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SPIRITUALLY FORMED AND EMPOWERED: UTILIZING THE BAPTISM IN THE
HOLY SPIRIT IN THE SPIRITUAL FORMATION OF THE BELIEVER

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ABSTRACT

Classical Pentecostals emphasize the importance of the baptism in the Holy Spirit. However, when Spirit-empowered people do not display the character and love of Jesus, they hinder their witness. To remedy this, Pentecostals can become intentional in pursuing and understanding the spiritually formative nature of Spirit baptism. When realized, Pentecostals can keep their identity and distinctive doctrine and become Spirit-empowered and spiritually formed. This project aims to provide a biblical and historical overview of spiritual formation in light of Spirit baptism.

This project's methodology included conducting research to create two four-hour seminars for pastors explaining the topic of spiritual formation, laying a biblical foundation for the intentionality of Spirit-empowered leaders' formation, discussing views on formation from early twentieth-century Pentecostals, and providing tools for today's Pentecostals to become both empowered and spiritually formed.

The project helped participants understand the topic of spiritual formation in light of Spirit baptism. Statistical results from the seminar indicated that local pastors gained knowledge on the intricacies of spiritual formation and its connection to Spirit baptism. This project has the potential to help Pentecostals become more like Christ as they walk in the power of the Holy Spirit.

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I want first to acknowledge my appreciation to the Lord. He generously saved me when I was five, baptized me in the Holy Spirit when I was in the second grade at the end of recess on the playground, and graciously called me into the ministry when I was eleven at a kids' camp altar service in Davis, Oklahoma. Saying yes to Him has forever changed the trajectory of my life.

The greatest gift God gave me after salvation and Spirit baptism was allowing me to meet and eventually marry Bekah. I would not be where I am in life if not for her. Bekah, you are my best friend and my favorite person. No one is more important to me than you. I love you more than words can say.

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The late Pastor J. R. Tucker, was my first mentor and spiritual father: I would not have had the desire for people to experience the baptism in the Holy Spirit had it not been for him. He is missed.

To Vulcan Assembly of God, the church that supported me and allowed me to be their pastor at the age of twenty-three, my life is better because of you. You are like family to me, and I love being your pastor.

I appreciate the Doctor of Ministry department at AGTS. Thank you to the AGTS program director, Dr. John Battaglia, for being a professor and encourager as I navigated my bachelor’s, master’s, and now doctorate. Dr. Cory Shipley, you have been an excellent guide through the project phase as AGTS D.Min. project coordinator. Dr. Lois Olena, your editing skills have helped me with my project and book. Finally, Dr. Jeffery Fulks, I statistically proved that my project idea worked because of you.

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CHAPTER 1: INTRODUCTION

I wonder if one of the secrets of Pentecostalism cannot be learned by our mainstream churches with the great emphasis on the Holy Spirit. I am sure that my Pentecostal brethren that are here today would agree with me that there have been extremes and excesses that have embarrassed many of them at times, but I want to tell you I believe the time has come to give the Holy Spirit His rightful place in our preaching, in our teaching, and in our churches. We need to go back and study again what Paul meant when he said, “Be filled with the Spirit.” We need to learn once again what it means to be baptized with the Holy Spirit.

—Billy Graham¹

Jesus promised power through the Person of the Holy Spirit (Acts 1:8). Since the Early Church, God has used individuals who make themselves available to Him. Pastors, leaders, and followers can take solace in that they have the Helper to assist them in navigating changing times and an uncertain future (John 15:26). For more than a century, Pentecostals have made their mark on Christianity. The doctrine of the baptism in the Holy Spirit is commonplace among Pentecostals. There is, however, so much more to know about the Holy Spirit. The goal of this project is to help Pentecostals, who dearly love the Person and work of the Holy Spirit, to discover another layer of what it means to “be filled with the Spirit” (Eph 5:18).²

¹ Billy Graham, “Billy Graham Speaks to Churches: A Sermon Delivered by Evangelist Billy Graham to the Ministers at Sacramento, California, in His 1958 Crusade,” *The Pentecostal Evangel* 2348 (May 10, 1959), 6-7.

² All Scripture quotations, unless otherwise noted, are from the English Standard Version.

The Context

The journey to my current ministry assignment began when I entered full-time ministry in 2010 and started traveling to various churches as an evangelist. The focus of my preaching centered on the baptism in the Holy Spirit. My evangelistic travels allowed me to meet many pastors and congregations in various social, ethnic, and geographic contexts. One of the churches that opened its doors for me to preach was Vulcan Assembly of God. I held a series of special services for them in 2013 on two separate occasions.

Vulcan, Missouri, is a rural community thirty miles from the county seat and 100 miles from St. Louis. The church identifies as a classical Pentecostal congregation with a finished work perspective on what Jesus did on the Cross. In 2013 and 2015, Vulcan Assembly of God went through a pastoral transition. After much prayer, I offered to serve as their interim pastor for three months. During that time, I submitted my resumé to serve as their pastor. I was elected as their lead pastor in May 2015, with the understanding that I had the opportunity to continue to evangelize, preach revivals, and go on mission's trips throughout the year.

At the time of my arrival, the church had aged and dwindled from the previous pastoral transition. Among the congregants, one young family and three children attended regularly. Since then, we have consistently grown, enabling us to hold a steady average despite many stalwarts in the church passing away or becoming homebound. We have updated our facilities and recently expanded our campus to include a playground and pavilion open for community use. Since fall 2022, we have experienced a surge of growth numerically, financially, and spiritually.

I became a credentialed minister in the Southern Missouri Ministry Network in 2011 and received ordination in 2019. In that time, I have participated in two geographical areas, Sullivan and Park Hills, each representing five different counties. Between these two areas, I have attended fellowship meetings with pastors, helped on the worship team, and preached in the monthly meetings. As a full-time evangelist, I have ministered in many congregations and built relationships with pastors. Several pastors in both areas continue to invite me to preach in their churches for special events or extended services.

The Problem

The baptism in the Holy Spirit is a foundational belief among classical Pentecostals. Since the early Pentecostal revivals of the twentieth century, the Pentecostal Movement has grown from a small group to a worldwide movement. Congregants in various Spirit-filled churches have enjoyed the privilege of receiving the baptism in the Holy Spirit. Many have had rapturous moments with God, experiencing Jesus as the Spirit baptizer. However, many are not intentional in their spiritual formation. They enjoy part of what Spirit baptism provides, but much more remains.

Before pastoring, I prayed with many people as they received their personal experience with the baptism in the Holy Spirit. However, as a pastor, I recognized that though many experience empowerment for service, they do not understand or delve deeper into the forming nature of Spirit baptism. Therefore, people miss out on a transformational opportunity that could help them become more like Christ.

Many classical Pentecostal believers become ill-equipped for spiritual formation because pastors often lack the training and understanding of spiritual formation in light of

Spirit baptism. Though unique, these two concepts are not mutually exclusive.³ Pastors do not have to forsake their Pentecostal identity and ethos to become spiritually formed. Instead, when Assemblies of God ministers study Fundamental Truth #7, they discover that Spirit baptism has a spiritually forming component.⁴ When properly understood, spiritual formation and Spirit baptism can work together to help believers conform to Christ's image.

Another point of concern is that if pastors do desire spiritual formation, they may lack the tools to become spiritually formed. The phrase "spiritual disciplines" is often absent from Pentecostal conversations in my context. Through teaching and understanding, however, pastors can learn to articulate and identify key, formative disciplines that can bring spiritual growth to them and those they lead.

Of the plethora of spiritual formation literature, some reference to the Holy Spirit exists but with minimal emphasis on Spirit baptism. Likewise, many writings concerning the baptism of the Holy Spirit may employ themes of spiritual formation but do not use common spiritual formation vocabulary. Both the newer minister and those currently leading congregations will not have the tools to lead their people into the fullness of what Spirit baptism can bring unless they intentionally connect the efficacy of Spirit baptism with the spiritual formation process of Pentecostals.

³ Edith L. Blumhofer, *Pentecost in My Soul: Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), 10.

⁴ Assemblies of God, "Assemblies of God Sixteen Fundamental Truths," Assemblies of God, accessed June 26, 2024, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#7>. Fundamental Truth # 7 is as follows: 7. The Baptism in the Holy Spirit: All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. Luke 24:49, Acts 1:4, Acts 1:8, 1 Corinthians 12:1-31. This experience is distinct from and subsequent to the experience of the new birth. Acts 8:12-17, Acts 10:44-46, Acts 11:14-16, Acts 15:7-9. With the baptism in the Holy Spirit come such experiences as: an overflowing fullness of the Spirit, John 7:37-39, Acts 4:8, a deepened reverence for God, Acts 2:43, Hebrews 12:28, an intensified consecration to God and dedication to His work, Acts 2:42, and a more active love for Christ, for His Word and for the lost, Mark 16:20.

The Purpose

This project will create a training seminar to equip pastors and ministry leaders of all ages and experiences in the Park Hills and Sullivan areas of the Southern Missouri Ministry Network to better understand how Spirit baptism is a key component in the spiritual formation of classical Pentecostals.

Definition of Terms

Classical Pentecostal—someone who believes in tongues as the initial physical evidence of the baptism in the Holy Spirit and whose theological origins date to the early Pentecostal revivals of the twentieth century.⁵

Finished Work—a teaching by William H. Durham that sanctification does not exist as a second work of grace or crisis encounter but as part of conversion. This teaching denies the experience of entire sanctification and views sanctification as a lifelong process. Though initially rejected by many early Pentecostals, many, including individuals in the Assemblies of God, hold this view of sanctification.⁶

Holiness Movement—a spiritual movement that preceded early Pentecostal revivals. Holiness people emphasized a second blessing from God whereby the believer became holy, or separate from the world. Many early Pentecostals came from the Holiness Movement, and it framed the way they understood spiritual formation.

⁵ H. Vinson Synan, “Classical Pentecostalism,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids, MI: Regency Reference Library: Zondervan Publishing House, 1988), 219-21.

⁶ R. M. Riss, “Finished Work,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess, Gary B. McGee, and Patrick H. Alexander (Grand Rapids, MI: Regency Reference Library: Zondervan Publishing House, 1988), 306-9.

Spirit Baptism—a distinctive experience separate from salvation; in Spirit baptism (evidenced by speaking in other tongues), God empowers believers with the Holy Spirit.

Spirit-filled Believers—people who believe in the baptism in the Holy Spirit and speaking in tongues but do not identify as a classical Pentecostal.

Spiritual Formation—conforming to the image of Christ for the sake of others.⁷

Spiritual Disciplines—spiritual practices that make space for spiritual formation in the life of the believer.

Description of the Proposed Project

Methodology

The goal of this project is to help pastors gain knowledge about the intricacies of spiritual formation and Spirit baptism. I will utilize my research and craft it into an engaging seminar that people of varied education and ministerial background can understand. I will schedule my seminars with the Park Hills and Sullivan Areas of the Southern Missouri Ministry Network of the Assemblies of God for August and September 2024. I will have a cross-section of people between the two seminars, from newer ministers to tenured pastors.

Research and Writing

The first step in this project will involve researching biblical themes concerning Spirit empowerment and spiritual formation. I will utilize high-quality resources to build a biblical theology of the spiritually forming nature of Spirit baptism. I will focus on

⁷ Alice Fryling, *Seeking God Together: An Introduction to Group Spiritual Direction* (Downers Grove, IL: InterVarsity Press, 2009), 27.

three specific eras within Scripture, each revealing that, of the people God empowered by His Spirit, not all continued to grow in Christ through the Spirit. I will use positive and negative examples of biblical people to show that Spirit baptized people must remain intentional in growing in Christ. After thorough research, I will write chapter 2 and submit it to my editor, biblical advisor, and then project advisor by January 2024.

After completing my biblical research, I will do a general literature review. I will research spiritual formation within the scope of Spirit baptism. I will analyze primary sources of early Pentecostal leaders to discover their understanding of the spiritually forming nature of Spirit baptism. Then, I will research a selection of literature from Catholic, Orthodox, and Protestant traditions regarding their views on the intrinsic work of the Holy Spirit in spiritual formation. Finally, I will delve into what Pentecostals have written about Spirit baptism and spiritual formation in recent years. From this research I will write chapter 3, which I will then submit to my editor and project advisor by May 2024.

Preparation

Based on my research, I will create seminar materials, including a facilitator's guide, a participant's guide, and accompanying PowerPoint presentations. The seminar will consist of four sessions. Each session will follow the flow of my research, which includes a biblical foundation for spiritual formation from a Pentecostal perspective, a biblical overview of Spirit empowered leaders, a review of how early Pentecostals and other traditions view spiritual formation, and the intrinsic work of the Holy Spirit. The final session will show pastors how they can lead and live out the principles of the seminar in a postmodern context.

I will design pretest-posttest instruments to evaluate any change in participant knowledge and attitudes and assess the events. I will work with my project advisor, Dr. Carolyn Tennant; my project coordinator, Dr. Cory Shipley; and my statistical advisor, Dr. Jeffery Fulks, on creating the questionnaires and making changes as they deem essential. The pretest-posttest instrument will help me discover if significant change occurred in the participants' attitudes and knowledge regarding the topic.

Having secured dates and developed seminar content, I will create promotional items, including letters, postcards, announcements, and personal correspondence. The promotional material will explain the seminar's date, time, location, and purpose. To ensure that local pastors can attend, I will begin promoting in May 2024 in preparation for August and September 2024 seminars. Because these seminars will require a significant time out the pastors' and ministers' day, I will provide participants with snacks, beverages, and lunch. I will secure the media and technology tools needed to ensure that the seminar has the most potential to convey the information to participants.

Implementation

The two seminars for pastors in the Park Hills and Sullivan Areas will take place on August 13 and September 3 from 10:00 a.m. to 2:00 p.m. at Harvest Christian Centre in Park Hill, MO and First Assembly of God in Owensville, MO. These church locations situate within a reasonable driving distance for each pastor, enabling the maximum number of participants. At the beginning of the seminar, everyone will receive a pretest. Once the seminar is complete, I will administer a posttest with the same questions to compare statistical means in order to measure how the participants gained knowledge and confidence on the topic and how any attitudes changed.

Evaluation

The desired outcomes of the seminar include equipping pastors to understand the concept of spiritual formation. Since the seminar is for Pentecostals, the goal involves helping them see that the baptism in the Spirit will aid their lives and their congregants' lives in becoming spiritually formed individuals. I trust that after the seminar, each participant will leave with a deeper understanding of the possibilities of intentionally making space for Pentecostals to grow in Christ through Spirit baptism.

To evaluate the efficacy of my seminars, I will analyze the data gathered from the pretest-posttest in preparation for writing up the statistical results of the project in chapter 4. I will summarize the project in chapter 5 and evaluate the project in terms of its keys to project effectiveness and keys to project improvement.

Writing

I will write chapters 2 and 3 prior to the project's action step. After the seminars, I will complete chapter 4 and the appendices in September 2024 and chapter 5 in October 2024. In addition, I will complete the front matter and chapter 1 by October 18, 2024. I intend to have final project advisor approval of the project by November 1, 2024.

Special Consideration for My Topic

I recognize that Pentecostalism has varied worldviews and understandings. Therefore, the presentation material for the project and seminars will hone in on classical Pentecostals who view sanctification as a lifelong process instead of a second work of grace. Furthermore, space precludes emphasis on the spiritually forming components of Global Pentecostalism, Oneness Pentecostalism, or Holiness Pentecostalism. Though

ideas from these worldviews are beneficial and may surface in the research, it is not the impetus of this project.

Conclusion

Modern-day Pentecostals have witnessed continued growth and impact in their communities for nearly a century. Today's Pentecostal possesses similar opportunities because they have the same power of the Holy Spirit. While Classical Pentecostals doctrinal distinctives mirror their forebearers, the postmodern world is ever-changing and almost unrecognizable to the early 1900s.

With increased skepticism, relativism, and cultural changes, Pentecostals have a great opportunity to reach people for Christ in this generation. The challenge arises in that Pentecostals must also have a lifestyle that matches their beliefs. Heavy emphasis on empowerment for service and witness as a result of Spirit baptism should also include the need for spiritually formed people.

Pentecostal pastors and ministry leaders need to convey the importance of spiritual formation in both teaching, preaching, and conduct. As pastors hear the purpose and nature of spiritual formation, they will see the concept as enlightening and efficacious in their ministry context. After looking at the Spirit's formative work from a biblical and historical perspective, they will discover that they can do so without forsaking their Pentecostal identity.

When believers understand spiritual formation in light of Spirit baptism, both the congregation and community it serves will benefit. Spiritually formed Pentecostals have the potential to honor the Father while they display both the power and character of the Son through the intrinsic work of the Holy Spirit.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

From its initial beginnings in the latter part of the nineteenth century, the Pentecostal Movement today has taken the world by storm. What began with a small group of believers praying for power from God has blossomed into one of the fastest-growing arms of Christianity.¹ Though Pentecostalism has varied expressions, it continues influencing people on every continent.

The doctrine of the baptism in the Holy Spirit remains a hallmark for Pentecostals and Charismatics worldwide. With such a large contingent of Christians enjoying the baptism of the Holy Spirit, diversity of thought and understanding of the gift will ensue. Since their inception, Classical Pentecostal fellowships, such as the Assemblies of God, espoused the efficacy of Spirit baptism for empowerment for service. The importance of Spirit baptism remains core to the doctrinal identity of Classical Pentecostals, however, many still do not fully appreciate the implications of translating Spirit-empowerment into everyday life and on-going spiritual formation. For all those who can tell of their personal experience of Spirit baptism, the question arises: how has their empowerment for service

¹ Doug Clay, “The Future Is Pentecostal ... As We Keep in Step with the Spirit,” *Influence* (August 2, 2023); 54; Influence, accessed February 3, 2024, <https://influencemagazine.com/en/Practice/The-Future-Is-Pentecostal#:~:text=If%20we%20receive%20the%20Spirit's,who%20is%20leading%20us%20there>.

translated into living out a life that continues to experience the transformative power of the Spirit?²

The purpose of this chapter is to look through each era of biblical history and wrestle with the notion of spiritual formation in light of Spirit baptism. Pentecostals learn from the men and women whom God set apart by the charismatic activity of the Holy Spirit. However, not every person whom God empowered was likewise spiritually formed. Consequently, those empowered but not formed had less influence and impact than those who continued to become more like God in their formation and development. Classical Pentecostals can study the lives of biblical characters empowered by the Spirit and discover positive and negative ways of living out the Spirit-filled life.

Discovering the bigger picture of God's revelation to His people requires thoroughly examining God's encounter with His people in each epoch of biblical history. This chapter will view biblical eras in three parts—pre-kingdom, kingdom, and the Church era. The pre-kingdom era will cover the leadership of Moses and Samson. The kingdom era will look at the reigns of Kings Saul and David, as well as prophecies concerning the Spirit's work. The Church era will begin by introducing promises of the Spirit's arrival from John the Baptizer and Jesus. Then the remainder will focus on the formation of Mary, the mother of Jesus, and Peter.

² In 1961, the General Council of the Assemblies of God added the following paragraph as an outcome of Spirit baptism: "With the Baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit ... a deepened reverence for God ... an intensified consecration to God and dedication to His work ... and a more active love for Christ, for His word, and for the lost." Though they did not include the term *spiritual formation*, the experiences they reference describe a spiritually formed person. Glenn Gohr, "The Historical Development of the Statement of Fundamental Truths," *Assemblies of God Heritage* 32 (2012): 65, Assemblies of God Heritage Magazine, accessed February 3, 2024, <https://ifphc.org/Publications/AG-Heritage>.

Pre-Kingdom Era

While the New Testament details what happened on the Day of Pentecost, the pre-Kingdom era possesses many examples of God’s charismatic activity in the lives of prominent people. Examining Israel’s earliest leaders provides “an anticipated future” of what God will do throughout the canon.³ Of the many leaders who experienced the Spirit’s power, some were spiritually formed, others were not.

Moses

Initial Encounter with God

Before any of Moses’s notable ventures came to the fore, he had an encounter with God that changed the trajectory of his life. After contentedly tending his father-in-law’s sheep, something caught his attention: “And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed” (Exod 3:2).⁴ Though Moses witnessed the fire, he was initially unaware of the significance of the burning flame.

Fire, however, in the Old Testament often denotes the activity of the Holy Spirit.⁵ Roger Stronstad rightly asserts that the reader can view Spirit baptism “against the wider backdrop of similar dramatic experiences in the lives of various leaders.”⁶ Moses’s

³ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible’s Grand Narrative* (Downers Grove, IL: InterVarsity Press, 2006), 57.

⁴ All Scripture quotations, unless otherwise noted, are from the English Standard Version.

⁵ “Burning Bush,” in *Dictionary of Biblical Imagery*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Downers Grove, IL: InterVarsity Press, 1998), 130.

⁶ Roger Stronstad, *The Charismatic Theology of St. Luke: Trajectories from the Old Testament to Luke-Acts*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2012), 67.

experience with God at the burning bush set him apart for a life of service to God.

However, this encounter with God would prove minimally beneficial had he not allowed his experience to form God within him.

Dale Lemke astutely contends that Moses's encounter mirrors other patriarchs and matriarchs, but his calling "is experienced as an ongoing process."⁷ God selected Moses, knowing his inadequacies and temperament. He saw in Moses what Moses could not see in himself. Walter C. Kaiser Jr. observes God's promise to accompany His servant "should render Moses' objections devoid of merit."⁸ At this point, Moses depicts an individual who experienced the Spirit's empowerment. However, he was spiritually unformed. His questions about his future reveal his sincerity, yet he intentionally had to grow in God.

Moses emerged from the burning bush as a man empowered by God to fulfill a divine mandate. Craig G. Bartholomew aptly identifies that "Moses is being formed even while he is, under God, helping form the people of God."⁹ The Lord did not intend for Moses to attain perfection before he could serve God. Instead, God's promise to accompany him would serve as a guide through the process of leading Israel (Exod 3:12). The Spirit's direction in Moses's life enabled him to guide Israel to the Promised Land.

⁷ Dale Lemke, "Vocation and Lifelong Spiritual Formation: A Christian Integrative Perspective on Calling in Mid-Career," *Christian Education Journal: Research on Educational Ministry* 17, no. 2 (2020): 304.

