Prologue

1. Introduction to Pentecostal Spirituality
2. Roots of Pentecostal Spirituality
3. Christological focus—Full Gospel
4. Culture and Pentecostalism

[Discussion: Land, ch. 1-2]

Class 2

1. Apocalyptic Eschatology and Pentecostal Spirituality
2. The Bible and Pentecostal Spirituality

[Discussion: Land, ch. 3-4]

Class 3

1. Experience and Pentecostal Spirituality
2. Community as locus for Pentecostal Spirituality

[Discussion: Albrecht and Howard, “Pentecostal Spirituality,” and Droogers, “The Cultural Dimension”]

Class 4

1. The Spirit and Pentecostal Spirituality: Evangelism and mission
2. Ecclesiology and Pentecostal Spirituality

[Discussion: *The Promise*: affections, beliefs, behaviours]

Class 5

1. Practicing Pentecostal Spirituality: Living a tradition

[Discussion: Harvey Cox, *Fire From Heaven*]

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](#).)

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- Argue, Z. *What Meaneth This?* Winnipeg: 1923.
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- Bartleman, F. *My Story: The Latter Rain*. Columbia, S.C., 1909.
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- 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.
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- _____. *Suddenly...From Heaven. A History of the Assemblies of God*. Springfield, MO: Gospel Publishing House, 1961.

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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, page numbers may differ for online versions.)

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:

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

Chapter 3:

1. Discuss the three characteristics of Pentecostal affections (Sheffield/JPTS pp. 134-136; CPT p. 130-132).
2. Discuss the role of discernment in the Pentecostal community (Sheffield/JPTS pp. 161-164; CPT pp. 161-164)
3. How does the testimony prepare the believer for evangelism [i.e., what is missionary community?] (Sheffield/JPTS p. 165; CPT pp. 163-164)?
4. 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:

1. How does the apocalyptic expectation qualify and intensify the affections (Sheffield/JPTS pp. 182-184; CPT pp. 181-194)?
2. 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).

VI. GENERAL REQUIREMENTS FOR ALL COURSES

A. 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.

B. INTERACTIVE LIVESTREAM AND/OR BLENDED COURSE REQUIREMENTS

- Livestream attendance for the entire duration of the class 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
- Full name displayed on Zoom and Microsoft Teams for attendance purposes*
- A commitment to having the camera on to foster community building*

**exceptions with permission from professor*

C. 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.

D. GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

Grading Rubric

Please consult the rubric provided for each individual assignment.

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 (including improper use of artificial intelligence programs). Tyndale University takes seriously its

responsibility to uphold academic integrity, and to penalize academic dishonesty. Please refer to the [Academic Integrity website](#) for further details.

For proper citation style, consult [Citation Guides](#) for different styles. 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.

Turnitin Text-Matching Software

Tyndale has a subscription to Turnitin, a text-matching software that ensures the originality of academic writing and verifies the proper citation of all sources. The instructor for this course will use Turnitin for assignments submitted through your course resource page at classes.tyndale.ca. Upon submission, you will receive a summary that includes your submitted files along with a similarity report generated by Turnitin. Please be aware that Turnitin can also detect AI-generated content from tools like Grammarly, so students should be mindful of when using such software. It's advisable to confirm with your instructor before using any AI tools into your assignments. Below are some useful resources:

- [Student](#) Guides for Turnitin via classes.tyndale.ca course resource page
- Interpreting Similarity ([Guide](#), [Video](#), [Spectrum](#))

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 (aau@tyndale.ca) before proceeding.

Late Papers and Extensions Policy

All papers and course assignments must be submitted by the due dates indicated in the course syllabus. Unless the instructor already has a policy on grading late papers in the course syllabus, grades for papers submitted late without an approved extension will be lowered at the rate of two-thirds of a grade per week or part thereof (e.g., from "A+" to "A-," from "B" to "C+"). Please note that some programs, such as cohort-based or intensive courses, may follow a different policy due to the nature of the program.

Faculty may not grant an extension beyond the last day of exams for the semester. Requests for extensions beyond this date must be addressed in writing to the Registrar by filling out the [Extension Request Form](#). The application will be considered only in cases such as a death in the family, medical emergency, hospitalization of oneself or immediate family member or

prolonged illness requiring treatment by a physician. Factors such as assignments for other courses, holidays, and technology-related difficulties are insufficient grounds for requesting an extension.

A temporary grade of incomplete (“I”) may be granted by the Registrar. Once an extension is granted, it is the student’s responsibility to contact the instructor and make satisfactory arrangements to complete the outstanding work. A grade of “F” will be recorded for students who do not complete the outstanding work by the deadline.

E. 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.

F. LIBRARY RESOURCES

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

G. GRADING SYSTEM & SCALE

For each course’s grading rubric, please refer to your course syllabus or [classes.tyndale.ca](#). For general grading guidelines, refer to Seminary [Grading System & Scale](#).