


“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.”

Course	PENTECOSTAL THEOLOGY PENT 0505 1A
Date, Time, and Delivery Format	SEPTEMBER 9 – DECEMBER 6, 2024 ASYNCHRONOUS ONLINE
Instructor  Master's Pentecostal Seminary @ Tyndale Seminary	ALLISON MACGREGOR, PhD Academic Chair, Fleming College Email: amacgregor@tyndale.ca
Class Information	The course is web-based asynchronous with no fixed class time. Office Hours: by appointment only.
Course Material	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

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:

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.

III. COURSE REQUIREMENTS

A. REQUIRED READING

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.

Chan, Simon. *Pentecostal Theology and the Christian Spiritual Tradition*. Eugene, OR: Wipf & Stock, 2000.

Other required readings and/or media aside from the course texts are listed for each week in the course schedule (below). These sources will be made available via links on the course webpage (classes.tyndale.ca).

B. SUPPLEMENTARY / RECOMMENDED READING AND TOOLS

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

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

Dayton, Donald W. *Theological Roots of Pentecostalism*. Studies in Evangelicalism. Metuchen, NJ: Scarecrow Press, 1987.

Friesen, Aaron T. *Norming the Abnormal: The Development and Function of the Doctrine of Initial Evidence in Classical Pentecostalism*. Eugene, Oregon: Pickwick Publications, 2013.

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.

Vonhey, 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 – 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 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

D. GUIDELINES FOR INTERACTIONS

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

E. ASSIGNMENTS AND GRADING

General Expectations

Each week students should read the section overview, watch/listen to the introduction, and read the assigned material (and watch/listen to media if scheduled). There will be opportunity to participate in discussion forums in several of the weeks, and in other weeks students should be preparing their Comparative Analysis Paper and/or Pentecostal theology essay. Students should anticipate spending about nine to ten hours on course work each week, and more time when larger assignments are coming due.

1. Discussion Forum Responses (30%)

Students will be expected to participate in six graded discussion forums with other classmates as a means toward helping one another better understand, analyze, and assimilate the material. Discussions will focus on posted questions and topics based on the weekly readings. Each graded forum is worth 5%, for a total of 30%. (Note that there is also a forum in week one, which will serve as a “practice” discussion to allow students to become familiar with the format, but it will not be graded.)

Post Details: The discussion topic will be posted by the instructor in advance of the particular forum (the topics are also listed below in the course schedule). During forum weeks, students must post their initial response by Tuesday at midnight. Responses to others in the class and/or group (depending on class size) must be made within two days, no later than Thursday at midnight. While students may continue beyond these two postings (and are encouraged to do so), grading will be based on the first two posts.

Best Practices:

- Be informed and reflective. Make sure that you have completed the readings so that you can contribute to the discussions intelligently. Your posts may not only include comments, but may also include questions that have been raised as you have reflected on the topic.
- Be respectful and honest. When responding to others, make sure to do so in a way that honours others and attempts to appreciate what has been posted (even if you don't agree with it). At the same time, forums are an opportunity to bring constructive criticism into the mix, which ultimately helps us learn how to think better. So, don't be afraid to say that you disagree with another person, but always do so in an informed way, and 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. It's always a good idea to keep your posts on topic, and not to meander too far from the point being discussed. At the same time, it may be valuable to introduce outside relevant sources into the discussion (e.g., other readings or media). So, if you think something outside the assigned material might enrich discussion, please share it.

Discussion Forums Grading Rubric				
Areas of Evaluation/ Demonstrated Level	1/D	2/C	3/B	4/A
Completeness of post	Addresses none of the questions presented; far too short; nearly all are incomplete	Addresses less than all of the questions; shorter in length; several answers are incomplete	Addresses all parts of the questions; respectable length; somewhat complete	Completely addresses all parts of the questions; respectable length; complete response
Promptness and Initiative	Initial posting after Tuesday; does not respond to most postings; rarely participates freely	Initial posting on or before Tuesday; responds to most postings several days after initial discussion; limited initiative	Initial posting on or before Tuesday; responds to most postings within a timely manner; requires occasional prompting to post	Initial posting on or before Tuesday; consistently responds to postings in a timely manner; demonstrates good self-initiative

2. Perspectives on Spirit Baptism – Comparative Analysis Paper (30%) Due: Sat., Nov. 2, 2024, 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 (.doc or .docx) or PDF format. 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.