⁸ Walter C. Kaiser Jr., *Genesis-Leviticus*, vol. 1 of *The Expositor's Bible Commentary*, rev. ed., vol. 1, ed. Tremper Longman and David E. Garland (Grand Rapids, MI: Zondervan, 2008), 368.

⁹ Craig G. Bartholomew, "Spirituality, Mission, and the Drama of Scripture," in *Spirituality for the Sent: Casting a New Vision for the Missional Church*, ed. Nathan A. Finn and Keith S. Whitfield (Downers Grove, IL: IVP Academic, 2017), 38, EBSCOhost.

Transformation in the Glory of God

Moses's reverence for God provides a backdrop for Israel's continued discontent with God. They built an altar to an idol they created, indicating they did not respect or desire God's help (Exod 32:4-5). Their decision almost proved disastrous for Israel's future. David F. Hinson insightfully reflects, "We see evidence of this need for reverence for God again in the account of the tent of meeting, which the Israelites erected outside of the camp" (Exod 33:7-11).¹⁰ While in the tent of meeting, Moses had another encounter with God that was pivotal to his formation. Upon hearing that God would not accompany them, Moses requested God to relent, to which the Lord replied, "My presence will go with you, and I will give you rest" (Exod 33:14). Moving forward, the Spirit certainly took on the position of guiding Moses as he led Israel.¹¹

Moses emerged from the mountain visibly different as his face shined when he spoke to the Israelites (Exod 34:29). Craig Keener explains: "Believers' continual, Spirit-empowered encounter with God in the gospel would transform their hearts to reflect his image and glory."¹² Moses foreshadows the formative work of the Spirit in believers in the New Covenant, typifying an individual empowered and formed by the Holy Spirit.

¹⁰ David Francis Hinson, *Theology of the Old Testament*, vol. 15 of *SPCK International Study Guide* (London: SPCK, 2001), 30.

¹¹ John R. (Jack) Levison, "The Jewish Origin of Christian Pneumatology," in *It Is the Spirit Who Gives Life*, ed. Radu Bordeianu (Washington, DC: The Catholic University of America Press, 2022), 14.

¹² Craig S. Keener, *1-2 Corinthians*, New Cambridge Bible Commentary (Cambridge, UK; New York: Cambridge University Press, 2005), 169-70.

Sharing of the Spirit's Power

Through the burden of leadership that overwhelmed Moses, God revealed another part of His plan concerning the empowerment of the Spirit. When Moses could not handle the weight of leading Israel, God revealed His “programmatically and paradigmatically” process of “working by His Spirit in and through His people.”¹³ When Moses called the seventy elders to the tent of meeting, God shared with them the Spirit’s power laid upon Moses (Num 11:25).

The event created concern for Joshua, who worried the transference of power would threaten Moses’s leadership (Num 11:27-28). Moses was not troubled but desired the empowerment of people to become a pattern for the future. Robert B. Allen insightfully expresses, “Moses desired that all God’s people might have the full gifts of the Spirit.”¹⁴ Moving forward, Joshua followed this paradigm as he prepared for his leadership role in Israel.

Moses’s epitaph depicts two leaders, Joshua—at the beginning of his position, and Moses—who had completed his assignment (Deut 34:9-10). The common denominator between the two is that they both had the Spirit within them. Moses concluded his work as an individual empowered by the Spirit who allowed God to form himself within Moses over his lifetime. With the Spirit’s help, Moses grew out of his insecurities into a leader whose tenure became a pattern for others to follow. As Joshua

¹³ Roger D. Cotton, “The Spirit in Numbers 11: God’s Pentecostal Plan,” *Pneuma* 43, no. 3-4 (December 13, 2021): 342, <https://doi.org/10.1163/15700747-bja10053>.

¹⁴ Ronald B. Allen, *Numbers-Ruth*, vol. 2 of *The Expositor’s Bible Commentary*, rev. ed., ed. Tremper Longman and David E. Garland (Grand Rapids, MI: Zondervan, 2012), 193.

took the helm in Israel, he had the confidence that God was with him as He was with Moses. He led Israel with strength and courage (Josh 1:5).

Samson

Untapped Spiritual Potential

In the period of the Judges, the canon focuses on the negative results that flow from the weakness of leaders. Many judges possessed the Spirit's power but lacked ongoing formation.¹⁵ Samson was one of Israel's prominent leaders in this era. His life is a paradox. He has the background of a leader who can make a lasting spiritual impact. His conception and birth mirror the miraculous nature of Isaac, Jacob, Esau, Joseph, and Eli's entrance to the world.¹⁶ Furthermore, unlike Moses and Miriam, whose actions infer that the Spirit empowered them, the author of Judges explicitly states when the Spirit came upon Samson.

What at first appears as a valorization of his future exploits deserves further examination. At first glance, Samson's future appears promising, "And the woman bore a son and called his name Samson. And the young man grew, and the Lord blessed him. And the Spirit of the Lord began to *stir* [emphasis added] him" (Judg 13:24-25). To describe the Spirit stirring Samson, the text uses the Hebrew word פָּעַם, which is "indicative of distress or affliction or danger or need."¹⁷ Mark J. Boda elaborates further:

¹⁵ Trent C. Butler and Amy L. Balogh, "Judges, Book of," in *The Lexham Bible Dictionary*, ed. John D. Barry (Bellingham, WA: Lexham Press, 2016), Logos Bible Software.

¹⁶ Jillian L. Ross, "Type-Casting the Samson Family: Genesis Parodies in Judges 13-14," *Journal of the Evangelical Theological Society* 64, no. 2 (2021): 240.

¹⁷Rick Brannan, ed., "פָּעַם," in *Lexham Research Lexicon of the Hebrew Bible* (Bellingham, WA: Lexham Press, 2020), Logos Bible Software.

“Here is the only OT occurrence of this verb,” demonstrating the “most negative tone of all the references to the Spirit’s work in Judges.”¹⁸ Though the Spirit enabled Samson to serve as Judge in Israel, the unfolding narrative reveals that he was not a spiritually formed leader.

Evidence of God’s Power, Absence of Spiritual Formation

The second example of Samson’s spiritual empowerment occurs in the context of his marriage (Judg 14:1-6). His choice of a Philistine wife contradicts God’s expectations (Deut 7:3). Nevertheless, “the Spirit of the Lord rushed upon Him” (Judg 14:6). Malcolm B. Yarnell accurately identifies that “the Spirit of God gave the judges power to perform their important, if temporary and noninheritable, office of leadership.”¹⁹ Questions arise as to how someone can have the Spirit upon them while making unwise and ungodly decisions.

Samson’s experience with the Holy Spirit and his lack of formation lends itself to varying opinions. Gary Yates and Jillian Ross provide the necessary balance by explaining that “the Spirit’s presence” and empowerment do “not preclude the possibility of Samson acting in a morally questionable manner.”²⁰ God afforded Samson the same opportunities He did others when the Spirit enabled them for supernatural exploits. However, to his folly, Samson used God’s power at his convenience.

¹⁸ Boda, *Numbers-Ruth*, 1212.

¹⁹ Malcolm B. Yarnell, *Who Is the Holy Spirit?: Biblical Insights into His Divine Person*, ed. Heath A. Thomas (Nashville, TN: B & H Academic, 2019), 18.

²⁰ Gary Yates and Jillian L. Ross, “Does Yahweh Approve of Samson’s Marriage in Judges 14? An Analysis of ‘From Yahweh’ (מִיְהוָה),” *Journal of the Evangelical Theological Society* 66, no. 1 (2023): 35.

Fostering an Attitude of Ungrateful Selfishness

Though Samson was empowered to lead Israel out of a habitual cycle of sin, he found himself trapped in the same pattern.²¹ He personified the spiritual apathy of the culture. When in times of crisis, he would depend on the Spirit. When fear subsided, his *modus operandi* was to focus on himself. Unlike Moses, who fostered closeness to God through his relationship with the Holy Spirit, Samson was self-absorbed.

After the “Spirit of the Lord rushed upon him” and he killed one thousand men with the jawbone of a donkey, Samson extolled his exploits (Judg 15:14-16). As Gary Yates and Jillian Ross astutely observe, “Samson’s song is sung by himself, for himself, and about himself, in contrast with Moses’s song[,] which was sung by ‘Moses and the Israelites,’ ‘to Yahweh,’ and about Yahweh (Exod 15:1).”²² Instead of moving deeper into God’s presence through the Spirit’s work, Samson views the charismatic power that emanated from him as a means of propping up his name among the Philistines. Samson’s demise serves as an example of the dangers of enjoying the Spirit’s outpouring but not allowing that to translate into formation.

Eventually, when Samson called to God in distress, “he did not know that the Lord had left him” (Judg 16:20). Brian A. Devries sees Samson’s life as a warning: “Like Samson’s super-human strength, the spiritual giftedness we might experience will quickly disappear as soon as the Spirit of God is grieved by our disobedience and no

²¹ Butler and Balogh, “Judges,” Logos Bible Software.

²² Gary Yates and Jillian L. Ross, “Samson: An Anti-Moses Deliverer,” *Bibliotheca Sacra* 178, no. 712 (2021): 442.

longer chooses to fill us with His power as before.”²³ Wonsuk Ma agrees:

“Pentecostalism is by no means immune from human fallenness. The movement has demonstrated that it is prone to the seduction of fame, the glamour of mega size, and the abuse of spiritual power.”²⁴ Possessing the Spirit’s power is not a guarantee of future success. Samson’s poor example shows that doing something significant for God comes by fostering a life of God’s continued formation through the power of the Spirit.

Summary

God empowered key individuals with the Holy Spirit in the pre-Kingdom era. Moses typifies the possibilities of spiritual formation as a Spirit-empowered individual. Samson experienced God’s power but lacked in formation. Pentecostals can look to these individuals as examples of what to do and what not to do concerning their spiritual formation in light of their Spirit baptism.

Kingdom Era

After centuries of following the leadership of various judges, Israel became discontent and desired a king. Though having a reigning monarch was not God’s intention, He acquiesced to the people’s demand (1 Sam 8:7). The first two kings of Israel reveal God’s desire to empower people for service. However, their empowerment

²³ Brian A. DeVries, “Spiritual Gifts for Biblical Church Growth,” *In Die Skriflig/In Luce Verbi* 50, no. 1 (March 18, 2016): 198, <https://doi.org/10.4102/ids.v50i1.2090>.

²⁴ Wonsuk Ma, “The Holy Spirit in Pentecostal Mission: The Shaping of Mission Awareness and Practice,” *International Bulletin of Mission Research* 41, no. 3 (July 2017): 237, <https://doi.org/10.1177/2396939317704757>.

did not mean immediate spiritual formation. King Saul and King David had the same spiritual opportunities, but the value they placed on the Spirit determined their outcome.

Saul

An Unlikely King

When Israel needed a king, God allowed the prophet Samuel to anoint an unlikely candidate. Saul doubted that he possessed the proper credentials to lead Israel (1 Sam 9:21). Nonetheless, in this moment Saul joined the list of other men and women of Israel's history who were unqualified, yet empowered by God. Following the instructions of Samuel, God gave Saul a new heart, and the Spirit of God came upon him (1 Sam 10:9-10).

Ronald F. Youngblood correctly observes that Saul's encounter with the Spirit "confirms and legitimates that appointment."²⁵ With his empowerment, Saul joined with the prophets, and prophesying was further evidence of God's activity in his life. Youngblood further elaborates: "Individual or group prophesying, ecstatic or not, was often induced when the Spirit of the Lord came on a person in power."²⁶ When Saul received a new heart and prophesied as a result of the Spirit's empowerment, he foreshadowed experiences available in the New Covenant.

²⁵ Ronald F. Youngblood, *1, 2 Samuel*, vol. 3 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2009), 105.

²⁶ *Ibid.*, 106.

Lacking Dependence on the Spirit's Guidance

God set Saul up for continued success as Israel's principal sovereign. Gregg R. Allison and Andreas J. Köstenberger view Saul as a "transformed" person beginning his reign.²⁷ Varying opinions exist concerning Saul's ability to prophesy. Namely, by having a king who prophesied Samuel could maintain a primary role of keeping the new king subjugated to him. Wonsuk Ma disagrees with these interpretations and correctly contends, "It is unlikely that the entire experience, including his experience with God's Spirit, was to keep Saul in the company of the prophets, over which Samuel exercised a decisive control."²⁸ Reducing Saul's new heart and the Spirit's arrival in Saul's life to Samuel's supposed desire for control potentially minimizes what God wanted to accomplish through the new king.

Unlike Moses, however, Saul's propensity to depend on himself led to his spiritual demise. His narrative lacks any conversations with God. His dependence on God came from his need for intervention in times of crisis or war. When he does involve God, it occurs after he made his own decision. David Ming bluntly asserts, "Everything Saul did and measured was for his own sake, and this also resulted in his ignoring God's

²⁷ Gregg R. Allison and Andreas J. Köstenberger, *The Holy Spirit* (Nashville, TN: B & H Academic, 2020), 22.

²⁸ Wonsuk Ma, "Tragedy of Spirit-Empowered Heroes: A Close Look at Samson and Saul," *Spiritus: ORU Journal of Theology* 2, no. 1-2 (2017): 32. Ma analyzes Tamás Czövek's *Three Seasons of Charismatic Leadership: A Literary-Critical and Theological Interpretation of the Narrative of Saul, David, and Samson* (Oxford: Regnum Books, 2006). Czövek explored the primacy of prophecy over kingship from a political view.

commands and not respecting the ark of God, ... Saul had no fellowship with God.”²⁹

Saul’s decision to lead without God’s presence limited his potential.

The Spirit’s Departure from Saul

Saul continues to limp through self-made crises, and God responds. After Saul hastily makes a burnt offering, Samuel delivers devastating news to Saul: “But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has commanded him to be prince over his people, because you have not kept what the LORD commanded you” (1 Sam 13:14). Stating what God wanted in a leader, Samuel reveals what Saul lacked. Saul’s disregard of God’s instructions and lack of dependence on the Spirit led to God’s rejection of Saul as king (15:23). Additionally, Saul does not seek forgiveness, which reveals his absence of a relationship with the Lord.³⁰

Samuel left Saul to anoint the next king of Israel, and when the Spirit came upon his successor; simultaneously, the Spirit left Saul (1 Sam 16:13-14).³¹ Youngblood clarifies that “[t]he departure of the Spirit from Saul (v. 14) should be understood as the negation of effective rule on his part from that time on.”³² In a short period, an evil spirit replaced the Holy Spirit that once had empowered Saul.

Receiving an evil spirit from God does not indicate anything evil concerning the Divine. On the contrary, the original reader “held that evil was sent by God to guilty

²⁹ David Ming, “Reflection on the Leadership Practice of Saul as a Failure of Leadership for Church Pastors,” *Acta Theologica* 42, no. 2 (2022): 299-301.

³⁰ John N. Oswalt, “Forgiveness,” in *Dictionary of the Old Testament: Historical Books*, ed. Bill T. Arnold and H. G. M. Williamson (Downers Grove, IL: InterVarsity Press, 2005), 302.

³¹ Allison and Köstenberger, *Holy Spirit*, 30-31.

³² Youngblood, *1, 2 Samuel*, 171.

people as punishment for their sins.”³³ Therefore, the evil spirit resulted not from God’s injustice but from Saul’s willful disobedience. William C. Williams helpfully articulates, “The spirit, then, was God’s instrument of judgment on Saul because of his rebellious attitude.”³⁴ Saul had everything necessary to lead Israel. He possessed the Holy Spirit. However, his life lacked evidence of spiritual formation. Though he performed great exploits on the military and political fronts, the spiritual condition of Israel floundered because of his poor leadership.

Living a Life Devoid of the Spirit

Unlike other kings of his era, Saul faced the reality of having once enjoyed God’s direct involvement through the Holy Spirit and a future without the Spirit. The final reference to Saul and the Spirit summarizes his lack of spiritual formation. In response to the distressing spirit that tormented him, Saul seeks to kill David (1 Sam 19:9). Those who witness Saul’s attacks on David’s life notice a bewildering sight. When he comes near Samuel, he begins to prophesy, remove his clothes, and lay naked all day and night (vv. 19-24).

Jeremiah Campbell observes, “Therefore, at the beginning, and at the end of King Saul’s reign, the biblical pattern continued with the connection of filling of the Holy Spirit and prophetic utterance.”³⁵ When the Spirit rests on Saul, he does as those before

³³ Austin Omomia and Fatumo Michael Gbadebo, “The Problem with Evil in the World as an ‘Indictment on the Good God,’” *Ogbomoso Journal of Theology* 22, no. 1 (2017): 112-113.

³⁴ William C. Williams, “Evil,” in *Evangelical Dictionary of Biblical Theology*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Book House, 1996), 224.

³⁵ Jeremiah Campbell, *Say What: A Biblical and Historical Journey on the Connection between the Holy Spirit, Prophecy, and Tongues* (Eugene, OR: Wipf & Stock Publishers, 2018), chapter 2, EBSCOhost.

him and prophecies. However, his encounter with the Spirit does not immediately lead to spiritual formation. His lack of awareness and pursuit of God is noticeable. Those who follow him witness his spiritual regression, hence the question, “Is Saul also among the prophets?” (1 Sam 19:24) since some time had passed since there was evidence of the Spirit’s activity in his life.

David Spencer Huffstutler notices, “The difference between Saul’s two episodes of prophecy seems to be that, whereas the first prophecy verified the Spirit’s enablement for his kingship, this prophecy suggests his kingship’s end.”³⁶ Though Saul is the only person who received another heart in the Old Testament, he squandered what God could have accomplished through him.³⁷ He had everything necessary to become a legendary king—a new heart and the Spirit’s charismatic activity. Nevertheless, he serves as an example of the importance of spiritual formation. Instead of drawing closer to God through the Spirit, his life ended devoid of the Spirit’s presence.

David

A Contrasting View on Spiritually Formed Leadership

Saul lost his anointing as king long before he lost his position. The remainder of his life is not a linear narrative. Instead, the biblical authors interweave Saul’s painstaking demise with the burgeoning character David. As previously mentioned, the moment Samuel anointed David, the Spirit left Saul (1 Sam 16:13-14). Connie Gundry

³⁶ David Huffstutler and Andreas J. Köstenberger, *Spiritual Leadership: A Biblical Theology of the Role of the Spirit in the Leadership of God’s People* (Eugene, OR: Wipf & Stock, 2016), Chapter 2, Saul, First Samuel 19:20-24.

³⁷ Blair A. French, “The Completion of King Saul in Acts,” *Journal for the Study of the New Testament* 40, no. 4 (2018): 424.

Tappy helpfully notices, “The text reveals a number of parallels between Saul and David.”³⁸ Though their exploits denote similarities, Tappy continues, “God’s choice of David ignores both his outward advantages and disadvantages and instead considers the state of David’s heart, which parallels God’s own.”³⁹ David M. Cook agrees: “The books of Samuel present the fear of the Lord as the core differences between Saul and David.”⁴⁰ Both Saul and David had similar experiences with the Holy Spirit. However, their reverence toward God and His plan determined their efficacy in Spirit-empowered and spiritually formed leadership.

David’s life personifies the impact of the Spirit’s guidance. When the “Spirit of the Lord rushed upon him,” he joined the ranks of those empowered by the Spirit (1 Sam 16:13). The word *Spirit* in the text is רוּחַ, meaning “the spirit of the God of Israel that is associated with his power and also closely associated with his person.”⁴¹ Unlike Samson or Saul, who had the Spirit come on them, David cultivates a relationship with God through the empowerment of the Spirit.

Of the more than 400 uses of רוּחַ in the Old Testament, there remains a variety of interpretations. Sometimes, the word can refer to God, spiritual beings, or human beings.

³⁸ Connie Gundry Tappy, “Samuel Anoints David,” in *The Eerdmans Companion to the Bible*, ed. Gordon Fee and Robert L. Hubbard Jr. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2011), 209.

³⁹ Tappy, “Samuel Anoints David,” 210.

⁴⁰ David M. Cook, “The King’s Fear of the Lord as a Theme in the Books of Samuel,” *Themelios* 45, no. 3 (2020): 515.

⁴¹ Rick Brannan, ed., “רוּחַ,” in *Lexham Research Lexicon of the Hebrew Bible* (Bellingham, WA: Lexham Press, 2020), Logos Bible Software.

Therefore, “scholars have to decide the sense which the writers intended in each verse they translate.”⁴² Furthermore, when the word does refer to the Holy Spirit, it indicates God’s enablement of “people to achieve many things which they would be unable to achieve” without the Spirit.⁴³ Therefore, David attained a level of spiritual formation through the Spirit’s assistance that would have otherwise been out of reach. He also revealed another layer of the Spirit’s work under the Old Covenant.

Youngblood contends that David’s life shows “the indispensable animating role of the Spirit in effecting spiritual renewal in the OT.”⁴⁴ Whereas the Spirit did empower specific individuals to perform supernatural exploits, limited evidence exists of continued relational growth between God and that person. David’s life explores the possibilities of continued friendship with God through the Spirit. The depths of his desire for God and the Holy Spirit come to the fore in his life’s most significant spiritual lapse.

Evidence of Formation through Repentance

The contrast between Saul and David manifests in their treatment of the presence of God and its priority in their lives. David depends on God’s direction through both political and military victories. His declaration, “Then let us bring again the ark of our God to us, for we did not seek it in the days of Saul,” makes known his priorities (1 Chron 13:3). David’s emphasis on the necessity of God’s presence is commendable. God takes notice and promises him, “Your throne shall be established forever” (2 Sam 7:16).

⁴² Hinson, *Theology of the Old Testament*, 15:83.

⁴³ Hinson, *Theology of the Old Testament*, 15:84.

⁴⁴ Youngblood, *1, 2 Samuel*, 168-69.

God's promise to David does not guarantee ongoing faithfulness. Shortly after, the Spirit-empowered poet king commits adultery with Bathsheba and murders her husband, Uriah (2 Sam 11:4; 15). Daniel J. D. Stulac and David Andrew Smith accurately perceive that "1 Samuel 11-12 introduces a new phase in David's career marked everywhere by the possibility that his violence against Uriah has jeopardized the promise of 2 Sam 7."⁴⁵ David's willful sin leads to disappointments in his personal and public life.

Various opinions exist concerning David's sin with Bathsheba. Jaco J. Hamman takes an overly reductionist view that minimizes David's responsibility. He perplexingly contends, "David was driven by his very active inner critic. It was the voice that had earlier whispered in his ears: 'You better kill these lions and bears, else your father Jesse and your brothers will laugh at you.'"⁴⁶ He seemingly excuses David's sin by postulating, "Though it seems as if David knows exactly what he is doing, he is a victim of preconscious and unconscious inner forces."⁴⁷ Hamman's view contradicts Nathan's parable and confrontation of the sinning king.

Cook's view better aligns with the narrative: "Though David's conduct is shockingly immoral, the story eventually shows that even David at his worst is different than Saul."⁴⁸ Unlike Saul, who made excuses for his willful disobedience, David presents

⁴⁵ Daniel J. D. Stulac and David Andrew Smith, "David, Uriah, Jesus, and Judas: An Intertestamental Pattern of Betrayal," *Journal of Theological Interpretation* 16, no. 2 (December 1, 2022): 226, <https://doi.org/10.5325/jtheointe.16.2.0223>.

⁴⁶ Jaco J. Hamman, "The King Stayed Home: David with Bathsheba and Uriah," *Pastoral Psychology* 72, no. 6 (December 2023): 804, <https://doi.org/10.1007/s11089-022-01044-w>.

⁴⁷ *Ibid.*, 810.

⁴⁸ Cook, "The King's Fear of the Lord," 522.

a spiritually formed response. Since David had experienced the Spirit rush upon him, he knew the benefits of walking in fellowship with God. The thought of losing that was unbearable.

Examining David's Formation in Light of Psalm 51

Upon facing the reality of the depths of his depravity, David pens another Psalm. His Psalms serve as a spiritual journal of his experiences.⁴⁹ As a penitential Psalm, David laments over his sins.⁵⁰ His candor with God denotes an individual who possesses genuine concern about what he will lose if God rejects him. He pleads, “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit” (Ps 51:10-12). David uses verbiage unique to him and to Isaiah, mentioning God’s “Holy Spirit” explicitly.⁵¹

As previously mentioned, רוּחַ (spirit/Spirit) can refer to the human spirit or God’s Spirit. C. Hassell Bullock elaborates, “The psalmist prays that God will re-create him. The ‘spirit’ (*ruah*) of the human person is the dynamic force that animates humans and resonates with the divine.”⁵² David’s cry for a clean spirit will only come if God chooses

⁴⁹ Dave Earley and Rod Dempsey, *Spiritual Formation Is...: How to Grow in Jesus with Passion and Confidence* (Nashville, TN: B & H Academic, 2018), 133.

⁵⁰ Steve Le Roux and George Lotter, “Fight, Flight or Faith: A Pastoral Model for Spiritual Coping,” *In Die Skriflig / In Luce Verbi* 55, no. 2 (April 29, 2021): 7, <https://doi.org/10.4102/ids.v55i2.2700>.

⁵¹ “Holy Spirit,” in *The Baker Illustrated Bible Dictionary*, ed. Tremper Longman III (Grand Rapids, MI: Baker Books, 2013), 793.

⁵² C. Hassell Bullock, Mark L. Strauss, and John H. Walton, *Psalms, Teach the Text Commentary* (Grand Rapids, MI: Baker Books, 2015), 391.

to continue empowering him with the Holy Spirit. Tremper Longman III constructively explains, “What frightens the psalmist more than anything is that God might abandon him because of his sin.”⁵³ Noticing what was at stake, David desires God to transform him, regardless of what it took.⁵⁴

The remainder of David’s life remained fraught with strife and contention. However, God willingly forgave David. As Walter Brueggemann and W. H. Bellinger correctly assert, “That restored relationship depends completely on the readiness of God to *create, restore, and deliver*. The psalmist does not doubt YHWH’s readiness for such a relationship.”⁵⁵ Toward the end of David’s life, his final recorded words include a reference to the Spirit (2 Sam 23:2). Referring to the Spirit provides one final contrast between his predecessor and him.⁵⁶ They both had equal opportunities provided to them by the Holy Spirit. David opted to allow the Spirit to become vital in conforming to God’s plan in perpetuity.

Joel’s Pentecostal Promise

The role of the prophet was a fixture in Israelite and Judean society. Often, “many of the prophets were found confronting their kings and playing an active, statesman’s part

⁵³ Tremper Longman, *Psalms: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2014), 221.

⁵⁴ Thomas M. Winger, “Praying the Psalms with Jesus and His Body,” *Concordia Theological Quarterly* 84 (2020): 129, accessed February 3, 2024, <https://media.ctsfw.edu/Text/ViewDetails/17972>.

⁵⁵ Walter Brueggemann and W. H. Bellinger, *Psalms*, New Cambridge Bible Commentary (New York: Cambridge University Press, 2014), 231.

⁵⁶ Jan Jaynes Quesada, “Is David, Too, among the Prophets? A Study of 2 Samuel 23:1-7,” *Perspectives in Religious Studies* 44, no. 2 (2017): 252.

in national affairs.”⁵⁷ They worked in the times of the kings and during the exile. When they spoke, it was either to rally the people to turn from evil or to look for a better future.

Joel’s ministry “could have been written anywhere between the ninth and fifth centuries BC.”⁵⁸ His prophecy of the Spirit’s outpouring remains key to Pentecostal identity. He speaks of a time when God’s Spirit will rest on all people (Joel 2:28-29). Through the outpouring of the Holy Spirit, God gives “new life to people and, through its revelatory power, a deeper, more intimate knowledge of the Lord.”⁵⁹ What was enjoyed by a select few, would now become a possibility for anyone.

Joel promises an era where Spirit empowerment will become available for everyone, not “restricted to leaders and prophets.”⁶⁰ Up to this point, God had empowered both men and women to prophesy, but it was for certain people within each generation.⁶¹ The Lord promised a day where what was unique under the Old Covenant would become a normative experience for those who walk with God.

⁵⁷ J. W. L. Hoad, “Promise,” in *New Bible Dictionary*, ed. D. R. W. Wood et al., (Downers Grove, IL: InterVarsity Press, 1996), 964, Logos Bible Software.

⁵⁸ Brenda Heyink, “Joel, Book of,” in *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), Logos Bible Software.

⁵⁹ Tchavdar S. Hadjiev, *Joel and Amos: An Introduction and Commentary*, vol. 25 of Tyndale Old Testament Commentaries (Downers Grove, IL: IVP Academic, an imprint of InterVarsity Press, 2020), 45.

⁶⁰ Max Turner, “Holy Spirit,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 551, Logos Bible Software.

⁶¹ Miriam is an example of a prophet. Unlike her Old Covenant counterparts, Huldah, Deborah, or Anna, there is evidence of formation. For more details on the spiritual formation of Miriam, see Appendix A, “Miriam.”

Hundreds of years later, Peter declared the Day of Pentecost as the fulfillment of Joel's prophecy. Hinson adds, "Peter was right when at Pentecost he quoted Joel 2:28-32 and claimed that the gift of the Holy Spirit was available to all believers (Acts 2:16, 38-39)."⁶² Turner agrees, "cessationists also overlook the fact that it is precisely what Judaism meant by the 'Spirit of prophecy', *i.e.* the gift promised in Joel 2:28–32, that Peter promises to *all* who repent and are baptized (Acts 2:38–39)."⁶³ Joel's prophecy encapsulates the desires of previous leaders and prophets of Israel and Judah. He also provides hope for future generations of the Spirit's activity in believer's lives.

Ezekiel—A Prophet of the Spirit⁶⁴

A cursory view of Ezekiel's prophecies concerning the New Covenant provide insight to the Spirit's work. He makes promises concerning God's plan for His people. Ezekiel reveals, "And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules" (Ezek 36:27). He repeats the promise, "And I will put my Spirit within you, and you shall live" (27:14). The timing of Ezekiel's use of

⁶² Hinson, *Theology of the Old Testament*, 15:117.

⁶³ Max Turner, "Spiritual Gifts," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), 791, Logos Bible Software.

⁶⁴ Leonard P. Maré, "Ezekiel, Prophet of the Spirit: רוּחַ in the Book of Ezekiel," *Old Testament Essays* 31, no. 3 (2018): 553, accessed February 3, 2024, http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S1010-99192018000300008.

the word רוּחַ warrants the reader's attention. The prophets from the exilic and postexilic eras bring the word רוּחַ to the fore of theological importance.⁶⁵

Ezekiel's frequent use of the word Spirit originates from his experience with the Holy Spirit. He shared how the Spirit "entered" him (Ezek 2:2) and "lifted" him (3:12). Furthermore, through the Spirit, Ezekiel predicts an era when the Spirit will descend. Though the willful disobedience of God's people causes the Spirit to depart from the Temple (10:18), one day God would let His Spirit return, promising, "And I will not hide my face anymore from them, when I pour out my Spirit upon the house of Israel, declares the Lord God" (39:29). Goldingay insightfully observes, "Prophets often speak of Yahweh as pouring out, but what he pours out is wrath, fury, and anger. Apart from Joel, only in Ezek. 39:29 does Yahweh speak of pouring His breath (*rûah*) on his people."⁶⁶ Ezekiel looks ahead to the moment the Spirit's outpouring will usher in a new era.⁶⁷

Stanley Hauerwas convincingly contends: "The Spirit of the Lord, the blessed Presence of God's glory among God's people and temple, is no optional addition, no 'bonus' for creaturely existence. Rather, the presence of indwelling of the Spirit is the aim and goal of creation, its perfection and completion."⁶⁸ With repeated references to

⁶⁵ S. Tengström and Heinz-Josef Fabry, "רוּחַ," in *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 373, Logos Bible Software.

⁶⁶ Goldingay, *Hosea-Micah*, 235.

⁶⁷ Patrick Schreiner, "The Old Testament in Acts: A Macro Perspective," *Southwestern Journal of Theology* 64, no. 1 (2021): 61-62.

⁶⁸ Stanley Hauerwas, "Character Convergence: The Prospect of Living Holy," in *The Holy Spirit and Christian Formation Multidisciplinary Perspectives*, ed. Diane J. Chandler (New York: Palgrave Macmillan, 2016), 211.

the Spirit, Ezekiel uncovers another layer of God's plan for humanity. Whereas the Spirit rested on individuals in the era of the patriarchs, matriarchs, judges, and kings, Ezekiel looks in hope that God will indwell His people through the Holy Spirit.

Summary

Both Saul and David had equal opportunities. The success of their leadership hinged on their personal formation. They spoke prophetically at critical junctures in their lives. However, how they treated the Spirit's activity determined their formation, or lack thereof. Their lives show that people have to intentionally become spiritually formed in light of being empowered by the Spirit. Further, prophets reveal that God intends for believers to enjoy the empowering and formative work of the Holy Spirit.

The Early Church

For centuries, God progressively revealed His plan for humanity. Within each era, He empowered various individuals with the Holy Spirit. Their encounter with the Spirit did not guarantee formation. Some chose to use the Spirit's opportunities to draw closer to God; others did not. With the first advent of Christ, everything changed for the better. The Gospels and the Book of Acts discuss many people who were empowered and formed by the Spirit. The following section will discuss the New Testament promises of the Spirit's work in people and then observe the lives of two Spirit-empowered leaders and their formation.

John the Baptist Preparing the Way

After a plethora of promises concerning the Holy Spirit in the Old Testament, God's guarantee of the Spirit's arrival continues in the Gospels. God grants John the

Baptist the benefit of the Holy Spirit's infilling while in his mother's womb (Luke 1:15; 41), and his prophetic ministry serves as a bridge from the Old to New Covenants.

One key component of John's ministry was water baptism. Each of the Gospels gives attention to the crowds who thronged to him to publicly confess their sin and their need of repentance (Matt 3:5-6; Mark 1:5; Luke 3:3; John 1:31). Frank Macchia elucidates, on the importance of this ministry: "The water rite of John the Baptist, which is not unrelated to the later rise of Christian water baptism, formed the original context of the Spirit baptismal metaphor."⁶⁹ John's physical act of submerging people in water through baptism, will mirror Jesus's supernatural act of submersing people with the Holy Spirit.

John emphasized the intrinsic work of the Holy Spirit within God's divine plan for humanity. Crowds of varying backgrounds listened as he introduced the one who would baptize them "with the Holy Spirit and fire" (Matt 3:11-12; Mark 1:8; Luke 3:16; John 1:33). He echoes his Old Testament counterparts regarding God's intention to pour out His Spirit. Anthony Palma helpfully clarifies the introduction of the Holy Spirit's work: "It is not advisable to attempt to identify the precise moment when the Age of the Spirit was inaugurated. It is better to think of it as an inclusive period extending from the announcement of John's birth to the outpouring of the Spirit on the Day of Pentecost."⁷⁰ John began the process of introducing the age of the Spirit, which Jesus would bring.

⁶⁹ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 249.

⁷⁰ Anthony D. Palma, *Baptism in the Holy Spirit* (Springfield, MO: General Council of The Assemblies of God, 2018), 44.

Jesus the Spirit Baptizer

John's introduction of Jesus as the one who would baptize in the Holy Spirit characterized Jesus's earthly ministry, which displayed the anointing of the Holy Spirit (Acts 10:38). Though Jesus functioned with the Spirit's power, He never intended to hoard the Spirit's empowerment but planned to make the Spirit available to future believers.

Jesus promised that those who thirst could come to Him and find spiritual refreshing, and out of their hearts would "flow rivers of living water" (John 7:38). Frank Macchia describes Jesus's "abundance of self-giving" where He would provide "a virtual river of life from the divine presence that overflows the divine fullness so as to renew the fallen creation."⁷¹ David Ford adds: "The Holy Spirit in John is superabundant."⁷² Jesus's work and teaching pointed to a day when people would receive the Spirit's fullness.

Toward the end of His earthly life, Jesus continued to prepare His followers for the efficacious role of the Spirit. The Son, along with the Father, would work in tandem to usher in the Spirit's activity among people. Max Turner provides a trinitarian perspective on the Spirit's arrival: "The Son may *petition* [emphasis original] the Father to send the Spirit (John 14:16, 26), but he also *commissions* [emphasis original] the Spirit (John 15:26; 16:7; cf. Luke 24:49; Acts 2:33) as the 'Spirit of Jesus/Christ'."⁷³ The

⁷¹ Frank D. Macchia, *Jesus the Spirit Baptizer: Christology in Light of Pentecost* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2018), 55.

⁷² David F. Ford, "'Receive the Holy Spirit,'" *Interpretation: A Journal of Bible and Theology* 77, no. 4 (October 2023): 360, <https://doi.org/10.1177/00209643231184850>.

⁷³ Turner, "Holy Spirit," 558.

prophetic future depicted by Old Testament voices would soon become a reality through the ministry of Jesus.

Prior to Jesus's ascension, He instructed His followers to wait for the Holy Spirit to bring them power (Luke 24:49). Then He references John's ministry of water baptism and how it was emblematic of the coming baptism in the Holy Spirit (Acts 1:5). His final instruction included the assurance of the Spirit's power and the intended result (v. 8). God had previously transferred the Spirit's power from Moses to the seventy elders (Num 11:17) and from Elijah to Elisha (2 Kgs 2:9-10). Once Jesus ascended, He would empower His Church with the same Spirit who anointed Him.⁷⁴ Every promise Jesus made concerning the Spirit's coming remains a continual reality for anyone who desires the Holy Spirit's empowerment.

Mary

Transitional and Transformational Woman

Christian tradition holds a place of prominence for Mary—she carried the Son of God in her womb. The Synoptic Gospels and Acts reference her, but Luke provides insight into an encounter that forever changed her life.⁷⁵ With many varying opinions concerning the role of Mary in theology, studying her life through the lens of spiritual formation is advantageous.

⁷⁴ Craig S. Keener, "The Spirit and the Mission of the Church in Acts 1-2," *Journal of the Evangelical Theological Society* 62, no. 1 (2019): 32, https://etsjets.org/wp-content/uploads/2019/03/files_JETS-PDFs_62_62-1_JETS_62.1_25-45_Keener.pdf.

⁷⁵ Dempsey Rosales Acosta, "Mary, Mother of Jesus," in *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016), Logos Bible Software.

Mary's initial encounter with the Spirit occurred when Gabriel promised, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). Luke uses two Greek words that deserve explanation. The first, ἐπερχομαι, references when "the Holy Spirit *comes upon*" individuals.⁷⁶ The second is ἐπισκιάζω, meaning "to cover" and often refers "to divine activity such as a cloud that indicates the presence of God."⁷⁷ The promise given to Mary foreshadows future outpourings of the Holy Spirit. French Arrington further explains: "The verb 'come upon' (*eperchomai* in Luke 1:35) refers to the promise of the Spirit's coming upon the disciples on the day of Pentecost (Acts 1:8). The overshadowing (*episkiaszo*) refers to the presence of God."⁷⁸ While the Spirit overshadowed Mary, enabling her to conceive Christ, it also mirrored examples in the Old Testament where God empowered people for a specific task.⁷⁹ Therefore, Mary ranks among the men and women God used. Evidence of her encounter with the Spirit continues as she sings prophetically (Luke 1:46-56).

Some authors misconstrue the Spirit's overshadowing of Mary. As Ally Kateusz proposes, "Some early Christians appear to have considered baptism as a new birth with

⁷⁶ William Arndt et al., "ἐπερχομαι," *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Frederick William Danker (Chicago: University of Chicago Press, 2000), 361.

⁷⁷ William Arndt et al., "ἐπισκιάζω," *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Frederick William Danker (Chicago: University of Chicago Press, 2000), 378.

⁷⁸ French L. Arrington, "Announcement of the Birth of Jesus (1:26-38)," in *Full Life Bible Commentary to the New Testament: An International Commentary for Spirit-Filled Christians*, ed. French L. Arrington and Roger Stronstad (Grand Rapids, MI: Zondervan Pub. House, 1999), 397.

⁷⁹ E. B. Manges, "Mary," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 657.

water flowing down from the womb of their Mother above, the Holy Spirit.”⁸⁰

Justification for Kateusz’ position does not come from Scripture; instead, she uses Gnostic writings, such as the *Gospel of Philip*, which reads, “Some say Mary conceived by the Holy Spirit. They are in error. They do not know what they are saying. When did a woman ever conceive by a woman?”⁸¹ Others also claim that the Spirit’s role in Mary reveals the “Motherhood of the Spirit.”⁸² Attempting to view the overshadowing of the Spirit on Mary minimizes the impetus of the text. Those with that view look outside the text to include an ideology that does not exist within Scripture.

Mary’s Spiritual Formation Process

Mary exemplifies individual spiritual formation. The Synoptic authors provide details of her life without deifying her. Her faith in her son shines through in the wedding of Cana (John 2:1-5). Craig Keener reveals that “Ancient Jewish readers, who told stories of miracle workers who insisted that God would send rain, would read Mary’s actions as demonstrating strong faith.”⁸³ Exhibiting confidence in God marked her as a sincere woman. However, she had room for spiritual growth because she did not comprehend her son’s role in God’s plan. Andreas Köstenberger agrees that Mary was among those who

⁸⁰ Ally Kateusz, “Holy Spirit Mother, the Baptismal Womb, and the Walesby Tank: Excavating Early Christian Women Baptizers,” *Feminist Theology* 31, no. 2 (January 2023): 143, <https://doi.org/10.1177/09667350221135461>.

⁸¹ R. McLachlan Wilson, *The Gospel of Philip: Translated from the Coptic Text, with an Introduction and Commentary* (London: A.R. Mowbray & Co. Limited, 1962), 31.

⁸² T. David Beck, *The Holy Spirit and the Renewal of All Things: Pneumatology in Paul and Jürgen Moltmann* (Havertown, PA: Casemate Publishers and Book Distributors, LLC, 2015), 190.

⁸³ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2014), 254.

exhibited “misunderstanding of Jesus’s identity and a lack of understanding of the purpose of his messianic mission.”⁸⁴ It would take time for her to grasp why God sent Jesus.

After calling His disciples, throngs of people flocked to Jesus. He and the twelve “could not even eat” (Mark 3:20). Soon after, Mary and Jesus’s brothers could not reach Jesus because of the large crowd (Mark 3:31-32). Christopher A. Stephenson observes that the “misunderstanding of Jesus’s mothers and brothers” in thinking He needed rescuing from the crowds “is comparable to, not equal to, the misunderstanding” of the religious leaders who did not comprehend his mission.⁸⁵

Mary evidences genuine faith in Jesus. She has experienced the empowerment of the Spirit. Still, she shows the need for continued formation and growth in her experience. Stephenson challenges Catholics to use “Mark’s portrayal of Mary in its official teaching, which focuses (at times exclusively) on the positive dimensions of her person and work.”⁸⁶ Jesuit scholar, Yong-Gil Lee, takes an opposing view: “Mariology largely comes from the Gospel of Luke and the Gospel of Matthew, while there is hardly anything of relevance in the Gospel of Mark.”⁸⁷ The reader develops a one-dimensional view of her life by ignoring Mary’s misunderstandings and doubts.

⁸⁴ Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), 377.

⁸⁵ Christopher A. Stephenson, “Catholic-Pentecostal Dialogue on Mary: Moving the Conversation Forward,” *Asian Journal of Pentecostal Studies* 23, no. 1 (2020): 79.

⁸⁶ Ibid.

⁸⁷ Yong-Gil Lee, “An Exploration of Marian Spiritual Practices: Toward a Daily Transcendent Spiritual Life with Mother Mary,” *Religions* 14, no. 4 (April 20, 2023): 554, <https://doi.org/10.3390/rel14040554>.

Seeing that the Spirit overshadowed and came upon Mary but that she still had room for growth makes her an example for being empowered and formed by the Spirit. John Paul II, in his encyclical, *Redemptoris Mater*, clarifies, “And this is the way that Mary, for many years, lived in intimacy with the mystery of her Son, and went forward in her ‘pilgrimage of faith.’”⁸⁸ Even as a devotee to Marian theology, John Paul depicts Mary’s need for growth and formation in Christ.