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

3. Support of Chosen Position	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).
4. Unity & Organization (Coherence)	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).
5. Grammar and Style	Content rendered unclear and often incomprehensible because of numerous and reoccurring stylistic, technical and/or grammatical issues.	Writing is fairly intelligible, but recurring stylistic, technical and/or grammatical issues greatly impede clarity.	Writing style is generally good, with few stylistic, technical and/or grammatical issues that impede clarity.	Style is clear, fluid and quite free of stylistic, technical and/or grammatical issues that would impede clarity.

3. Essay on Pentecostal Theology (40%), Due: Sat., Dec. 7, 2024

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, but only with approval by 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 (.doc or .docx) or PDF format. 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/ Demonstrated Level	D	C	B	A
1. Research & Use of Sources	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.
2. Thesis & Argumentation	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.

3. Unity & Organization (Coherence)	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.
4. Grammar and Style	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.

F. EQUITY OF ACCESS

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

G. SUMMARY OF ASSIGNMENTS AND GRADING

Evaluation is based upon the completion of the following assignments:

Discussion Forums (6 graded @ 5% each)	30 %
Comparative Analysis Paper	30 %
Essay on Pentecostal Theology	40 %
Total Grade	100 %

H. GENERAL GUIDELINES FOR THE SUBMISSION OF WRITTEN WORK

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

Academic Integrity

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

(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.

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) before proceeding.

I. COURSE EVALUATION

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

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

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

IV. COURSE SCHEDULE, CONTENT AND REQUIRED READINGS

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

Week 1 – Experience and Theology: Bridging an Uneasy Relationship

Readings:

- Neumann, Peter D. "Spirituality." In *Handbook of Pentecostal Christianity*, edited by Adam Scott Stewart, 195-201. DeKalb, IL: Northern Illinois University Press, 2012.
- Chan, *Pentecostal Theology*, Introduction and Ch. 1 (7-39).
- Jacobsen, *Thinking in the Spirit*, "Preface" (ix-xvi), "Introduction" (1-15),

“Conclusion” (353-364).

Discussion Forum: Welcome and Introductions

Aside from the readings, this week’s forum has been set up to provide opportunity for those in the course to get to know each other a bit better, and to learn how to post and respond in discussion forums.

In the “Introductions” forum, please post a one paragraph introduction about yourself to the rest of the class. Identify your name, a bit about your background (e.g., education, job, family, ministry, etc.), and why you are interested in/or hoping to get out of this course in Pentecostal theology. Respond to as many classmates as possible, welcoming one another to the course.

Remember, initial posts in all discussion forums should be posted by Tuesday at midnight, and responses to others posted by Thursday at midnight. (Note: This forum is not one of the graded forums, but please participate anyway!)

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

Readings:

- Menzies & Menzies, *Spirit and Power*, Ch. 1 (15-35).
- Jacobsen, *Thinking in the Spirit*, Ch. 1 (16-56).
- Dayton, Donald W. “Ch. 1, Toward a Theological Analysis of Pentecostalism,” in *Theological Roots of Pentecostalism*, Studies in Evangelicalism, 15-33. Metuchen, NJ: Scarecrow Press, 1987.

Unit Two: Early Pentecostal Imagination

Week 3 – Revival Pentecostalism: William J. Seymour, George F. Taylor, and David W. Myland

Readings:

- Jacobsen, *Thinking in the Spirit*, Ch. 2 (57-133)

Discussion Forum 1:

In Unit One (weeks 1 and 2) you had opportunity to read and reflect on the emergence of the Pentecostal imagination by exploring the unique way Pentecostal spirituality attempts to integrate theology and experience, as well as the theological visions of two early Pentecostals—Charles Parham and Richard Spurling. In this first (official) discussion forum, respond to the following questions: To what extent do you think experience of God (and life) should affect one’s (or a movement’s) theology? In

what ways do you see experience as having influenced the theological imaginations of Parham and Spurling, and was this influence beneficial and/or detrimental? (Two paragraphs)

Week 4 – The Finished Work Controversy: William H. Durham and Joseph H. King

Readings:

- Jacobsen, *Thinking in the Spirit*, Ch. 3 (134-193).

Discussion Forum 2:

In Unit Two we have continued our journey into the early Pentecostal imagination. In weeks 3 and 4 of this unit we have explored the theological visions of five early Pentecostals: William Seymour, George Taylor, David Myland, William Durham, and Joseph King. One general observation that can be made at this point is that these early Pentecostal thinkers had a wide diversity of styles when it came to theologizing. Our discussion this week will be a response in two parts (one paragraph each).