Mary’s Dedication to the End and the Beginning

Mary remained devoted to Jesus, “standing by the cross” as He died for the sins of humanity—including hers (John 19:25-27). She was there with other devoted women and the disciple, John. Benny Aker asks, “Why are there no other men? Apparently, they fled.”⁸⁹ Jesus entrusted Mary to the care of John and then “gave up his spirit” (John 19:30). David Ford postulates that by giving up His spirit, “It does mean he [Jesus] really died; but this handing over of the spirit could also be his first giving of the Holy Spirit.”⁹⁰ While Jesus’s death made way for the Spirit to come, Aker rightly explains, “Jesus gives up his life; it is not taken from him.”⁹¹ Therefore, by giving up His Spirit, Jesus willingly relinquished His life to the Father. The Spirit would then come later.

⁸⁸ John Paul II, “*Redemptoris Mater*. On the Blessed Virgin Mary in the Life of the Pilgrim Church,” March 25, 1987, 12, Vatican, accessed February 3, 2024, https://www.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_25031987_redemptoris-mater.html.

⁸⁹ Benny Aker, “Crucifixion (19:16b-27),” in *Full Life Bible Commentary to the New Testament*, ed. French Arrington and Roger Stronstad (Grand Rapids, MI: Zondervan Pub. House, 1999), 103.

⁹⁰ David F. Ford, “‘Receive the Holy Spirit,’” *Interpretation: A Journal of Bible and Theology* 77, no. 4 (October 2023): 365, <https://doi.org/10.1177/00209643231184850>.

⁹¹ Benny Aker, “It is Finished (19:28-30),” in *Full Life Bible Commentary to the New Testament: An International Commentary for Spirit-Filled Christians*, edited by French L. Arrington and Roger Stronstad (Grand Rapids, MI: Zondervan Pub. House, 1999), 104.

Mary witnesses her Son's death, but she also sees Him in His resurrected body and obeys His instructions to wait for the Holy Spirit's arrival (Luke 24:49; Acts 1:8). After His ascension, she is among those who pray for the outpouring of the Spirit (Acts 1:12-14). Luke Johnson and Daniel Harrington elucidate on this fact: "This inclusion of Mary cannot be accidental. As Mary has the Spirit overshadow her to give birth to the prophet-messiah (Luke 1:34), so is she present at the gift of the Spirit that gives birth to the Church, one of those 'daughters of Israel' who have the spirit of prophecy."⁹² Mary's life inspires both women and men to experience the power God makes available through the Holy Spirit.⁹³ She was the first woman in the New Testament (Luke 1:35) to have the Spirit come upon her and among the first to have Jesus baptize her in the Spirit (Acts 1:12-14). Her life depicts someone both empowered and formed by the Spirit.

Peter

A Sincere Individual but Lacking Formation

Peter holds a prominent place in the Early Church. As one of Jesus's early followers, he witnesses Jesus's example of life and ministry firsthand. Some in Christianity herald Peter as an exemplary apostle. His life is worth emulating precisely because his "attitude reflects an openness that allows Jesus to transform the sinner."⁹⁴ In

⁹² Luke Timothy Johnson and Daniel J. Harrington, *The Acts of the Apostles*, vol. 5 of *Sacra Pagina* (Collegeville, MN: Liturgical Press, 2006), 34.

⁹³ Sanna Urvás, "Kärkkäinen's *Spirit and Salvation*: A Female Pentecostal Appraisal," *Dialog* 59, no. 4 (December 2020): 358, <https://doi.org/10.1111/dial.12610>.

⁹⁴ Darrell L. Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*, Biblical Theology of the New Testament Series (Grand Rapids, MI: Zondervan, 2012), 381.

obedience to Jesus, Peter follows His unconventional instructions. After a night of unsuccessful fishing, the Lord provides an abundance of fish (Luke 5:4-6).

Peter's first encounter with Jesus dramatically shifts his future. Peter knows the depths of his depravity and humbly asks Jesus, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). Luke Johnson adds, "By being designated a sinner, Peter is placed in the line of prophets like Isaiah who responded to the sight of the glory of the Lord in a similar fashion."⁹⁵ However, unlike Isaiah, Peter would take some time to discover God's plan for his life. His transition from fisherman to apostle becomes an apt case study in individual spiritual formation.

Köstenberger expresses that by leaving their occupations to follow Jesus, the disciples entered "into a committed relationship with Jesus."⁹⁶ Peter's formation process shows that God can use anyone who sincerely desires to follow Him, allowing Him to make them more like Him.⁹⁷ One key turning point in Peter's life occurs when he confesses, "You are the Christ, the Son of the living God" (Matt 16:16). Keener points out that "Peter has the right title, though the wrong concept" of Jesus's role in the coming Kingdom.⁹⁸ His confession reveals his sincerity. However, he still has room for further formation.

⁹⁵ Luke Timothy Johnson, *The Gospel of Luke*, repr., vol. 3 of *Sacra Pagina* (Collegeville, MN: Liturgical Press, 1991), 89.

⁹⁶ Köstenberger, *Jesus of the Gospels*, 55.

⁹⁷ Bock, *Theology of Luke and Acts*, 330.

⁹⁸ Keener, *IVP Bible Background Commentary*, 86.

In Jesus's final meal with His followers before His death, He informs Peter, "I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers" (Luke 22:32). Though Jesus knew that Peter would deny Him, He "implicitly predicts Peter's rehabilitation after his moral collapse."⁹⁹ Darrell Bock agrees that "failure does not mean disqualification," for Peter is a "disciple in severe failure who regrets his fall and is enabled by God to continue to serve."¹⁰⁰ After his denial and Jesus's resurrection, the crux of his crucible occurs in a conversation with Jesus. Instead of rebuking him, Jesus invites him again, "Follow me" (John 21:19).

While Luke and John infer Peter's eventual repentance, Matthew depicts an unstable person. Peter has potential but there is room for further formation. Bruce Henning agrees: "As readers track his spiritual journey, Peter starts out in exemplary commitment and obedience (4:18-20) and ends in tragedy and failure."¹⁰¹ While Peter's sincerity is worth emulating, he soon becomes a force for good in the kingdom of God because of a supernatural encounter with the Holy Spirit.

The Efficacy of Spirit Empowerment on Peter's Formation

Luke includes the overshadowing and clothing of the Holy Spirit at the beginning and end of his Gospel.¹⁰² Peter hears the exact instructions of Jesus as Mary, the mother of Jesus does. He tells them, "Stay in the city until you are clothed with power from on

⁹⁹ Johnson, *The Gospel of Luke*, 346.

¹⁰⁰ Bock, *Theology of Luke and Acts*, 382.

¹⁰¹ Bruce Henning, "Stretching the Scope of Salvation in Matthew: The Significance of the Great Peter's Failings," *New Testament Studies* 68, no. 4 (October 2022): 478, <https://doi.org/10.1017/S0028688522000145>.

¹⁰² Johnson, *Gospel of Luke*, 403.

high” (Luke 24:49). Further, He promises that they would receive “power when the Holy Spirit has come upon” them (Acts 1:8). The word *power*, δύναμις, means “potential for functioning in some way, *power, might, strength, force, capability*.”¹⁰³ God would enable them to do what was otherwise impossible.

Furthermore, Jesus tells them the power of the Spirit would enable them to be His “witnesses” (Acts 1:8) (μάρτυς), a word describing those who affirm or attest.¹⁰⁴ Jesus promises that they, including Peter, would affirm what they saw with power from God. David Garland proposes that the word “[w]itnesses” is applied almost exclusively to the Twelve.¹⁰⁵ Craig Keener opposes that view by explaining, “But just as the supernatural power was not for the first witnesses alone (Acts 2:39), neither is the commission to testify about what one has seen. The role of witnesses was never *limited* to the Twelve.”¹⁰⁶ Therefore, Peter and the others present on the Day of Pentecost become models for successive generations of Christ.

Once God fulfils His promises to pour out His Spirit, everything changes for Peter. Charles Cleworth portrays Peter as a changed man in contrast with his depiction in the Synoptic Gospels: “He is characterized as a faithful and persuasive interpreter of

¹⁰³ William Arndt et al., “δύναμις,” *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Frederick William Danker (Chicago: University of Chicago Press, 2000), 262.

¹⁰⁴ William Arndt et al., “μάρτυς,” *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, edited by Frederick William Danker (Chicago: University of Chicago Press, 2000), 619.

¹⁰⁵ David E. Garland, *Acts*, Teach the Text Commentary Series, ed. Mark L. Strauss and John H. Walton (Grand Rapids, MI: Baker Books, 2017), 15.

¹⁰⁶ Craig S. Keener, *Acts: An Exegetical Commentary: Introduction and Acts 1:1-2:47*, vol. 1 (Grand Rapids, MI: Baker Academic, 2012), 382.

Scripture who ‘follows the lead of Jesus.’”¹⁰⁷ The Peter of Acts is “greatly and positively affected by being filled with the Spirit.”¹⁰⁸ After experiencing the baptism in the Holy Spirit, Peter becomes influenced by the power of the Spirit, in the same way that “the Spirit energized Jesus’s ministry.”¹⁰⁹ Along with being empowered, Peter has experiences with God that continue to form him.

As an emissary of God’s Kingdom, Peter goes to new places, physically and spiritually. After successful ministry in Judea and Samaria (Acts 4-8), God takes Peter to the Gentiles. With the Spirit’s help, he overcomes his prejudice and proves influential in bringing the gospel to people he once deemed ineligible for salvation (10:13-16). As he preaches to Cornelius and his household, God interrupts him, and people are filled with the Spirit and speak in tongues (vv. 44-48).

Christoph Stenschke explains, “Arguably, Acts 10 recounts Peter’s conversion more than the conversion of Cornelius, as the story is commonly called.”¹¹⁰ He stands as a truly transformed person once he witnessed the Gentiles experience the Spirit’s outpouring.¹¹¹ When pressed on his actions by others whose prejudice once mirrored his own, Peter does not flinch in the face of opposition. Craig Keener rightly states that

¹⁰⁷ Charles Cleworth, “The Characterization of Peter and the Message of Acts,” *Themelios* 48, no. 2 (2023): 309.

¹⁰⁸ Cleworth, “Characterization,” 310.

¹⁰⁹ Catherine Wright, “The Power of Example: Following Jesus on the Path of Spirituality in Luke-Acts,” *Religions* 14, no. 2 (January 28, 2023): 166, <https://doi.org/10.3390/rel14020161>.

¹¹⁰ Christoph Stenschke, “Integrating Theory and Praxis in Early Christianity, According to the Book of Acts,” *Acta Theologica Supplementum* 31 (2021): 120, <https://doi.org/10.18820/23099089/actat.Sup31.8>.

¹¹¹ Cleworth, “Characterization,” 312.

“Peter personifies a changed individual.”¹¹² Once Peter experiences the baptism in the Holy Spirit, everything changes. He relinquishes the brash reputation of his past and personifies the efficacy of Spirit baptism and its empowering and forming components.

There remains an obvious transformation in Peter’s life. Even with baptism in the Holy Spirit and God using him in supernatural ways, he does make one major misstep. The Apostle Paul accuses Peter of hypocrisy for his treatment of Gentiles in Antioch (Gal 2:13-14).¹¹³ Keener observes, “Paul seems more interested in elaborating his subject than in reporting Peter’s response.”¹¹⁴ Scripture remains silent as to Peter’s response to Paul’s accusation. However, later in Peter’s life, he references “our beloved brother Paul” (2 Pet 3:14). After being filled with the Spirit, Peter needed continued spiritual formation.

Before Peter was an example in the Early Church, he was an individual riddled with spiritual immaturity.¹¹⁵ While the empowerment of the Spirit changes Peter’s life, he must make space for God’s work in forming him spiritually. As he instructs believers in the epistle that bears his name,

His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence, by which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the

¹¹² Craig S. Keener, *Acts: An Exegetical Commentary: 3:1-14:28*, vol. 2 (Grand Rapids, MI: Baker Academic, 2013), 1827.

¹¹³ The writings of Paul deserve special attention in understanding spiritual formation. His description in Romans 8 is a hallmark on the role of the Spirit in Christian Formation. This chapter, however, is focused on passages that clearly deal with Spirit empowerment as Spirit baptism and its effects on spiritual growth.

¹¹⁴ Craig S. Keener, *Galatians: A Commentary* (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2019), 139.

¹¹⁵ Christos Karakolis, “Simon Peter in the Gospel according to John: His Historical Significance according to the Johannine Community’s Narrative,” *Greek Orthodox Theological Review* 49 (2004): 42-43.

corruption that is in the world because of sinful desire. For this very reason, make every effort to supplement your faith (2 Pet 1:3-5).

God shares His power through the Holy Spirit. Therefore, “we must be diligent to grow to become more like Jesus,” which is the impetus of spiritual formation.¹¹⁶

Summary

Mary and Peter depict how Spirit-filled individuals can pursue spiritual formation. God took them both where they were and helped form them into His image. The Holy Spirit was a key Person in their lives and development. Regardless of their preconceived ideas, prejudices, or imperfections, as they intentionally sought God, the Lord empowered them to fulfill His will, both in word and action.

Conclusion

Over thousands of years, God systematically unveiled His plan for humanity. Spirit-filled believers have possessed a special niche in the kingdom of God. Other Christian traditions can learn invaluable lessons from the doctrine of Pentecostals and Charismatics. Likewise, Pentecostals and Charismatics can learn from other Christian traditions. Emphasizing the baptism in the Holy Spirit as vital for the Christian experience remains necessary. However, Spirit empowerment does not immediately equate to spiritual formation.

In each epoch of God’s revelation, a plethora of examples exists of those who have encountered the empowering work of the Spirit. Some allowed the Holy Spirit to form them, while others did not. Many varying facets of spiritual formation exist. The

¹¹⁶ Earley and Dempsey, *Spiritual Formation*, 26-27.

impetus of this chapter is on the individual's formation in light of the empowerment of the Spirit. Spirit-led believers can enjoy the continual process of allowing God to refine them in His image.

Following Jesus opens many doors for character and spiritual development. In light of the baptism in the Holy Spirit, Pentecostals and Charismatics have the opportunity to grow in both word and deed. "We know that when he appears we shall be like him, because we shall see him as he is" (1 John 3:2). Until then, the process of being a spiritually formed and Spirit-empowered believer will remain a lifelong process of conforming to the image of Christ.

CHAPTER 3: GENERAL LITERATURE REVIEW

Introduction

For more than a century, Pentecostalism has continued to make solid contributions in Christianity toward an openness to the work of the Holy Spirit.¹ From its early days, the movement “sought utter submission to the Holy Spirit.”² Since its beginning, however, Pentecostals have witnessed the shift from isolation to acceptance, poverty to prosperity, and ridicule to acclaim. Though Pentecostals have held the standard for sound doctrine, there have been instances of moral failure, indifference toward issues on race, and spiritually immature constituents.

To help remedy such issues, Pentecostals will benefit from the concept of spiritual formation.³ Alice Fryling describes the term *spiritual formation* as “the process of being conformed to the image of Christ for the sake of others.”⁴ The concept of spiritual formation came to the fore in the 1970s in the Roman Catholic Church. Since then, it has spread to Protestant denominations, leading people into a deeper relationship with God

¹ This paper understands Pentecostalism to include those who believe the role of speaking in tongues in conjunction with the baptism in the Holy Spirit and whose theological origins date to the early Pentecostal revivals of the twentieth century

² R. G. Robins, *Pentecostalism in America* (Santa Barbara, CA: Praeger, 2010), 28.

³ I have adapted the following section from Daniel R. Tidmore, “Spiritual Formation from a Pentecostal Worldview,” a course paper for PTH 939: Pentecostal Formation through Spiritual Retreat, Assemblies of God Theological Seminary, July 2023.

⁴ Alice Fryling, *Seeking God Together: An Introduction to Group Spiritual Direction* (Downers Grove, IL: InterVarsity Press, 2009), 27.

through practicing spiritual disciplines and being intentional for lifelong growth and spirituality.⁵

Since the 1990s, spiritual formation has piqued the interest of many Pentecostals and Charismatics.⁶ While the terminology of spiritual formation literature may seem a relatively new concept for many Pentecostals, the idea of conforming to the image of Christ is not. In light of these historical developments in the Church in reference to spiritual formation, this chapter reviews selected writings on spiritual formation. The first half of the chapter focuses on early Pentecostal views on spiritual growth in light of Spirit baptism. The second half discusses Catholic mysticism, Protestant views on Christian perfection and formation literature, Greek Orthodox teaching on *theosis*, and recent proposals from living Pentecostal authors.

Early Pentecostal Views

For over a century, modern-day Pentecostals have held a unique place within Christianity. Initially, many from other denominations felt skeptical of the burgeoning movement that emerged at the turn of the twentieth century. Nevertheless, the “Pentecostal/Charismatic movement is one of the fastest-growing trends in World Christianity today, and it has been for some time.”⁷ Reading what early Pentecostals understood about spiritual growth in light of Spirit baptism will help provide

⁵ Janine Ungvarsky, “Spiritual Formation,” *Salem Press Encyclopedia* (Salem Press, 2023), 1, Research Starters.

⁶ Martin William Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition: Reflections on the History and Status of Research* (Cleveland, TN: CPT Press, 2010), 106-10.

⁷ Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, “World Christianity and Mission 2021: Questions about the Future,” *International Bulletin of Mission Research* 45, no. 1 (January 2021): 18, <https://doi.org/10.1177/2396939320966220>.

understanding regarding the ethos of the Pentecostal Movement. The following sections focus, therefore, on the baptism in the Holy Spirit, experiencing formation, the gifts and fruit of the Spirit, and differing views on sanctification.

The Baptism in the Holy Spirit

The baptism in the Holy Spirit is foundational to a Pentecostal worldview. The proliferation of this integral doctrine throughout the modern world stems from the ministries of Charles F. Parham and William J. Seymour.⁸ Initially, the Pentecostal movement had little organizational structure. In 1914, many Pentecostals gathered in Hot Springs, Arkansas, to form the Assemblies of God (AG). Within three years after its inception, the young fellowship articulated its beliefs through a “Statement of Fundamental Truths.”⁹

Many early AG leaders possessed two views of Spirit baptism. One view emphasized empowerment for witness, while the other view focused on “a spirituality of being (or character) rather than doing (or deeds).”¹⁰ Though the term *spiritual formation* was foreign to them, the concept of becoming more like Christ through Spirit baptism

⁸ Vinson Synan, *The Century of the Holy Spirit* (Nashville, TN: Thomas Nelson, 2001), 43–47. While Parham and Seymour were integral in the early Pentecostal Movement, they were not the first to experience the phenomenon of speaking in tongues. Stanley Frodsham references individuals who spoke in tongues in the United States as early as 1854 and 1873. Stanley Frodsham, *With Signs Following* (Springfield, MO: GPH, 1949), 9. Esteemed theologian, Stanley Horton’s grandmother spoke in tongues in the mid-1880s. Lois E. Olena, *Stanley Horton: Shaper of Pentecostal Theology* (Springfield, MO: GPH, 2009), 24-25. Outside of the United States, God used women like Pandita Ramabai in India in 1905. She led a prayer group which ushered a revival that lasted eighteen months. See also Steven Studebaker, “The Spirit of Pentecost, Social Transcending Communities, and Renewing Embodied Life: Indicators of a Pentecostal Theology of Grace,” *Australasian Pentecostal Studies* 24, no. 1 (2023): 3-19.

⁹ Glenn Gohr, “The Historical Development of the Statement of Fundamental Truths,” *Assemblies of God Heritage* 32, no. 1 (2012): 61-62, <https://ifphc.org/Publications/AG-Heritage>.

¹⁰ Edith L. Blumhofer, *Pentecost in My Soul: Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), 9-10.

was evident. When the AG formalized its doctrine, it emphasized that Spirit-baptism was for the “endowment of power for life and service.”¹¹

The original statement on the baptism in the Holy Spirit remained unchanged until 1961 when the General Council added a paragraph to statement seven: “With the Baptism in the Holy Ghost comes [sic] such experiences as an overflowing fullness of the Spirit ... a deepened reverence for God ... an intensified consecration to God and dedication to His work ... and a more active love for Christ, for His word, and for the lost.”¹² Adding the 1961 wording did not negate the emphasis on power for service, but it did help to clarify the spiritually-forming nature of the baptism in the Holy Spirit.

The Experience and Character Formation

The Altar

One prominent fixture in a Pentecostal worldview is the importance and impact of the altar. As Wolfgang Vondey contends, “The altar call and response stands [sic] out as the climax of traditional Pentecostal worship.”¹³ The notion of the altar, as Pentecostals know it, stems from the Second Great Awakening. Charles Finney popularized the idea of inviting people to come to the front of the room for prayer.¹⁴ Though initially unconventional, the altar call became a standard, almost expected event, especially

¹¹ “Combined Minutes of the General Council of the Assemblies of God 1914-1917” (Gospel Publishing House, 1917), 13-14, Consortium of Pentecostal Archives, accessed May 17, 2024, <https://pentecostalarchives.org/?a=d&d=GCMD1917-01.1.7&srpos=3&e=-----191-en-20--1--img-txIN-fundamental+truths-----Assemblies+of+God+USA--->.

¹² Gohr, “Historical Development,” 65.

¹³ Wolfgang Vondey, *Pentecostal Theology* (New York: T&T Clark, 2017), 31.

¹⁴ Elmer Towns and Douglas Porter, *The Ten Greatest Revivals Ever* (Ann Arbor, MI: Servant Publications, 2000), 100.

among early Pentecostals. The Azusa Street revival made space for the altar. People came forward to seek salvation, sanctification, and Spirit baptism.¹⁵

Alice Reynolds Flower and her husband, J. Roswell Flower, served as leaders in the formative years of the Assemblies of God. Seven years after receiving the infilling of the Holy Spirit, she wrote, “All unconscious to myself the blessed Holy Spirit was breaking down the barriers, increasing the hunger. How willingly I knelt at the altar that night!”¹⁶ Her testimony typifies what early Pentecostals experienced.

Nonetheless, early Pentecostals would not have known or used the term spiritual formation. As Janine Ungvarsky explains, “Spiritual formation usually incorporates several specific aspects,” including silence, solitude, contemplative prayer, retreat, and entering the proverbial desert.¹⁷ Though early Pentecostals did not use the phrase *spiritual disciplines*, times at the altar served as “a ritual metaphor for salvation experience through the human encounter with God.”¹⁸ Therefore, the altar provided a space where God transformed these believers as they met with Him.

Furthermore, the disciplines outlined by Ungvarsky also were evident in early Pentecostal meetings beginning at the Azusa Street Mission. As Cecil M. Robeck observes, “The intensity of their encounter with God led many at the mission to respond

¹⁵ Cecil M. Jr. Robeck, *The Azusa Street Mission and Revival* (Nashville, TN: Thomas Nelson, Inc., 2006), 140.

¹⁶ Alice Reynolds Flower, “Seven Years of Pentecostal Blessing” (Springfield, MO: Gospel Publishing House, 1914), 2.

¹⁷ Ungvarsky, “Spiritual Formation,” 2.

¹⁸ Vondey, *Pentecostal Theology*, 41.

in ways that, before their encounter, they could only imagine.”¹⁹ Many would dance, jump, sing, and shout. Robeck adds, “This does not mean that people at the mission never enjoyed more silent, ‘reverent’ times of worship.”²⁰ Frank Bartleman observed in a series of meetings in Youngstown, Ohio that “No two services were alike. In one meeting the very silence of Heaven took possession of us for about four hours. Scarcely a sound was uttered.”²¹ The spiritual disciplines proved evident in moments around the altar.

While the altar is a vital fixture in Pentecostal ethos, at times what people experience emotionally does not always translate into lifelong formation. As Frank Macchia explains, “A Pentecostal approach to spiritual formation will not exclude extraordinary or rapturous moments in the long journey up the mount to perfect charity.”²² He adds, “The power of the resurrection and of the Spirit of new life brings us precisely into the depth” of God’s love.²³ Leaders should continue to make space for the demonstrative and prolonged nature of some Pentecostal altar services. When these supernatural experiences become normative within individual spiritual formation, the altar will become more efficacious long term.

¹⁹ Robeck, *Azusa Street Mission and Revival*, 131.

²⁰ *Ibid.*, 133.

²¹ Frank Bartleman, *How Pentecost Came to Los Angeles: As It Was in the Beginning* (Los Angeles, CA: Frank Bartleman, 1925), 103.

²² Frank D. Macchia, “Spirit Baptism and Spiritual Formation: A Pentecostal Proposal,” *Journal of Spiritual Formation and Soul Care* 13, issue 1 (2020): 59, Sage Journals, accessed May 17, 2024, <https://journals.sagepub.com/doi/10.1177/1939790920903262>.

²³ *Ibid.*

Emphasizing Formation

Many people received the baptism in the Holy Spirit during the early Pentecostal revivals. Their experience with Jesus as Spirit-baptizer framed how they viewed spiritual growth and development. Present-day spiritual formation terminology is all but absent in their writings. However, the impetus of continued formation proved essential to how they felt Christians should walk with God in light of their personal Pentecost.

Speaking in tongues caught the attention of believers and unbelievers alike. As William Menzies observes, “As is likely in any charismatic revival, some became fascinated by the sensational manifestations, rather than the God who energized, by the ‘tongues’ rather than the Baptizer.”²⁴ Early Pentecostal patriarchs and matriarchs confirm this concern.

As leader of the Azusa Street Mission, William Seymour clarified his stance on further formation: “What is the real evidence that a man or woman has received the baptism with the Holy Ghost? Divine love, which is charity. Charity is the Spirit of Jesus.”²⁵ His concern was less with an individual’s ability to speak in tongues and more with how Spirit baptism changed their lives moving forward. Therefore, instead of viewing tongues as the only sign of Spirit baptism, Classical Pentecostals often classify tongues as the initial or first evidence.²⁶ Many Classical Pentecostals have adopted terminology to align with Seymour’s query.

²⁴ William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 54.

²⁵ “Questions Answered,” *The Apostolic Faith* 1, no. 11 (January 1908): 2.

²⁶ Chris Green, “The Spirit That Makes Us (Number) One: Racism, Tongues, and the Evidences of Spirit Baptism,” *Pneuma* 41, no. 3–4 (December 9, 2019): 416, <https://doi.org/10.1163/15700747-04103029>.

Many of Flower's writings depict the efficacy of the Spirit's work in her continued spiritual growth. She credited the "baptism of the Holy Ghost ... [as the] constant reality of Jesus. When Jesus is real through the power of the Holy Ghost, every reach of our lives takes its proper place, and we can know a rich life of fellowship with God."²⁷ Flower espoused a lifelong pursuit of Jesus, allowing Him to form himself in her. Shortly before her death at age ninety-eight, she could not leave the nursing home but still wrote a poem that spoke of "the daily manna" of God."²⁸

Joseph Wannenmacher was an early Assemblies of God pastor who contended, "I think the great mistake people make in Pentecost is that after they received the Baptism they say, 'Now I've got it.' Oh, don't say that. The Baptism is just the beginning. There is no end of the things God wants to do for you."²⁹ Former General Superintendent of the Assemblies of God, E. S. Williams, agreed: "There is no life of holiness apart from the Holy Ghost. It is He who imparts power to overcome all that might be out of harmony with God."³⁰ Many first- and second-generation Pentecostals believed that baptism in the Holy Spirit was not the zenith of individual Christian experience. Instead, God had more for His people to experience in the Person of the Holy Spirit through His gifts and fruit.

²⁷ Blumhofer, *Pentecost in My Soul*, 55.

²⁸ Glenn Gohr, "Tracing One Family Through the Centuries: Spiritual Roots of the Flower Family," *Assemblies of God Heritage* 17, no. 4 (1997): 11.

²⁹ Blumhofer, *Pentecost in My Soul*, 180.

³⁰ *Ibid.*, 95.

Gifts and Fruit of the Spirit

After Tongues

As the Pentecostal Movement spread, the efficacy of speaking in tongues remained prominent. However, not everyone who spoke in tongues had the attributes of a spiritually formed person. The lack of spiritual growth among some caused concern for many leaders. A divide began between Parham and Seymour as early as the Azusa Street revival. Parham was influential in articulating the initial physical evidence. However, his jealousy of the success of the Azusa Street Mission, coupled with his overt racism, “marked the beginning of the end of his ultimate ostracism from mainstream Pentecostalism.”³¹ He operated in the gifts of the Spirit and espoused the Full Gospel message, but his experience did not translate into his spiritual formation.

In addition to Parham’s resistance, Seymour faced further challenges among those who had spoken in tongues.³² The Azusa Street Mission publication, *The Apostolic Faith*, clarifies the understanding of the Spirit-filled believer’s life after the baptism: “Tongues are one of the signs that go with every baptized person, but it is not the real evidence of the baptism in the everyday life. Your life must measure with the fruits [sic] of the Spirit.”³³ Those who spoke in tongues were challenged to display the fruit of the Spirit.

³¹ Edith L. Blumhofer, *The Assemblies of God: A Chapter in the Story of American Pentecostalism Volume 1- to 1941* (Springfield, MO: Gospel Publishing House, 1989), 109.

³² Renea Brathwaite, “Tongues and Ethics: William J. Seymour and the ‘Bible Evidence’: A Response to Cecil M. Robeck, Jr.,” *Pneuma* 32, no. 2 (2010): 217, <https://doi.org/10.1163/157007410X509119>.

³³ “To the Baptized Saints,” *The Apostolic Faith* 1, no. 9 (September 1907): 2.

The Apostolic Faith, under Seymour's leadership at the Azusa Street Mission, emphasized the necessity of both the gifts and fruit of the Spirit. Those who have spoken in tongues and operate in the gifts of the Spirit need to display ethical and holy living. As Renea Brathwaite convincingly observes, "Seymour's concerns are among the main reasons why classical Pentecostal denominations have qualified their positions on the evidence issue. The Assemblies of God, for example, maintains that glossolalia is the *initial* physical evidence of Spirit baptism."³⁴ Menzies insightfully adds,

Assemblies of God people have expected tongues to be the initial physical evidence, but following the initial evidence of tongues, *further* [emphasis original] evidence of a Spirit-filled life should be forthcoming, too. The various manifestations and fruit of the Spirit should be considered further "evidences" of a genuine baptism in the Spirit.³⁵

Early Pentecostals remained consistent in their emphasis on speaking in tongues.

However, they contended that the experience must translate into a life continually transformed by the Holy Spirit.

*The Role of the Fruit and Gifts of the Spirit
in Early Pentecostal Thought*

With the emphasis on empowerment for witness, some early Pentecostal writers expressed concern over balancing both the fruit and gifts of the Spirit. E. N. Bell firmly believed in tongues as the evidence of Spirit baptism. While some wanted to include the fruit and gifts as evidence, he explained, "Here is where all the advocates fall down in placing the fruits [sic] of the Spirit and other gifts of the Spirit as evidences of the baptism. If these are all absent in any person who speaks in tongues and the person is

³⁴ Brathwaite, "Tongues and Ethics," 219.

³⁵ Menzies, *Anointed to Serve*, 125.

vile, unclean or wicked, it is self-evident that God is not controlling his [or her] life or tongue.”³⁶ Therefore, spiritual growth and empowered development became so paramount to Bell that he questioned a person’s ability to speak in tongues if he or she lacked those qualities.

Two healing evangelists of the 1920s added their perspective on the role of both fruit and gifts. First, Charles S. Price recognized, “There seems to be quite a difference of opinion regarding what occurs when the Holy Spirit comes in and what happens *after* [emphasis in original] the Holy Spirit has taken up His abode in our hearts.”³⁷ Price believed that after Spirit baptism, “from that moment the fruit of the Spirit begins to grow on the tree of your life.”³⁸ He added, “All people who have received the Baptism in the Holy Ghost ... must live the life of the fruit of the Spirit, no matter what your testimony might be, no matter what manifestation you might have had.”³⁹ Price connected the fruit of the Spirit with Spirit baptism but added that the fruit must continue to grow as people continue to operate in the gifts of the Spirit.

Healing evangelist Smith Wigglesworth also added his perspective to this question. He regarded Spirit baptized people who did not grow in Christ as “stationary and stagnant.”⁴⁰ He does not use Price’s phraseology but agrees that “God would have us

³⁶ E. N. Bell, “What It [*sic*] the Evidence of the Baptism in the Spirit?” *Word and Witness* 9, no. 6 (June 20, 1913): 2.

³⁷ Charles S. Price, “The Fruits and Gifts of the Spirit,” *The Pentecostal Evangel*, September 15, 1928, 1.

³⁸ *Ibid.*, 1.

³⁹ *Ibid.*, 8.

⁴⁰ Smith Wigglesworth, “Concerning Spiritual Gifts,” *The Pentecostal Evangel*, June 2, 1923, 6.

to understand concerning spiritual gifts and to covet earnestly the best gifts, and also to enter into the more excellent way of the fruit of the Spirit.”⁴¹ Those who have worked in the gifts of the Spirit need to continue to “abide in the Holy Spirit.”⁴² Both Price and Wigglesworth experienced the operation of the gifts of the Spirit. However, they recognized the fruit of the Spirit as integral to validating what God was doing through them. If they were to work in the gifts, they needed God to form them spiritually through the fruit.

Donald Gee adds a contrasting view to the views of Bell, Price, and Wigglesworth. He recognizes that those who “look to the baptism in the Holy Spirit as a means to produce the fruit of the Spirit ... [often] express great disappointment if it is not immediately forthcoming” after their experience.⁴³ He agrees that the baptism provided supernatural empowerment for witnessing and “manifestation of the gifts.”⁴⁴ He concluded that the fruit of the Spirit “may not have any immediate connection with a Pentecostal Baptism.”⁴⁵ However, he did agree that those who operate in the gifts need the fruit of the Spirit.⁴⁶

Views vary among early Pentecostals concerning the moment the fruit of the Spirit takes effect, either before or at Spirit baptism. The consensus was that those who

⁴¹ Ibid., 6.

⁴² Ibid., 7.

⁴³ Donald Gee, *The Fruit of the Spirit*, rev. ed (Springfield, MO: Gospel Publishing House, 2010), 7.

⁴⁴ Ibid., 7.

⁴⁵ Ibid., 7-8.

⁴⁶ Donald Gee, “The Gifts and Fruit of the Spirit,” *Paraclete* 21, no. 2 (Spring 1987): 24.

have spoken in tongues and operate in the gifts need the evidence of continued growing fruit in their lives. Gee aptly concludes: “The Christian who has most of the fruit of the Spirit will be the Christian who will most profitably exercise the gifts of the Spirit.”⁴⁷ A spiritually-formed Pentecostal will make room for the gifts of the Spirit and have continual fruit of the Spirit activity in his or her life that will result in an ever-growing life of sanctification.

Views on Sanctification

Wesleyan-Holiness Views

Parham and Seymour shared similar convictions concerning the doctrine of sanctification. Both came from a holiness background that sought Christian perfection in the mold of John Wesley. Wesley’s ministry was a precursor to the Holiness Movement and the eventual Pentecostal outpourings.⁴⁸ Many Pentecostals shared the conviction of their Holiness predecessors regarding the importance of entire sanctification.⁴⁹

Holiness and Pentecostal ministers emphasized separation from the world by living a sanctified life. In describing Christian Perfection, Wesley believed inward sanctification begins “In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.) From that time a believer gradually dies to

⁴⁷ Ibid.

⁴⁸ Richard M. Riss, “Finished Work Controversy,” in *Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Gary B. McGee (Grand Rapids, MI: Regency Reference Library: Zondervan Publishing House, 1988), 308.

⁴⁹ Edith L. Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Urbana and Chicago, IL: University of Chicago Press, 1993), 26-27.

sin, and grows in grace.”⁵⁰ As Macchia explains, however, “The Holiness Movement ... changed the emphasis in sanctification from the lengthy journey to the crisis experience.”⁵¹ Parham and Seymour emphasized a realm of entire sanctification incongruent with Wesley’s views. They viewed sanctification “as a cleansing in preparation for the ‘genuine’ baptism in the Holy Spirit which would be evidenced by tongues.”⁵² For many, sanctification was a crisis experience occurring after salvation and before Spirit baptism became the prevailing thought and teaching.

Finished Work Perspective

Within the first decade of the early Pentecostal Movement, “the logic was that one must be cleansed before one could be filled.”⁵³ However, William Durham questioned the teaching of entire sanctification:

If sanctification were a second definite work of grace, the Scripture would certainly contain instances where some one [sic] received such an experience. But while one instance after another of conversion, and receiving the Holy Spirit is recorded, not one single case is recorded where anyone got sanctified as a second, instantaneous work of grace.⁵⁴

⁵⁰ John Wesley, *A Plain Account of Christian Perfection* (Grand Rapids, MI: Christian Classics Ethereal Library, n.d.), 21, <https://www.ccel.org/ccel/w/wesley/perfection/cache/perfection.pdf>, 21.

⁵¹ Macchia, “Spirit Baptism,” 48.

⁵² Vinson Synan, “The Holiness-Pentecostal Movement,” *Paraclete* 23, no. 4 (Fall 1989): 6.

⁵³ William M. Menzies, “Non-Wesleyan Pentecostalism: A Tradition ‘The Finished Work,’” *Asian Journal of Pentecostal Studies* 14, no. 2 (2011): 188.

⁵⁴ William H. Durham, “Sanctification: The Bible Does Not Teach That It Is a Second Definite Work of Grace,” *Pentecostal Testimony* 1, no. 8 (1912): 1.

Richard Riss helpfully explains: “Sanctification for Durham was a gradual process of appropriating the benefits of the finished work of Christ.”⁵⁵ Initially, Durham’s teaching was controversial and rejected by many Pentecostals. However, Durham’s work eventually took hold as more people began to experience baptism in the Holy Spirit from traditions outside of the Wesleyan-Holiness background. Blumhofer explains that the Assemblies of God has “embraced those who have expressed their participation in the quest for holiness in different ways. ... [However,] the Fellowship’s consensus came increasingly to be phrased in language borrowed from William Durham.”⁵⁶ From the early days, sanctification was a point of concern and disagreement.

Sanctification and Spiritual Formation

Debates continued among differing views concerning sanctification. Some groups expect sanctification as a second crisis event, while others, namely the Assemblies of God, contend for “progressive sanctification (ongoing and culminating in glorification).”⁵⁷ However, the desired outcome was similar; they wanted God to set people free from sin so they could live a holy life.

Spiritual formation falls within the realm of sanctification, which stems from the Spirit’s work in separating people from evil and dedicating them to God.⁵⁸ Spiritual formation, however, derives from the intentionality of individuals putting themselves at

⁵⁵ Riss, “Finished Work Controversy,” 308.

⁵⁶ Blumhofer, *Assemblies of God*, 221.

⁵⁷ Vondey, *Pentecostal Theology*, 72.

⁵⁸ Assemblies of God, “Assemblies of God Sixteen Fundamental Truths,” Assemblies of God, accessed June 26, 2024, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#9>.

the disposal of the Holy Spirit for the sake of transformation.⁵⁹ For those who hold to a Finished Work perspective, salvation and sanctification occur simultaneously. Once an individual has the subsequent experience of the baptism in the Holy Spirit, they should desire to continue to conform to the image of Christ, living out a sanctified, spiritually formed life.

Summary

Early Pentecostals lacked contemporary spiritual formation terminology. However, their experience with God through the Holy Spirit led them to a similar conclusion—Spirit-baptized people need to continue to grow in Christ. While they lacked unity in their terminology and understanding of the Holy Spirit’s work, they did expect continued formation.

Views from a Selection of Other Traditions

Contemporary Pentecostals can boast of impacting the kingdom of God for more than a century; however, Pentecostalism is relatively new in Christian history whereas older traditions cover two millennia. Given that vast historical richness of Christians throughout the centuries, Pentecostals can benefit from studying their lives and teachings to discover both differences and similarities. The following section examines older and more recent ideas concerning spiritual formation within Catholic, Protestant, and Orthodox traditions.

⁵⁹ Debbie Gill, Interview by author, Zoom, May 5, 2024.

Selected Catholic Authors

Teresa of Ávila

Born in 1515 in Ávila, Spain, Teresa takes her place as an influential woman in Church history. At age twenty-one, she entered monastic life at a Carmelite convent. By the time she turned forty, God had used her to restore her religious order to a new level of dependence on God through the Holy Spirit.⁶⁰ Through her personal experiences and religious leadership, she continues to impact the Church. In addition to being an influential woman within Catholicism, her life bridges the mystics of the Middle Ages to contemporary Pentecostalism.

Christian Mysticism

Christian mysticism falls within the realm of spiritual formation. John M. Baxter helpfully describes mysticism as “the belief that every soul is made with an infinite desire that only an infinite bliss can satisfy.”⁶¹ Regarding Teresa of Ávila’s reputation, Francis Fernandez and Joy Francis add that she is, “renowned for her holiness and ability to harmonize contemplation with action. The universal church and Catholic tradition accept her as a great teacher of mystical prayer.”⁶² Her experiences reveal a supernatural dimension of spiritual formation that mirrors that of Pentecostals at the turn of the twentieth century.

⁶⁰ Joyce E. Salisbury, “Saint Teresa of Ávila,” *Salem Press Biographical Encyclopedia*. (Amenia, NY: Grey House Publishing, 2022), e-book.

⁶¹ Jason M. Baxter, *An Introduction to Christian Mysticism: Recovering the Wildness of Spiritual Life* (Grand Rapids, MI: Baker Books, 2021), 8-9.

⁶² Francis Fernandez and Joy Francis, “Interpersonal Friendship: A Prerequisite to Mystical Contemplation, according to St. Teresa of Avila,” *Journal for the Study of Religion* 35, no. 1 (August 15, 2022): 2, <https://doi.org/10.17159/2413-3027/2022/v35n1a4>.

Recognizing the Christian nature of mysticism is necessary to see its value within spiritual formation. Some people have other-worldly experiences outside of Christ. However, to bring about Christian spiritual formation, such encounters should center on Christ. James C. Harrington and Sidney G. Hall define “kataphatic” mysticism as its use of “words, images, symbols, ideas.”⁶³ They also describe “apophatic mysticism,” which focuses on “emptying the mind of words and ideas about God and simply resting in God’s presence.”⁶⁴ Teresa had both types of mystical experiences that were integral to her lifelong formation.

Experiencing God in Supernatural Ways

Teresa’s writings emphasize continued growth in Christ through consistent encounters with the Divine. Her work, *The Interior Castle*,⁶⁵ brought about change within the Carmelite order. As Fernandez and Francis explain, “The term ‘castle’ is a constant imagery in Teresa’s understanding of higher levels of spiritual life and a place of refuge from invaders or the attack of the enemy.”⁶⁶ For Teresa, as people drew closer to God through prayer and supernatural experiences, they would become more like Jesus.

⁶³ James C. Harrington and Sidney G. Hall, *Three Mystics Walk into a Tavern: A Once and Future Meeting of Rumi, Meister Eckhart, and Moses de León in Medieval Venice* (Lanham, MD: Hamilton Books, 2015), 13.

⁶⁴ Ibid.

⁶⁵ Teresa of Ávila, *The Interior Castle*, ed. Benedict Zimmerman, 3rd ed. (London: Thomas Baker, 1921), n.p., Christian Classics Ethereal Library, accessed July 8, 2024, <https://www.ccel.org/ccel/teresa/castle2/castle2.i.html>. The *Interior Castle* deserves more attention than this chapter allows. The purpose of focusing on this writing of Teresa’s is to show her connection with Pentecostals and spiritual formation.

⁶⁶ Fernandez and Francis, “Interpersonal Friendship,” 14.

Teresa's encounters with the Holy Spirit came from considerable effort on her part to avail herself to His formative power. She contended: "If our Lord bestows any virtue upon us, we must make much of it, and by no means run the risk of losing it,"⁶⁷ adding, "If anyone detects in himself any tenderness about his good name, and yet wishes to advance in the spiritual life, let him believe me and throw this embarrassment behind his back, for it is a chain which no file can sever; only the help of God, obtained by prayer and much striving on his part, can do it."⁶⁸ Without humility and dependence on God, spiritual encounters will not produce long, lasting formation. Her willingness to humble herself before God created space for God to give her supernatural encounters that were pivotal to her formation.