First, despite Jacobsen's friendly counsel not to try to resolve this question, which of the theological styles of the above five personalities best fits with Pentecostal spirituality in your view, and why? In what way(s) has your view of early Pentecostalism been challenged and/or confirmed through your exploration of these Pentecostal pioneers?

Second, what common issues/concerns do you see arising in the writings and teachings of these five figures, and why did these arise? Alternatively, what particular teaching or theological approach stood out as being unique among these Pentecostals, and why?

Week 5 – Oneness Visions: Garfield T. Haywood and Andrew D. Urshan

Readings:

- Jacobsen, *Thinking in the Spirit*, Ch. 4 (194-259).
- Reed, David A. "Oneness Pentecostalism." In *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess, 936-944. Grand Rapids, MI: Zondervan, 2002.
- Neumann, Peter D., and David A. Reed. "[Oneness Pentecostalism - Interview with Dr. David Reed, Part 1.](#)" *iTunes Podcasts* (audio blog), March 15, 2014. Accessed October 09, 2014.
- Neumann, Peter D., and David A. Reed. "[Oneness Pentecostalism - Interview with Dr. David Reed, Part 2.](#)" *iTunes Podcasts* (audio blog), March 28, 2014. Accessed October 09, 2014.

Unit Three: Spirit Baptism and the Pentecostal Imagination

Week 6 – Spirit Baptism and Glossolalia: Classical Pentecostal Articulations

Readings:

- Chan, *Pentecostal Theology*, Ch. 2 (40-72).
- 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).
- Menzies & Menzies, *Spirit and Power*, chs. 14-15 (189-208).

Discussion Forum 3:

In weeks 5 and 6 we have encountered Oneness adaptations of Pentecostal theology, and we have started our exploration of the Pentecostal doctrine of Spirit baptism. In this discussion we will reflect on these two topics. Provide a one-paragraph response for each of the following two questions.

First, when it comes to Oneness Pentecostalism, while many Christians are ready to dismiss this group as being at best in error, and at worst, heretical in their understanding of God, other voices (including that of David Reed) are more nuanced in their description of this unique Pentecostal expression. From your exposure to Oneness Pentecostal theology in Week 5, respond to this two-part question: What within Pentecostal spirituality and imagination enabled this less-than-traditional theological views to arise, and what do you see as especially beneficial and/or deficient within Oneness theology?

Second, Spirit baptism is a central belief and celebrated experience in Pentecostalism. Thinking back to the early Pentecostal theological imagination, and comparing this to your readings from Horton and the Menzies, do you believe that the Pentecostal belief in the experience of Spirit baptism is grounded more in their personal and corporate spiritual experience, or their understanding of Scripture? Provide rationale for your perspective.

READING WEEK: FEB 21 – 25; NO CLASSES

Week 7 – Spirit Baptism and Glossolalia: Fresh Perspectives

Readings:

- Chan, Simon K. H. “Evidential Glossolalia and the Doctrine of Subsequence.” *Asian Journal of Pentecostal Studies* 2, no. 2 (1999): 195-211.

- Macchia, Frank D. "Baptized in the Spirit: Towards a Global Pentecostal Theology." In *Defining Issues in Pentecostalism: Classical and Emergent*, edited by Steven M. Studebaker, 13-28. *McMaster Theological Studies Series 1*. Eugene, OR: Pickwick Publications, 2008.
- Macchia, Frank D. "Sighs Too Deep for Words: Toward a Theology of Glossolalia." *Journal of Pentecostal Theology 1*, no. 1 (Oct. 1992): 47-73.
- 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

Week 8 – Pentecostalism, the Academy, and Hermeneutics Readings:

Readings:

- Vondey, Wolfgang. "Ch. 7, Scholarship and Anti-Intellectualism." In *Pentecostalism: A Guide for the Perplexed*, 133-153. London and New York: Bloomsbury T&T Clark, 2013.
- Chan, *Pentecostal Theology*, Ch. 3 (73-96).
- Menzies & Menzies, *Spirit and Power*, chs 2-4 (37-68).
- Johnson, Van. *Pentecostal Hermeneutics, PAOC 2020 Initiative - Theological Vitality*. PAOC, 2015. MP4 Video.
- 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.
- **Optional:** Archer, Kenneth J. "Early Pentecostal Biblical Interpretation." *Journal of Pentecostal Theology 9*, no. 18 (Apr. 1, 2001): 32-70.