Teresa's writings came from her experiences. In the *Interior Castle*, she recounts an experience she had with God through prayer:

Amongst these favours, at once painful and pleasant, Our Lord sometimes causes in the soul a certain jubilation and a strange and mysterious kind of prayer. If He bestows this grace on you, praise Him fervently for it; I describe it so that you may know that it is something real. ... This may sound nonsense (another translation had "gibberish") but it really happens. So excessive is its jubilee that the soul will not enjoy it alone but speaks of it to all around so that they may help it to praise God, which is its one desire.⁶⁹

She adds of her encounter, "May His Majesty often grant us this kind of prayer which is most safe and beneficial; we cannot acquire it for ourselves as it is quite supernatural."⁷⁰

⁶⁷ Teresa of Ávila, *The Life of St. Teresa of Ávila* (New York: Cosimo Classics, 2011), 249.

⁶⁸ Ibid.

⁶⁹ Teresa of Ávila, *Interior Castle*, chap. 6, line 11.

⁷⁰ Ibid.

Teresa describes the experience of speaking in tongues while she prayed. She had continued supernatural encounters that mirror what Pentecostals experience.

Thomas Merton

Whereas Teresa of Ávila lived in the 1500s, Thomas Merton converted to Catholicism in 1938 and became a Trappist monk in 1941. Unlike Teresa, who entered religious life at a young age, Merton's life experiences, which included tragedy, led him to enter the monastery. He died from accidental electrocution in 1968.⁷¹ However, his untimely death did not limit his impact on the kingdom of God.

Merton lived in a time of rapid change in society and Catholicism. Patrick F. O'Connell credits him "with initiating, 'at least in English,' the revival of interest in and appreciation of the spiritual teachings and practices of the first generations of Christian monks, particularly those representing the eremitical wing of monastic life."⁷² However, his life mirrors Teresa's in that as a mystic, God also used His worldview to serve as a bastion of spiritual formation for those he influenced.

Contemplative Prayer

Thomas Merton emphasized the importance of contemplative prayer, contending, "It is not the fruit of our own effort. It is the gift of God Who, in His mercy, completes the hidden and mysterious work of creation in us by enlightening our minds and

⁷¹ Sheldon Goldfarb, "Thomas Merton," *Salem Press Biographical Encyclopedia* (Amenia, NY: Grey House Publishing, 2022, e-book).

⁷² Patrick F. O'Connell, "Across the Invisible Frontier: Thomas Merton's 'Two Desert Fathers,'" *The American Benedictine Review* 73, no. 2 (2022): 204.

hearts.”⁷³ He adds that when people pray in contemplation, “That the natural life in us has been completed, elevated, transformed and fulfilled in Christ by the Holy Spirit.”⁷⁴ His understanding of the transformative work of the Holy Spirit puts formation within reach of any individual who seeks after God.

Merton positively impacted people through his writings on prayer. However, his study of Zen Buddhism deserves attention. Beginning in 1956, he began to dialogue with Buddhists through his trips to Asia.⁷⁵ He contended that Zen is not a religion but a state of awareness.⁷⁶ He curiously concludes, “They can well complement each other, and for this reason Zen is perfectly compatible with Christian belief and indeed with Christian mysticism (if we understand Zen in its pure state, as metaphysical intuition).”⁷⁷ His interest in Eastern mysticism could turn some away from Christian mysticism.

However, it is necessary to emphasize that the contemplative ideals of other religions do not diminish the formative nature of contemplative prayer. Jon Sweeney assists in understanding Merton: “The important truth is that Eastern spiritualities inspired Merton to deepen his understanding of, and commitment to, what could be discovered in the richness of his own native tradition in Christian Mysticism.”⁷⁸ Merton’s

⁷³ Thomas Merton, *New Seeds of Contemplation* (New York: New Directions, 1972), 5.

⁷⁴ *Ibid.*, 4-5.

⁷⁵ William Henry Shannon, Christine M. Bochen, and Patrick F. O’Connell, *The Thomas Merton Encyclopedia* (Maryknoll, NY: Orbis Books, 2002), 546-48.

⁷⁶ Thomas Merton, *Mystics and Zen Masters*, 14th print (New York: Farrar, Straus and Giroux, 1999), 12.

⁷⁷ Thomas Merton, ed., *Zen and the Birds of Appetite* (New York: New Directions, 2011), 47.

⁷⁸ Thomas Merton and Jon M. Sweeney, *A Course in Christian Mysticism: Thirteen Sessions with the Famous Trappist Monk Thomas Merton* (Collegeville, MN: Liturgical Press, 2017), xii.

quest for a deep formative relationship with God led him to areas that could seem peculiar to many mainline Pentecostals. Merton contended, “It is by desiring to grow in love that we receive the Holy Spirit, and the thirst for charity is the effect of this more abundant reception.”⁷⁹ His desires, can inspire an authentic hunger for the genuine power of God.

Synthesizing Catholic Mysticism with Pentecostalism

Not many Christians discuss the topic of mysticism. Daniel Castelo and Kimberly Castelo agree, noting, “Many Christians today, including quite a few Pentecostals, object to the language of ‘mystery’ or its cognate ‘mysticism.’”⁸⁰ Still, Teresa of Ávila and Thomas Merton espouse ideals common within Pentecostal thought. Their writings and experiences make God’s transformative work through the Spirit accessible to people.

Mystics acquired supernatural experiences with God through Spirit-led prayer. Mark E. Thibodeaux astutely argues, “Most Christians operate under the assumption that there are two different types of prayer. First, there is the prayer of the everyday person ... And then there is the prayer of the holy people.”⁸¹ However, Pentecostals espouse the idea that everyday people can experience God through the Holy Spirit.⁸² Whereas Teresa

⁷⁹ Thomas Merton, *No Man Is an Island*, 1st Shambhala ed. (Boston: Shambhala, 2005), 190.

⁸⁰ Daniel Castelo and Kimberly G. Castelo, “Caring for Contemporary Mystics: Pentecostalism and the Mystical Worldview,” *Journal of Spiritual Formation and Soul Care* 13, no. 1 (2020): 105.

⁸¹ Mark E. Thibodeaux, *Armchair Mystic: How Contemplative Prayer Will Bring You Closer to God*, updated and exp. (Cincinnati, OH: Franciscan Media, 2019), introduction, e-version.

⁸² Peter Hocken, Tony Richie, and Christopher A. Stephenson, eds., *Pentecostal Theology and Ecumenical Theology: Interpretations and Intersections*, vol. 34 of Global Pentecostal and Charismatic Studies (Leiden Boston: Brill, 2019), 188.

of Ávila and Merton fall into the category of Thibodeaux's holy people, the Holy Spirit can open a door for anyone to have supernatural encounters with the Divine.

Teresa of Ávila often described Jesus as her Spouse because she was part of the bride of Christ.⁸³ Early Pentecostals also used similar terminology.⁸⁴ Furthermore, Merton emphasized the Spirit's work, specifically in "personal divinization."⁸⁵ Andy Lord explains the use of this term: "Here, divinization is seen as an ongoing process by the Holy Spirit of wisdom, revelation, and power in which the 'inner man' is transformed to be more godly (without becoming God)."⁸⁶ Both Teresa and Merton's writings mirror what early Pentecostals experienced. They use different terminology, but the outcome is similar. When the supernatural power of the Spirit gets involved in the life of believers, they become more like Christ.

Selected Protestant Authors

John Wesley

John Wesley lived during a time of rapid social, intellectual, and spiritual change. During his formative years, he received theological training from his mother, Susanna

⁸³ Teresa of Ávila, *The Life of Teresa of Jesus: The Autobiography of Teresa of Avila*, ed. Edgar Allison Peers (New York: Doubleday, 1991), 351.

⁸⁴ Cheryl Bridges Johns and Lisa P. Stephenson, eds., *Grieving, Brooding, Transforming: The Spirit, the Bible, and Gender*, vol. 46 of *Journal of Pentecostal Theology Supplement Series* (Boston: Brill, 2021), 86.

⁸⁵ Andy Lord, "Pauline Roots of Thomas Merton's Theology," *Cistercian Studies Quarterly* 54, no. 2 (2019): 217.

⁸⁶ *Ibid.*

Wesley. His father, Samuel, was an Anglican minister. However, God would propel John to begin a new movement: Methodism.⁸⁷

Christian Perfectionism

The trajectory of John Wesley's life dramatically shifted at Oxford. While reading the Early Church fathers, he discovered "that the goal of the Christian life is perfection, a process of disciplined love rather than a religious state."⁸⁸ He and his brother, Charles, gathered with a small group of students. Other students mocked their piety and devotion, deriding them as "the Holy Club;" they developed a following and became known as "Methodists" for their intentionality in spiritual growth and development.⁸⁹

In addition to reading Greek Church fathers and other classics, Wesley became acquainted with a teaching on Christian perfectionism. He began recognizing "the absolute impossibility of being half a Christian."⁹⁰ Therefore, he concluded that religion is "a uniform following of Christ, an entire inward and outward conformity to our Master."⁹¹ He intended that those who shared his belief in perfectionism would keep their focus on God and draw consistently closer to Him.⁹²

⁸⁷ Bruce L. Shelley, *Church History in Plain Language*, ed. Marshall Shelley, 5th ed. (Grand Rapids, MI: Zondervan Academic, 2020), 389-90.

⁸⁸ Ibid.

⁸⁹ Jeffrey W. Barbeau, *The Spirit of Methodism: From the Wesleys to a Global Communion* (Downers Grove, IL: InterVarsity Press, 2019), 7.

⁹⁰ Wesley, *Plain Account*, 3.

⁹¹ Ibid.

⁹² Benjamin R. Porter, "John Wesley's Use of the Old Testament to Support His Doctrine of Christian Perfection," *Wesleyan Theological Journal* 56, no. 2 (Fall 2021): 114.

Though Wesley's use of the term *Christian Perfection* was unique within Methodism, his idea mirrors those in other traditions. Various mystical traditions include awakening, purgation, illumination, and union in their journey inward. M. Robert Mulholland explains illumination as "a radical shift of the deep dynamics of our being, a profound transformation of our relationship with God."⁹³ He adds, "This is what Wesley described as 'Christian perfection.'"⁹⁴ Wesley was not a mystic; however, he did contend that Methodists endeavor to become more like Christ.

Enduring Influence

Many groups look to Wesley as a key figure in their history. Various denominations, including Methodist, the Church of the Nazarene, and some Pentecostal denominations trace their roots to Wesleyans.⁹⁵ Wesley serves as a dominant influence on their theology, specifically concerning sanctification and Christian perfection. However, over time, a shift in understanding took place, and now these churches' teaching on sanctification looks different from Wesley's original point of view.

In his quest for perfect love in God, Wesley concludes, "And I do not contend for the term *sinless*, though I do not object against it. ... As to the manner. I believe this perfection is always wrought in the soul by a simple act of faith; consequently, in an

⁹³ M. Robert Mulholland, *Invitation to a Journey: A Road Map for Spiritual Formation*, rev. and exp. by Ruth Haley Barton (Downers Grove, IL: InterVarsity Press, 2016), 109.

⁹⁴ Ibid.

⁹⁵ J. A. Hewett, "Wesleyan Holiness Charismatic Fellowship," in *New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Ed van der Maas (Grand Rapids, MI: Zondervan Publishing House, 2002), 1188-1189.

instant. But I believe a gradual work, both preceding and following that instant.”⁹⁶ Over time, many with Wesleyan backgrounds moved from looking at the gradual work and instead sought an instant sanctifying experience.

Understanding Wesley’s view of formation as an instantaneous work deviates from his original teaching. Macchia observed Wesley’s teaching on Christian perfection as “the goal of climbing the mount towards perfect charity and the purity of desire that accompanies the longing for that goal.”⁹⁷ Shifting the focus on experiences of sudden change instead of a continual process does not negate Wesley’s impact on Christianity. However, it does lend to deemphasizing spiritual formation.

The Holy Spirit was pivotal in Wesley’s theological understanding of God’s work in the life of believers. Colleen R. Derr encourages a similar attitude: “Like Wesley, however, we must recognize that the ultimate instructor in faith formation is God through the work of the Holy Spirit.”⁹⁸ Toward the end of Wesley’s life, he traveled hundreds of thousands of miles and had followers on multiple continents.⁹⁹ Wesley’s encounter with God led him on a path of continued growth in his spiritual life. He desired others to join him on the journey.

⁹⁶ Wesley, *Plain Account*, 68.

⁹⁷ Macchia, “Spirit Baptism and Spiritual Formation: A Pentecostal Proposal,” 48.

⁹⁸ Colleen R. Derr, “The Role of Obedience in Child Faith Formation: Insights from the Teachings and Practices of John Wesley,” *Christian Education Journal* 11, no. 2 (2014): 377.

⁹⁹ Shelley, *Church History in Plain Language*, 398.

Dallas Willard

Dallas Willard served as a spokesperson for the Christian Spiritual Formation movement. He was born in humble beginnings in Buffalo, Missouri, in 1935. As a professor of philosophy, he possessed a unique platform of ministry. His thought-provoking writings reveal a nature of spiritual formation often overlooked in the contemporary Church.¹⁰⁰

The Gospel Jesus Preached

Willard was sincere about the Church's current presentation of the gospel and its lack of continued formation. He admonished people to reevaluate how they present the gospel. If the preaching of today's pulpit "produces no essential connection with constant spiritual growth," according to Willard, something is amiss.¹⁰¹ He observes, "We are flooded with what I have called the gospel of sin management."¹⁰² By emphasizing salvation to the covering of past sins and one's promising hope in eternity, little room remains for God's continued work in people in the present.

For Willard, God views salvation as "the impartation of life. ... [Therefore,] that life imparted is resurrection life, an ongoing, developing reality."¹⁰³ Though Willard is of the mainstream evangelical tradition, he espouses ideas that seek to shake up

¹⁰⁰ Dallas Willard, "About," Dallas Willard, accessed May 2, 2024, <https://dwillard.org/about>.

¹⁰¹ Dallas Willard, *The Divine Conspiracy: Rediscovering Our Hidden Life in God* (New York: Harper Collins, 2014), 31.

¹⁰² *Ibid.*, 67.

¹⁰³ Alan Andrews, ed., *The Kingdom Life: A Practical Theology of Discipleship and Spiritual Formation* (Colorado Springs, CO: NavPress, 2016), 45.

conventional thinking. Without connecting salvation to God's desire for continued conformity to the image of Christ, people have not received the whole gospel.

Evangelicals consistently emphasize the importance of conversion. However, conversion often becomes a place of arrival instead of a point of departure.¹⁰⁴ Willard explains the reason for various prevailing spiritual attitudes: "The disappearance of Jesus as teacher explains why today in Christian churches—of whatever leaning—little effort is made to teach people to do what he did and taught."¹⁰⁵ Therefore, those genuinely interested in continued formation live a life centered on Jesus.¹⁰⁶ Jesus presented an opportunity for anyone to come to Him and find that He wants to bring about lifelong changes.

Becoming Spiritually Formed

For individuals to conform to Christ's image, they must take personal responsibility. Some methods of spiritual formation utilize spiritual directors or mentors. Willard did not fit in either of those categories. As Michael Stewart Robb keenly observes, Willard "took steps of 'shaking off people' so that they could take ownership of their lives and he of his own."¹⁰⁷ He did not want to coerce people into becoming formed.

¹⁰⁴ Gordon T. Smith, *Called to Be Saints: An Invitation to Christian Maturity* (Downers Grove, IL: IVP Academic, an imprint of InterVarsity Press, 2014), 51.

¹⁰⁵ Willard, *The Divine Conspiracy*, 67.

¹⁰⁶ Dallas Willard and Don Simpson, *Revolution of Character: Discovering Christ's Pattern for Spiritual Transformation* (Colorado Springs, CO: NavPress, 2005), 16.

¹⁰⁷ Michael Stewart Robb, "Dallas Willard, Philosopher of Ministry, Teacher of Christlikeness," *Theology Today* 79, no. 2 (July 2022): 249.

Those who have responded to Christ's gospel will desire a life where He leads and guides them.

While Willard encourages individual ownership of formation, he recognizes the efficacy of spiritual disciplines as “activities undertaken to make us capable to receive more of his life and power without harm to ourselves or others.”¹⁰⁸ Matthew Roberts helpfully clarifies how spiritual disciplines evoke formation: “It is never spiritual disciplines alone that produce Christlike behavior. The Holy Spirit's work in the heart is essential.”¹⁰⁹ Instead of legalistic adherence to prescribed disciplines, every action should come from the motivation of conformity to Christ's image.

Willard emphasizes the individual's responsibility to engage in the spiritual formation process. Transformation will only happen if people desire it and intentionally seek to become more like Christ.¹¹⁰ However, when people focus on “obedience to the law of God in the Spirit and power of Jesus, ... [they] will have a soul at rest in God.”¹¹¹ Willard's views on spiritual formation can benefit people of any Christian tradition. His teachings, like Wesley's, lack mystical overtures. However, he emphasizes the Spirit's work of forming people to become more like Christ.

¹⁰⁸ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco: Harper & Row, 1988), 156.

¹⁰⁹ Matthew Roberts, “Willardian Spiritual Formation, Novel Spiritual Disciplines, and Basketball: A Case Study,” *Journal of Spiritual Formation and Soul Care* 13, no. 2 (November 2020): 223.

¹¹⁰ Steven L. Porter, “Will/Heart/Spirit: Discipleship That Forms the Christian Character,” *Christian Education Journal: Research on Educational Ministry* 16, no. 1 (April 2019): 89.

¹¹¹ Willard and Simpson, *Revolution of Character*, 171.

Selected Eastern Orthodox Perspective on the Spirit

Of the various Christian traditions, there is often an absence of knowledge and understanding among Pentecostals concerning Eastern Orthodox ecclesiology and pneumatology. As Peter Scazzero explains: “The first 1,054 years of the church belong to all of us—Orthodox, Roman Catholic, and Protestant. ... [Therefore, he continues,] We need to go back to our roots ... as part of the global and historical body of Christ.”¹¹² A cursory view of Eastern Orthodoxy in this section sheds light on similarities with the Pentecostal tradition.

Unlike Catholic and Protestant traditions, which experienced seasons of seeming absence of the Spirit’s work, Orthodoxy has prominently emphasized the Holy Spirit throughout its history.¹¹³ Orthodox Christians have historically firmly believed in the Holy Spirit’s activity. The divide between the Eastern and Western Church intensified when the West added to the Nicene Creed, which read, “I believe ... in the Holy Spirit, the Lord, the Giver of Life, *who proceeds from the Father*.”¹¹⁴ As Church historian Stanley Burgess points out, “The West inserted an extra phrase ‘*and from the Son*’ (in Latin, *filioque*), changing the reading to, ‘who proceeds from the Father and the Son.’”¹¹⁵ The addition of those few words inflamed and incensed the Eastern Church.

¹¹² Peter L. Scazzero, *Emotionally Healthy Discipleship: Moving from Shallow Christianity to Deep Transformation* (Grand Rapids, MI: Zondervan, 2021), 16-18.

¹¹³ Stanley M. Burgess, *The Holy Spirit: Eastern Christian Traditions* (Peabody, MA: Hendrickson, 1989), 1.

¹¹⁴ *Ibid.*, 13.

¹¹⁵ *Ibid.*

The concern with the *filioque* had to do in part with the Orthodox teaching of *theosis*, or deification. Burgess clarifies that deification, or becoming Godlike, “does not imply that humans ever share in the divine essence, it is a continual process extending to eternity.”¹¹⁶ Bishop Kallistos Ware elucidates, “The mystical union between God and humans is a true union, yet in this union Creator and creature do not become fused into a single being. ... [Furthermore,] Orthodox mystical theology has always insisted that we humans, however, closely linked to God, retain our full personal integrity.”¹¹⁷ The Orthodox believer desires to become more like God as a spiritually formed individual.

The Holy Spirit remains vital in seeing humanity become like God. Therefore, Orthodoxy focuses on “the mystical body of Christ constantly renewed by the life of the Holy Spirit flowing through it.”¹¹⁸ Ancient writers confirm the necessary role of the Spirit in Orthodox life. As the fourth-century monk and theologian, John Cassian, revealed, “I feel that by the visitation of the Holy Spirit I have gained purpose of soul, steadfastness of thought, keenness of heart.”¹¹⁹ The tenth-century Eastern Orthodox monk and poet, Symeon the New Theologian, wondered:

How shall they apprehend such mysteries, who have never at all experienced in themselves the recasting, renewal, transformation, reshaping, regeneration that He brings about? Those who have not yet been baptized in the Holy Spirit (Mt 3:11), how can they know the change that comes over those who have been baptized in Him?¹²⁰

¹¹⁶ Ibid., 3.

¹¹⁷ Kallistos Ware, *The Orthodox Church* (New York: Penguin Books, 1993), 232.

¹¹⁸ Shelley, *Church History*, 180.

¹¹⁹ John Cassian, “Conference 10,” New Advent, accessed May 23, 2024, <https://www.newadvent.org/fathers/350810.htm>.

¹²⁰ Symeon the New Theologian, *Symeon the New Theologian: The Discourses*, trans. C. J. De Catanzaro (New York: Paulist, 1980), 264, quoted in Stanley M. Burgess, *Christian Peoples of the Spirit: A*

Orthodox writers consistently expounded on the Spirit's role in the believer's everyday life.

The *Philokalia* contains writings from ascetics of the Middle Ages and remains a vital collection in understanding Orthodox spirituality. The text includes some of the works of Gregory Palamas, who references the Spirit and the role of the gifts in the continued formation of believers: "St. Paul shows this with abundant clarity when referring to those who share in the deifying gifts of the Spirit; for he testifies that not all the gifts of the Spirit belong to each individual."¹²¹ Sergei Sergeevich Loginovsky concludes about this source, "According to the authors of *The Philokalia*, there are two natures—Divine and created. They are opposite in everything and cannot transform one into another."¹²² The idea of the Spirit's efficacy in forming believers remains constant throughout Orthodox history. Individual growth in Christ has a mystical and supernatural element.

Connecting Pentecostal and Orthodox Traditions on Formation

Unlike other traditions, Orthodoxy has remained virtually unchanged over the centuries. As Nicu Dumitrașcu reveals, "Tradition is at the heart of theological thought

Documentary History of Pentecostal Spirituality from the Early Church to the Present (New York: New York University Press, 2011), 89.

¹²¹ *Philokalia*, Holy Books, accessed May 23, 2024, <https://www.holybooks.com/wp-content/uploads/Philokalia.pdf>, 395.

¹²² Sergei Sergeevich Loginovsky, "A Strategy for Interpreting the *Philokalia* by Peter D. Ouspensky in *Tertium Organum*," *Sophia* 62, no. 2 (June 2023): 258, <https://doi.org/10.1007/s11841-022-00943-y>.

and plays a fundamental role in preserving the very identity of Orthodoxy.”¹²³ With their emphasis on iconography and reverence for the lives of departed saints, Orthodox Christians gain strength and inspiration from what God did in their lives. Gerald Sittser helpfully observes: “The lives of the saints prove that God will transform us, perfect us, *deify us* [emphasis original], as the Eastern Orthodox say.”¹²⁴ Orthodoxy has a connection with Church history that is often unknown to contemporary Pentecostals.

A plethora of differences remain between Pentecostalism and Orthodoxy. Both emphasize experiencing God in a mystical way, however the path to such experiences diverges. As Goran Medved confirms, “Apparently the Charismatic movement has not been nearly as strong in the Orthodox Church as in other historic traditions ... Even though their theologians boast of the historic spirituality of the Orthodox Church.”¹²⁵ Pentecostals speak of their experiences with God through His presence and His Spirit. Orthodoxy, on the other hand, emphasizes the Spirit’s work in a sacramental nature.¹²⁶

The similarities between the traditions occur less through experience and more in doctrine and practice. Pentecostals are open to the continued transformative work of the

¹²³ Nicu Dumitrașcu, “Living Tradition in Orthodox Theological Spirituality and/in Contemporary Society: Comments on Traditionalism, Traditions and Renewal,” *Theology Today* 78, no. 2 (July 2021): 52, <https://doi.org/10.1177/00405736211004861>.

¹²⁴ Gerald L. Sittser, *Water from a Deep Well* (Downers Grove, IL: InterVarsity Press, 2007), 138.

¹²⁵ Goran Medved, “The Doctrine of Baptism in the Spirit in the Charismatic Movement,” *Evangelical Journal of Theology* 9, no. 2 (2015): 177.

¹²⁶ Benjamin D. Crace, “Towards a Global Pneumatological Awareness: A Comparative Account and Assessment of the Charismata in the Coptic Orthodox Church,” *Journal of Pentecostal Theology* 30, no. 1 (September 21, 2020): 125, <https://doi.org/10.1163/17455251-bja10007>.

Spirit in their personal lives and in the Church.¹²⁷ While they would not use the term *theosis*, many contend that “[T]he goal of spiritual formation is the conformity of character to the image of Christ,” just as Orthodox followers desire.¹²⁸ Both traditions have little contact and connection with each other; however, both aspire to the Spirit’s transformative work in believers’ lives.

Summary

Through the study of other Christian traditions, Pentecostals can find similarities and differences. Each tradition has a space for spiritual formation. How they articulate conformity to Christ’s image, however, differs. Still, the work of the Holy Spirit remains evident in each tradition.

Pentecostal Views in a Postmodern World

As mentioned earlier, spiritual formation terminology remains absent from early Pentecostal writings. Furthermore, Pentecostal phraseology rarely surfaces in spiritual formation literature from other Christian traditions. Nonetheless, the reality and experience of the Spirit’s work in spiritual formation spreads through Christianity. Pentecostals living in the postmodern era can therefore provide a necessary niche in presenting the concept of spiritual formation.

¹²⁷ Bob L. Johnson and Rickie D. Moore, “Soul Care for One and All: Pentecostal Theology and the Search for a More Expansive View of Spiritual Formation,” *Journal of Pentecostal Theology* 26, no. 1 (March 17, 2017): 129, <https://doi.org/10.1163/17455251-02601010>.

¹²⁸ *Ibid.*, 133.

Contemporary Writings

Many Pentecostals throughout history have consistently desired the experience of conforming to the image of Christ. Before other traditions began formalizing spiritual formation literature and practices, Pentecostals were experiencing the Spirit's work in making people more like Christ. However, current Pentecostal scholarship seeks to synthesize the experiential side of Pentecostalism with the growing attention to the efficacy of spiritual formation.

Pentecostals adequately emphasize empowerment for witness. The personal witness of an unspiritually-formed individual creates minimal impact, however. In addition to viewing Jesus as Spirit-baptizer, Martin Mittelstadt correctly reveals that “Jesus functions as a paradigmatic example for life, conduct, and ministry.”¹²⁹ Beyond the experience of Spirit baptism, Pentecostals do themselves a disservice if they fail to display the image of Christ in their sphere of influence.

Pentecostals can advance in spiritual formation with the emphasis on the working of the Spirit in individual lives. As Clancy Hayes confirms, “Once we have the Holy Spirit living in us, we need to learn to walk in the Spirit. As with any element of our spiritual formation, learning to walk in the Spirit is a process.”¹³⁰ Diane Chandler agrees that spiritual formation includes “an interactive process by which God the Father fashions believers into the image of his Son, Jesus, through the empowerment of the Holy

¹²⁹ Mittelstadt, *Reading Luke-Acts in the Pentecostal Tradition*, 106.

¹³⁰ Clancy P. Hayes, *Taking Steps Toward God: Exploring Spiritual Formation* (n.p.: n.p., 2018), 25.

Spirit.”¹³¹ Pentecostal theology opens the door to a unique perspective on spiritual formation.

Though various Pentecostals have written about spiritual formation, Macchia takes a unique approach, observing, “Pentecostals who emphasize Spirit baptism do not commonly link it directly with spiritual formation.”¹³² Instead of seeing spiritual formation as a lifelong journey, Pentecostals tend to view Spirit baptism as a crisis intervention whereby God clothes an individual with power (Luke 24:49). However, as Macchia adds, “There is no power for witness that is not manifested in a life that conforms to the love of God revealed in Christ.”¹³³ Therefore, Pentecostals can and should desire to conform to Christ’s image, lending visible credence to their gospel presentation. Instead of spiritual formation relegated to a discipleship class or seminar, being spiritually formed is integral to the life of the believer.¹³⁴

Praying in Tongues as a Spiritual Discipline

Tongues in Pentecostal Spirituality

One key component of Pentecostal spirituality includes the baptism in the Holy Spirit and praying in tongues. Steven Land defines spirituality as “... the integration of beliefs and practices in the affections which are themselves expressed by those beliefs

¹³¹ Diane Chandler, *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness* (Downers Grove, IL: IVP Academic, 2014), 19.

¹³² Macchia, “Spirit Baptism,” 44.

¹³³ *Ibid.*, 59.

¹³⁴ *Ibid.*, 56.

and practices.”¹³⁵ In addition to believing that people can speak in tongues, Pentecostals make it a part of their practice.

Tongues hold a place of prominence for many Pentecostals. As Russell P. Spittler notes, *Glossolalia* describes “the religious phenomenon of making sounds that constitute, or resemble, a language not known to the speaker.”¹³⁶ Of tongues, Robert P. Menzies asserts, “Speaking in tongues might be viewed as a Pentecostal sacrament.”¹³⁷ While validating Menzies’s thought, Mbanyane Mhango takes a differing approach: “It is more accurate to refer to the tongues-speaking believers as sacraments of the Spirit than the act of tongue-speaking itself.”¹³⁸ As believers pray in the Spirit, they avail themselves of an encounter with God’s presence sacramentally.

Tongues as a Spiritual Discipline

As previously mentioned, classical Pentecostal movements, such as the Assemblies of God, view speaking in tongues as the initial physical evidence of the

¹³⁵ Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010), 1.

¹³⁶ Russell P. Spittler, “Glossalalia,” *The New International Dictionary of Pentecostal and Charismatic Movements*, ed. Stanley M. Burgess and Ed van der Maas (Grand Rapids, MI: Zondervan, 2007), 670.

¹³⁷ Robert P. Menzies, *Speaking in Tongues: Jesus and the Apostolic Church as Models for the Church Today* (Cleveland, TN: CPT Press, 2016), 157-158.

¹³⁸ Mbanyane Mhango, *Manifesting the Spirit: Believers as Sacraments* (Eugene, OR: Resource Publications, 2021), 46.

baptism in the Holy Spirit.¹³⁹ Instead of relegating tongues as an evidentiary experience alone, tongues can hold a place of significance in the believer's formation.¹⁴⁰

When properly understood, praying in tongues can serve as an integral spiritual discipline for Pentecostals. Richard J. Foster helpfully explains the benefit of praying in tongues: "It helps us move beyond mere rational worship into a more inward communion with the Father."¹⁴¹ Christopher A. Stephenson agrees: "Prayer is the basis of all ascetical practices. . . . The ideal Pentecostal ascetic find solitude through glossolalia rather than through physical withdrawal."¹⁴² Because Pentecostals espouse the continued role of tongues, praying in tongues can lead to a spiritually forming encounter with God.

While tongues can become a private discipline, there is also space for corporate formation through tongues. Timothy Laurito reveals that "From a sociocultural perspective, when glossolalia is practiced, it has the potential to not only change the individual but also to affect existing social norms and structures."¹⁴³ These experiences will lead to "spiritual rapture, those moments when various individuals are baptized in the Holy Spirit and burst forth in glossolalic praise."¹⁴⁴ When space exists for corporate

¹³⁹ Assemblies of God, "Our 16 Fundamental Truths."

¹⁴⁰ Christopher A. Stephenson, "Un-Speaking in Tongues: Glossolalia as Ascetical Prayer," *Journal of Spiritual Formation and Soul Care* 13, no. 1 (2020): 94.

¹⁴¹ Richard J. Foster, *The Celebration of Discipline, Special Anniversary Addition: The Path to Spiritual Growth* (New York: HarperOne, 2018), 169.

¹⁴² Stephenson, "Un-Speaking in Tongues," 94.

¹⁴³ Timothy Louis Elijah Laurito, "The Efficacy of an Apologetic Workshop for a Pentecostal Understanding of Glossolalia" (DMin proj., Waxahachie, TX, Southwestern Assemblies of God University, 2020), 83, ProQuest Dissertations & Theses Global, <https://www.proquest.com/openview/680be3ce82533340f05b20b15180e7ca/1.pdf?pq-origsite=gscholar&cbl=18750&diss=y>.

¹⁴⁴ Menzies, *Speaking in Tongues*, 120.

glossolalia, entire congregations can have experiences with God that will draw them closer to Christ.

Praying in tongues serves as a unique avenue for Pentecostals to encounter God. While other Christians pray with the help of the Holy Spirit, Pentecostals emphasize being filled with the Spirit as a means of accessing God.¹⁴⁵ Furthermore, “an encounter with God when praying in tongues [will] broaden a person’s view about the mystery of God while granting them an understanding of the nature of divine-human encounter.”¹⁴⁶ Pentecostals can claim no greater success or superior access to God. Praying in tongues can become a vital spiritual discipline.

Integrating Spiritual Formation in Pentecostal Environments

Pentecostal Worldview

As previously explained, spiritual formation jargon only sometimes makes it into Pentecostal terminology. On the Day of Pentecost, questions concerning the work and role of the Holy Spirit were prevalent. In an era of postmodernity, “conflict of interpretations” persists.¹⁴⁷ Pentecostals, however, do not need to forsake their identity to obtain a standing in spiritual formation. Instead of bifurcating between Pentecostal identity and spiritual formation, the two should work in tandem.

¹⁴⁵ Land, *Pentecostal Spirituality*, 167.

¹⁴⁶ Patricia A. Ruse, “Embracing the Experience of Glossolalia (‘Speaking in Tongues’) as a Principal Discipline of Christian Spiritual Formation,” DMin diss., Portland, OR, George Fox University, 2019, 102, accessed May 17, 2024, <https://digitalcommons.georgefox.edu/dmin/305/>.

¹⁴⁷ James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*, Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2010), 114.

To relegate Pentecostals to a set of beliefs outside of mainstream Christianity minimizes who they are. James K. A. Smith contends that, “Pentecostalism offers not only a distinct way of worshipping, but also a distinct way of *thinking* [emphasis original]; [being] embedded in Pentecostal practice is not only a spirituality (in the narrow sense), but also something like a ‘worldview.’”¹⁴⁸ Radical openness to God characterizes the Pentecostal perspective.¹⁴⁹ This encourages Pentecostals to engage the Holy Spirit’s transformative work as an integral part of the spiritual formation process.

Realizing the Potential of Spiritual Formation

Spiritual formation and the Pentecostal ethos center on the Holy Spirit. Therefore, Pentecostals do not have to choose between their identity and formation; they can have both. Striking a healthy balance, however, requires redefining growth measurements. Often, the gifts of the Spirit or *glossolalia* become evidence of Christian maturity.¹⁵⁰ In light of spiritual formation, these should become doorways whereby Pentecostals can become more like Christ.

The gifts of the Spirit are not to rank people on the success of their spiritual formation journey. Instead the Spirit leads, “the church as a unity of harmony and serving love is *his* goal, *the inclination* and direction to which *his* manifestations point.”¹⁵¹ One

¹⁴⁸ Ibid., 25.

¹⁴⁹ Ibid., 118.

¹⁵⁰ Steven L. Porter et al., “Ecumenical and Traditioned Measurement: Measuring Christian Maturation Across Distinct Traditions of Christian Spirituality,” *Journal of Spiritual Formation and Soul Care* 14, no. 2 (November 2021): 121, <https://doi.org/10.1177/19397909211041032>.

¹⁵¹ Max Turner, “Spiritual Gifts and Spiritual Formation in 1 Corinthians and Ephesians,” *Journal of Pentecostal Theology* 22 (2013): 197.

of the outcomes of spiritual formation is the love of God on display in our lives. Love is also an outcome of Spirit baptism—a greater love for God. Paul shows that when the gifts of the Spirit flow, they must come from a position of love and will lead us into a greater dimension of God’s love. If love is not the outcome, the gifts will not function properly.¹⁵²

In the early days of the Pentecostal Movement, many concluded that the Spirit’s outpouring would bring Christian unity. Instead, mainline denominations rejected the Pentecostals as fanatics. As Marius Nel observes, “In reaction to the widespread rejection and ridicule, even in the secular press, Pentecostals separated themselves further in ecumenical exclusivity.”¹⁵³ Detaching from other traditions was an act of self-preservation. More than a century later, however, Pentecostalism has influenced much of Christianity.

One potential hindrance to Pentecostals embracing spiritual formation stems from its roots in Roman Catholicism. Because those outside mainstream Pentecostalism seek spiritual formation, it should not dissuade Spirit-filled believers from desiring spiritual formation. Therefore, this chapter did not show what Pentecostals lack and what other traditions have to offer but to reveal that other parts of Christianity can desire what Pentecostals have to offer. While these other traditions may remain hesitant to accept a classical Pentecostal approach to Spirit baptism and tongues, they do show a desire for a deeper walk with Christ and conformity to His image. Therefore, Pentecostals can glean

¹⁵² I adapted this paragraph from Tidmore, “Spiritual Formation from a Pentecostal Worldview.”

¹⁵³ Marius Nel, “Pentecostal Ecumenical Impulses: Past and Present Challenges,” *In Die Skriflig/In Luce Verbi* 52, no. 1 (June 26, 2018): 1-3, <https://doi.org/10.4102/ids.v52i1.2330>.

from the dedication of other movements to become spiritually formed without forsaking their identity or beliefs.

Summary

Pentecostals will benefit when they emphasize the need for spiritual formation. At the same time, it will prove advantageous to Pentecostals to view their own practices compared to other traditions. Doing so will show that Pentecostal expression and prayer can aid in the spiritual formation of the Spirit-filled believer. Pentecostals do not have to change their beliefs to become spiritually formed. Instead, their beliefs lay the groundwork for continued formation.

Conclusion

Within various facets of Christianity, many believers recognize the importance of becoming more like Jesus. When an individual's lifestyle does not match what he or she claim to believe, this does more harm than good. Therefore, the need for spiritual formation has become a topic of discussion in various traditions.

Pentecostalism, though newer within the scope of Christian history, has made space for experiential times of formation. Pentecostal jargon and doctrine remain absent in much spiritual formation literature, but that is not to say that Pentecostals do not contend for the concept of spiritual formation.

When understood in light of the desire to become more like Christ, Pentecostals share a similar desire and hunger with that of other Christian traditions. Therefore, Pentecostals should familiarize themselves with the ideas and practices of spiritual formation components within Christianity. Doing so will reveal that through intentional participation with the Holy Spirit, any believer can become spiritually formed.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

Introduction

When Pentecostals emphasize Spirit empowerment but minimize spiritual formation, they can hinder their spiritual growth and impact. This project created seminars for the Park Hills Area (PHA) and Sullivan Area (SA) of the Southern Missouri Ministry Network (SMMN) of the Assemblies of God (AG). Chapter 2 reveals biblical evidence that individual intentionality in becoming spiritually formed determines the efficacy of Spirit-empowered leaders. Chapter 3 reviews spiritual formation through the lens of various Christian traditions. Chapter 4 focuses on the project's fieldwork, including—preparation, execution, results, and contribution to the ministry.

Preparation of the Project

The project's content derived from my biblical-theological and general literature reviews. To make the seminars easily understandable to those who have not delved into the academic nuances of my topic, I also included personal experiences of my formation process. Preparation for the project included scheduling and determining the location for the seminars, creating the facilitator's and participants' guides, developing PowerPoint presentations, and designing the pretest and posttest surveys.

Scheduling and Determining the Location

Credentialed ministers in the SMMN attend regular meetings within their geographic area. Each area has a presbyter to oversee the pastors, ministers, and

congregations. I contacted the PHA and SA presbyters. After explaining the details of my project, I requested to conduct a seminar at the monthly fellowship meetings in August and September 2024. After the presbyters confirmed their willingness to allow me to present my project, I contacted the pastors within the section, sending a personal letter and a follow-up postcard with details for the seminar.¹

Each seminar took place in the fellowship hall of a local church in the area. The rooms had tables evenly placed so everyone could see the projector/television. Each table had ink pens and snacks for the duration of the teaching. My wife and I coordinated with the local church to provide lunch for the participants. The setting created a comfortable atmosphere for people to learn.

Facilitator's Guide

Creating the facilitator's guide enabled me to form a framework presentation.² The guide served as a manuscript for me to teach through the seminar. I organized my research chapters and added illustrations to assist my teaching. I divided the guide into four sessions, with each one crafted to answer four questions:

1. What is spiritual formation, and why is it important?
2. What does Scripture say about spiritual formation in light of Spirit baptism?
3. How did early Pentecostals view spiritual formation?
4. How can we become spiritually formed Pentecostals?

¹ See Appendix B, "Seminar Letter to Area Pastors."

² See Appendix C, "Facilitator's Guide."

Each session included a lecture, PowerPoint presentation, sometimes an activity, and always space for questions, with intermittent breaks.

Participants Guide

To make the participants' guides,³ I printed the PowerPoint with three slides and space for notes on each page. I simplified the PowerPoints for the participants' guides, removing most quotes and leaving headings with pictures. I bound each of the four sessions into one guide for each person who attended the seminar.

PowerPoint Presentation

Each session utilized a PowerPoint that went along with the facilitator's and participants' guides.⁴ This form of media allowed everyone to follow the seminar's flow. Each slide combined pictures, graphics, Scriptures, and quotes. When a quote came from an individual, I generally included a picture of that person to help the participants familiarize themselves with the author.

Pretest and Posttest Surveys

To fulfill the project requirements and assess the seminars' efficacy, I used a pretest-posttest survey. I created the questionnaires to measure the individual participants' knowledge and attitudes concerning spiritual formation in light of Spirit baptism.⁵ Both surveys asked the same questions to assess any statistical changes in the

³ Note: Due to the nature of the construction of the participant's guide, there is no separate appendix showing that guide. See Appendix D, "Seminar PowerPoint Slides."

⁴ See Appendix D, "Seminar PowerPoint Slides."

⁵ See Appendix E, "Pretest-Posttest Surveys."

participant's knowledge. I consulted with my project advisor, Dr. Carolyn Tennant; the AGTS D.Min. project coordinator, Dr. Cory Shipley; and a statistical consultant, Dr. Jeffery Fulks, to ensure that the surveys would serve the proper purpose. Based on their recommendations, I made the necessary changes.

In addition to collecting demographic information, the surveys utilized a six-point Likert Scale that ranged from Strongly Disagree (1) to Strongly Agree (6). The pretest and posttest contained nineteen identical questions:

1. I am familiar with the concept of spiritual formation.
2. I can identify spiritual formation terminology.
3. I am comfortable with the phrase spiritual disciplines.
4. I can name many of the spiritual disciplines.
5. My spiritual formation impacts how I lead others in their spiritual formation.
6. My spiritual formation has significant impact on the spiritual formation of my family, church, and community.
7. I can describe the purpose of AG "Statement of Fundamental Truths" #7.
8. Love is an outcome of both spiritual formation and Spirit baptism.
9. The baptism in the Holy Spirit always makes people spiritually formed.
10. I can name Spirit-empowered leaders in Scripture who were spiritually formed.
11. There is biblical evidence that Peter needed continued spiritual growth after the Day of Pentecost.

12. In the 1900s, Pentecostals debated if spiritual growth was an outcome of Spirit baptism.
13. The Assemblies of God's statement on Spirit baptism, as written in its Fundamental Truths, has not changed since 1917.
14. I can explain the difference between sanctification and spiritual formation.
15. There was unity amongst early Pentecostals concerning tongues as the initial physical evidence of Spirit baptism.
16. I can name some spiritual disciplines that are unique among Pentecostals.
17. Leading extended altar services/calls as a regular part of my ministry can help people become spiritually formed.
18. While the Holy Spirit does provide power for witness (Acts 1:8), Christian witness means little if the fruit of the Spirit is not evident.
19. I am equipped to teach the importance of being intentional in personal spiritual growth and development.

These questions coordinated with the teaching of each session.