Discussion Forum 4:

In Unit Three, we explored Spirit baptism and glossolalia (speaking in tongues) ending with the exploration of some newer visions of what this experience might mean, and some new ways of articulating older Pentecostal truths and values concerning this doctrine. As we moved into Unit Four, we were able to gain wider perspective concerning how Pentecostals are finding their way in the broader Academy, including how this has affected more recent developments in Pentecostal hermeneutics.

In this week's forum, discuss the following questions (one paragraph for each question).

First, what, from among the fresh perspectives on Spirit baptism and tongues, do you find most refreshing and appealing as being a positive addition to the traditional Pentecostal understanding of these doctrines, and why?

Second, do you think there is something unique about the way(s) that Pentecostals interpret Scripture, why or why not? Should Pentecostals be seeking to establish a unique hermeneutic; why or why not?

Week 9 – 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.
- 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.
- Reed, David A. "The Prosperity Gospel and Money – Plundering the Devil's Den? Pat Francis and Kingdom Covenant Ministries." *Canadian Journal of Pentecostal-Charismatic Christianity* 10 (2019): 50-68.
- 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.
- **Optional:** Jacobsen, *Thinking in the Spirit*, Ch. 6 (286-290, 313-352 only).

Week 10 – Ecclesiology and Tradition

Readings:

- Chan, *Pentecostal Theology*, Ch. 4 (97-119).
- Althouse, Peter. "Ecclesiology." In *Handbook of Pentecostal Christianity*, edited by Adam Scott Stewart, 69-73. DeKalb, IL: Northern Illinois University Press, 2012.
- Chan, Simon K. H. "Mother Church: Toward a Pentecostal Ecclesiology." *Pneuma* 22, no. 2 (Fall 2000): 177-208.
- Chan, Simon K. H. "The Church and the Development of Doctrine." *Journal of Pentecostal Theology* 13, no. 1 (Oct. 2004): 57-77.

Discussion Forum 5:

Unit Four has moved us into current emphases and developments within Pentecostal theology. During weeks 9 and 10, we have explored a rather controversial aspect affecting Pentecostal theology – prosperity theology – along with some newer reflections on ecclesiology and the Christian tradition among Pentecostals. Respond to the following two questions in the discussion (one paragraph each).

First, do you think the prosperity theology is intrinsically part of Pentecostalism, why or why not? And, do you think Pentecostals should embrace or resist prosperity theology?

Second, concerning Simon Chan's emphasis on the need for Pentecostals to embrace the broader Christian tradition, do you think this proposal is realistic, in particular within western individualistic culture; why or why not?

Week 11 – The Spirit in Creation, Pt. 1: Religion and Culture

Readings:

- 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.
- Yong, Amos. "Ch. 6, The Holy Spirit and the Spirits: Public Theology, the Religions, and the Identity of the Spirit." In *The Spirit Poured out on All Flesh: Pentecostalism and the Possibility of Global Theology*, 235-266. Grand Rapids: Baker Academic, 2005.

Discussion Forum 6:

In week 11 we're exploring the Pentecostal imagination as it pertains to the application of theology to the broader world. In particular, Pentecostal views on the presence and activity of the Spirit are employed in order to arrive at a more informed theology of religion and culture. (In week 12 the application is pushed even further, into the realm of the empirical sciences.) We've been exposed to the views of Amos Yong, which are by no means uncontroversial among Pentecostals (and evangelicals); and yet he writes from within the classical Pentecostal tradition. In this forum, discuss the following (two paragraphs).

What elements of Yong's theology of religion and culture do you believe reflect Pentecostal spirituality and vision? Are there aspects that you think do not fit well within traditional Pentecostalism, and if so, what? What elements of Yong's proposals do you think are beneficial and/or detrimental to Pentecostalism and Christianity in general, and why?

Week 12 – The Spirit in Creation, Pt. 2: Science; and The Future of Pentecostal Theology

Readings:

- 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. "Academic Glossolalia? Pentecostal Scholarship, Multi-Disciplinarity, and the Science-Religion Conversation." *Journal of Pentecostal Theology* 14, no. 1 (Oct. 2005): 61-80.

- Yong, Amos. "Pentecostalism and the Theological Academy." *Theology Today* 64, no. 2 (July 2007): 244-250.
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