Execution of the Project

I titled the seminar "The Role of the Baptism in the Holy Spirit in the Christian's Growth and Spiritual Development." The PHA seminar took place on August 13, 2024, and the SA seminar on September 3, 2024. I scheduled both for 10:00 a.m. to 2:00 p.m. Each group was composed of lead pastors, staff pastors, and staff members from various churches.

I began each seminar by explaining the nature of the D.Min. program at AGTS and how their participation enabled me to complete the research requirements to obtain

my degree. I made sure each participant understood that they were taking part in a no-risk research seminar. Then I distributed informed consent release forms.⁶ Before I handed out the pretest, I overviewed my education and ministerial journey. Giving them this background information helped them understand the seminar's purpose and how the content had helped me grow spiritually. I expressed my desire to see God use the content to help them in their ministry assignments. I administered the pretest survey. I explained that responses were anonymous and would measure each participant's knowledge and attitudes before and after the seminar. After I administered the pretest, I began the sessions.

Session One

Each participant either served or retired from ministry in Assemblies of God churches. Instead of beginning with an explanation of Spirit baptism, the first session covered spiritual formation and spiritual disciplines. Rather than lecturing, I walked through my journey of learning about spiritual formation and how understanding the concept has helped me in my walk with Christ.

I explained my understanding of spiritual formation as a Pentecostal. I expected that each participant would recognize the importance of viewing spiritual formation as a process. Many Pentecostal testimonies and messages emphasize a dramatic conversion, deliverance, or encounter. I wanted to explain that spiritual formation does not negate the need for powerful moments with God, but that we experience them within the framework of a process. To help participants to have tools in spiritual formation, I briefly covered

⁶ See Appendix F, "Release Form."

the topic of spiritual disciplines. Practicing consistent disciplines can aid individuals in the process of spiritual formation.

I was transparent in explaining my personal questions about spiritual formation. I acknowledged that most of the spiritual formation writers I researched were not Pentecostal but that I wanted them to recognize the value in what non-Pentecostals have to say as these authors provide a perspective we need. I also hoped the participants would think through the information and consider how Pentecostals can add to the conversation.

Before taking a break, for a moment of levity, I had people gather into groups to share an example of pastoring someone who was Spirit-filled but not spiritually formed. This activity gave the participants time to verbally process what they had heard in the first session.

Session Two

The first session both defined and explained the lack of Pentecostal writings concerning spiritual formation. Because much of the research was from non-Pentecostals, I wanted to lay a biblical foundation on the importance of Spirit-empowered people pursuing spiritual formation.

I explored three eras of biblical history. The first was the pre-Kingdom era; during this time, I focused on the difference between Moses's and Samson's formation processes. The Spirit empowered both men, but their intentionality in becoming spiritually formed determined their success in leading God's people.

The second era was the Kingdom, where I compared and contrasted the leadership of King Saul and King David. Each man had the tools necessary to lead Israel spiritually, militarily, and politically. To his demise, Saul faltered because of his disinterest in God's

ongoing formation. While flawed in many regards, David became a marker of godly, empowered, and formed leadership.

The final era I highlighted was the New Covenant, where I looked at prophetic promises concerning the Spirit's outpouring bridging the Old and New Testaments. In the New Covenant, I compared Mary, the mother of Jesus, and Peter's formation before and after the Day of Pentecost. Covering the eras of biblical history laid a solid foundation for the participants about the formation nature of the Spirit's work in individual lives. After session two, we broke for lunch. During every break, and the meal, I went around the room to have one-on-one discussions with people who had questions. I addressed many of their comments to the group when the sessions resumed.

Session Three

In the first two sessions, I explained spiritual formation and laid a biblical framework. Then, I turned to what Pentecostals of the early- to mid-twentieth century believed about spiritual formation. I wanted the participants to observe that spiritual formation literature and terminology emerged in the 1970s. It was doubtful that Pentecostal pioneers used formation terminology, as explained today. They did, however, have the experience of spiritual formation, though they used different words.

I taught about the impact that Charles Parham and William Seymour had on the Pentecostal understanding of the baptism in the Holy Spirit. Once participants understood their role in articulating doctrine, I focused on their expectation that spiritual growth will coincide with Spirit baptism. After giving an overview of the Azusa Street revival, I turned my attention to Assemblies of God history and leaders. I covered how the AG crafted the Statement of Fundamental Truths and the changes that have occurred since its

inception. The purpose of this part of the seminar was to show that nearly a decade before spiritual formation literature became prominent, the AG updated its stance on Spirit baptism, which aligns with spiritual formation outcomes.

The session included emphasis on the fruit of the Spirit, one way early Pentecostals quantified spiritual growth. Then, I described ways early Pentecostals became spiritually formed, including quotes from various leaders within the early Pentecostal Movement.

One question I suspected would arise concerned how spiritual formation and sanctification work together. I wanted the participants to see that sanctification is a work of the Spirit, while spiritual formation includes individual intentionality in becoming a Spirit-empowered, sanctified person. The role of sanctification and spiritual formation garnered some discussion. I left space for participants to discover how the two topics fit together.

Session three generated interest and excitement among participants and served as a refresher about the core doctrine of Spirit baptism. It also enabled people to see the intricacies of the baptism in the Holy Spirit in a way that motivated them to think about its formative nature. Learning about the founding Pentecostals of the modern era helped participants recognize that these individuals of that era did not have spiritual formation terminology. They did, however, have the experience and expectation that Spirit-baptized people would continue to grow in Christ and become more like Him.

Session Four

The fourth session synthesized the previous lectures. I wanted each participant to leave being able to answer the question of how to live as spiritually formed Pentecostals.

I emphasized the importance of intentionality in practicing the spiritual disciplines. I took them through disciplines common in spiritual formation writings. We then looked at these spiritual discipline practices to see how many Pentecostals practice them, though they might use different terminology than is common in spiritual formation literature.

I emphasized two additional disciplines I discovered as integral among Pentecostals in my research—the altar and praying in tongues. Many formative experiences can occur when people spend time with God around the altar. Participants learned that Pentecostals do not have to minimize emotional, demonstrative, and rapturous moments at the altar. These encounters should, however, become a part of the formation journey, not just serve as the pinnacle of formative experiences. The topic of praying in tongues built on previous lectures but provided practical and applicable ways to make space for intentional time for prayer.

The session concluded with a challenge to each participant toward intentionality in their formation. I posited that congregations will only function as spiritually formed as their leaders. I ended my presentation with a prayer time, encouraging participants to practice the disciplines discussed. Both seminars had a time of spontaneous singing and prayer. After the prayer time ended, each participant completed the posttest.

Results of the Project

Quantitative Results

I provided the seminar to ministers from the PHA and SA. At the beginning of the seminar, each participant received an informed consent release form and the pretest. A similar survey was given at the end as a posttest to measure the change in knowledge and

attitudes from start to finish. To ensure privacy and match pretest-posttest scores, I assigned each participant an identifying number.

Demographics

On the pretest, I collected demographic information, including length of time in ministry, credential level, age, and current ministry position. Tables 1-4 below provide participant demographic information. I collected data from forty-four seminar participants. Some did not provide answers to all survey items, including demographics.⁷

Table 1. Count of Participant Years in Ministry

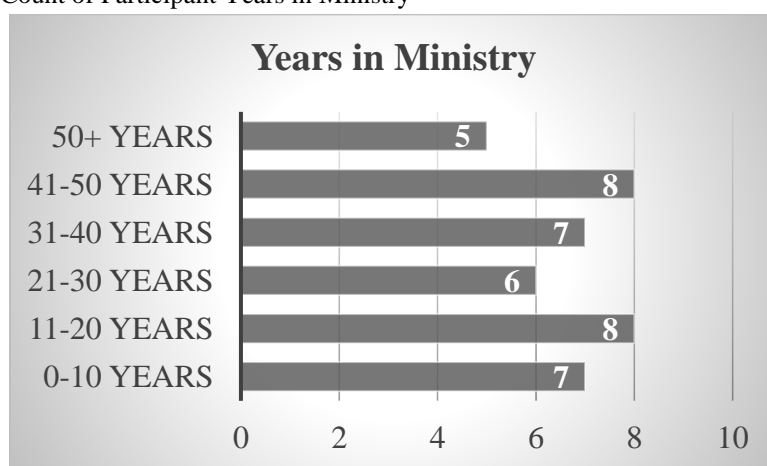
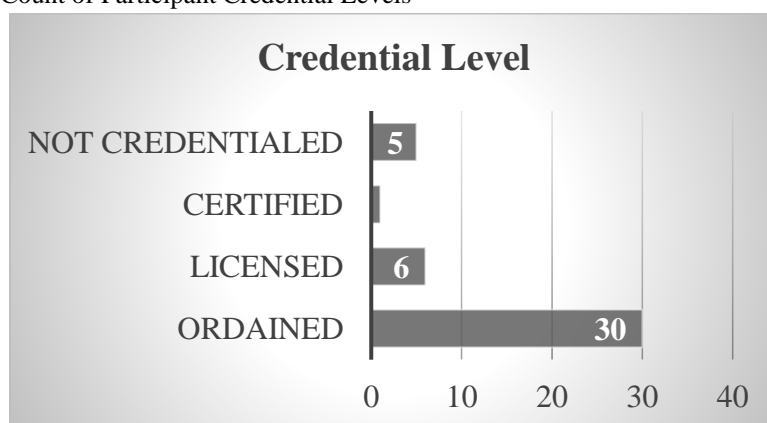


Table 2. Count of Participant Credential Levels



⁷ See Appendix G, “Demographic Data.”

Table 3. Distribution of Ages of Participants

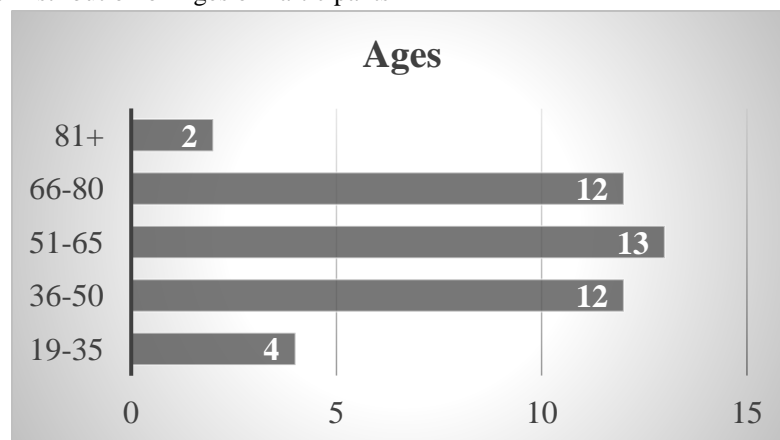
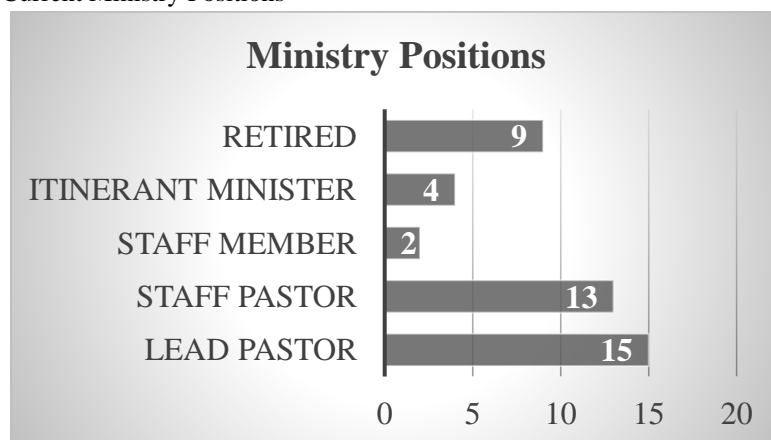


Table 4. Current Ministry Positions



Data Analysis

Once participants had completed their surveys, I submitted their responses in Excel to run the statistical analysis.⁸ After calculating the means for the pretest and posttest for each question, I analyzed the difference between means to find any significant statistical differences. Of the nineteen questions, every item but one had statistical change, and all were of large effects, except question 13. Table 5 below provides useful data analysis.

⁸ See Appendix H, "Pretest and Posttest Data Analysis."

Table 5. Descriptive Statistics by Survey Question

<i>Question</i>	<i>Pretest</i>	<i>Std. Deviation Pretest</i>	<i>Posttest</i>	<i>Std. Deviation Posttest</i>	<i>Difference of Means</i>
1	4.2	1.4	5.7	0.5	-1.5
2	3.9	1.4	5.5	0.6	-1.6
3	5.0	1.2	5.8	0.5	-0.7
4	4.2	1.3	5.5	0.7	-1.3
5	5.1	1.2	5.8	0.5	-0.7
6	5.1	1.2	5.9	0.4	-0.8
7	4.4	1.3	5.5	0.6	-1.1
8	5.0	1.0	5.8	0.5	-0.8
9	3.6	1.3	2.6	1.6	1.0
10	4.6	1.2	5.6	0.5	-1.0
11	5.1	1.1	5.7	0.5	-0.6
12	4.3	0.8	5.1	1.1	-0.8
13	4.3	1.2	2.2	1.6	2.1
14	3.9	1.2	5.0	0.9	-1.1
15	3.5	1.4	3.6	1.6	-0.1
16	4.4	1.0	5.4	0.5	-1.0
17	4.3	1.2	5.5	0.8	-1.1
18	5.4	0.7	5.7	0.6	-0.3
19	4.6	0.8	5.4	0.6	-0.8

Table 5 contains descriptive statistics for each of the survey questions. Mean scores are provided for each pretest and posttest item. The score details the mean of the change for all the questions from pretest to posttest. The last column is the difference between the means, which may be interpreted as the impact of the seminar on their knowledge and attitudes. The survey was constructed with items that coincide with the sessions. The first items were from the first portions of the seminar and the last from the last portions of the seminar. Regarding the data analysis, I hypothesized that a statistically significant change in scores would occur from the pretest to posttest, which would generally coincide with higher levels of agreement to the statements addressing a participant's knowledge and attitudes concerning spiritual formation in light of Spirit

baptism. Table 6 provides the statistical evidence indicating that the intervention of the seminar with its accompanying effectiveness was the factor which brought the statistically significant changes in the pretest and posttest scores.

Table 6. Paired Samples Correlations

	<i>Paired Differences</i>				<i>Significance</i>	
	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>	<i>95% Confidence Interval of the Difference</i>		
				<i>Lower</i>	<i>Upper</i>	<i>One-Sided p</i>
Q1 - Q1B	-1.5	1.4	0.2	-2.0	-1.1	0.000
Q2 - Q2B	-1.6	1.4	0.2	-2.1	-1.2	0.000
Q3 - Q3B	-0.7	1.1	0.2	-1.1	-0.4	0.000
Q4 - Q4B	-1.3	1.3	0.2	-1.7	-0.9	0.000
Q5 - Q5B	-0.7	1.1	0.2	-1.1	-0.4	0.000
Q6 - Q6B	-0.8	1.2	0.2	-1.2	-0.4	0.000
Q7 - Q7B	-1.1	1.3	0.2	-1.6	-0.7	0.000
Q8 - Q8B	-0.8	1.1	0.2	-1.1	-0.5	0.000
Q9 - Q9B	1.0	1.4	0.2	0.6	1.5	0.000
Q10 - Q10B	-1.0	1.2	0.2	-1.4	-0.7	0.000
Q11 - Q11B	-0.6	1.0	0.2	-0.9	-0.3	0.000
Q12 - Q12B	-0.8	1.2	0.2	-1.2	-0.4	0.000
Q13 - Q13B	2.1	2.0	0.3	1.5	2.7	0.000
Q14 - Q14B	-1.1	1.4	0.2	-1.5	-0.6	0.000
Q15 - Q15B	-0.1	1.9	0.3	-0.7	0.5	0.343
Q16 - Q16B	-1.0	1.0	0.2	-1.3	-0.7	0.000
Q17 - Q17B	-1.1	1.0	0.2	-1.4	-0.8	0.000
Q18 - Q18B	-0.3	0.7	0.1	-0.5	-0.1	0.007
Q19 - Q19B	-0.8	0.8	0.1	-1.1	-0.6	0.000

Most of the questions on the survey showed growth in knowledge, as indicated in Tables 5 and 6. The greatest increase in knowledge was on questions 1 and 2, which asked participants if they were familiar with spiritual formation and could identify formation terminology. Question 4 asked if participants could name spiritual disciplines. After the seminar, participants increased in knowledge concerning spiritual formation and spiritual disciplines.

Question 14 was an area of significant movement. The difference of means is -1.1. In session one of each seminar, a participant wanted to know where spiritual formation fits within the role of sanctification. I taught on the connection and distinctions between the two in session three. By the end of the seminar, most participants had a basic knowledge of how each experience interconnects.

Question 13 had a positive score of 2.1. The change in pretest to posttest was in the direction hypothesized and expected. Initially, most participants did not know of the 1961 revision to the Statement of Fundamental Truths. The purpose of this question was to help participants see that the Assemblies of God updated the statement on Spirit baptism to include its formative nature. The change occurred nearly one decade before spiritual formation literature became widely available in mainline denomination.

Question 15 had the least movement, with a difference of means -0.1. The statement was, "There was unity among early Pentecostals concerning tongues as the initial physical evidence of Spirit Baptism." My intention was to help participants recognize that when Pentecostals began to articulate their doctrine, some disagreed with tongues as the evidence of Spirit baptism because they witnessed a lack of spiritual

formation. That was one part of the seminar that could have been improved. I should have omitted the question or been more thorough in the session.

Seminar Impact by Participant Segmentation

I wanted to see whether a statistical change had occurred regarding demographics. When the demographic data is analyzed through segmentation analysis as seen in the following charts, we can determine if the test scores were different according to the segmented groups. The following tables provide the statistical analyses by demographic. None of these segmentation analyses were statistically significant, but in the general direction hypothesized.⁹ One of the limitations for the analyses had to do with the small sample sizes, which allowed for difficulty in overcoming error terms.

Table 7. Credential Level Segmentation Analysis

<i>Credentials</i>		<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
Change	Ordained	29	10.8	13.0	2.4
	Licensed	6	16.0	6.7	2.7

Table 8. Ministry Role Segmentation Analysis

<i>Role</i>		<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
Change	Lead Pastor	15	13.0	17.2	4.4
	Staff Pastor	13	10.8	5.8	1.6

⁹ See Appendix I, “Statistical Differences According to Demographic Data.”

Table 9. Age Segmentation Analysis

<i>Age</i>		<i>N</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Std. Error Mean</i>
Change	0-10 years	7	10.1	5.5	2.1
	11-20 years	8	14.1	13.6	4.8
	21-30 years	6	15.5	12.7	5.2
	31-40 years	7	8.3	10.9	4.1
	41-50 years	8	14.3	18.4	6.5
	50+ years	4	9.5	8.7	4.3

In each demographic, the mean scores indicated no statistical difference.

Regardless of their credential level, length of ministry, or position, the findings confirm that participants gained knowledge on the topic. The means of the test scores were slightly different between some of the groups. For example, ordained ministers were impacted less than licensed ministers, and the retired and staff ministers experienced the smallest amount of change. The samples in each category, however, were so small, that we cannot draw reliable conclusions regarding the data. These statistics nullify the idea that the length of ministry or position or any other identifying factor has any bearing on the participant's understanding of spiritual formation and Spirit baptism and how they can benefit the individual ministry and personal relationships with God.

Qualitative Results

At the end of each seminar, I requested participants to share any takeaways from the seminars. Various participants included a few sentences to provide feedback on how the information enhanced their understanding of spiritual formation. The responses were beneficial in discovering the way the seminar helped encourage people to pursue more of the Spirit's work in their personal formation. The following are some of the comments:

- “I recently had the privilege of attending Rev. Daniel Tidmore’s seminar, *The Role of the Baptism in the Holy Spirit in the Christian’s Spiritual Growth and Development*. The teaching was rich and filled with Pentecostal history. I particularly enjoyed hearing this quote from former General Superintendent E. S. Williams: ‘*There is no life of holiness apart from the Holy Spirit.*’ The baptism in the Holy Spirit is vital for every believer who seeks to develop a mature faith. I left Daniel’s teaching with a renewed conviction that we need to teach on this topic and give our congregations the opportunity to receive the Baptism!”
- The seminar with Daniel Tidmore accomplished two things for me. First, it was enlightening to see the adjustment made by the Assemblies of God in the 1950s regarding the effect of Holy Spirit baptism. That made the early division between empowerment and sanctification more apparent. Second, Daniel gave several suggestions on how to allow for greater spiritual formation by leading more particularly and creatively in post-sermon altar responses.
- My takeaways from today’s seminar are that spiritual formation is a lifelong movement toward Jesus, and the baptism in the Holy Spirit empowers us to be more like Jesus every day! One thing that struck me was that you can have power and yet an absence of formation. I found the seminar very enlightening and refreshing. It gave me a totally different perspective on spiritual formation.
- It helped me to better understand sanctification because it defined the believer’s role. Defining the believer’s role in the formation of their faith allows for greater accountability and awareness.
- I attended the teaching seminar on the Holy Spirit by Daniel Tidmore. He did an excellent job of communicating the working and ministry of the Holy Spirit. Daniel did a thorough job of explaining who the Holy Spirit is and the importance of the Holy Spirit in the church today. The workbook that we filled out as he taught the seminar will be very useful for the future.
- I recently attended a teaching on the Holy Spirit presented by Daniel Tidmore. He did an excellent job informing us of the history of the Holy Spirit within the church. Daniel’s teaching brought out the importance and our need of the Holy Spirit in the modern church today. One of the men sitting at our table made this comment: “This teaching is something we have needed for a long time!” Daniel did an excellent job.
- It sealed my resolve to take a twenty-four-hour retreat.
- I was reminded that I need to pursue my master’s in spiritual formation and be more intentional about moving forward in that area.

The comments indicated that the seminars were thought-provoking. Participants left with a desire to seek God for more of His Spirit's work in their lives. Instead of viewing spiritual formation as an obscure topic, people became equipped to be intentional in their formation while maintaining their Pentecostal identity and practices.

The Project's Contribution to Ministry

When I began to study spiritual formation, I wished I had learned about it in my early years of ministry. The more I delved into the content, the more probing questions I asked myself about how I could become spiritually formed as a Pentecostal. After soul-searching, practicing the disciplines, studying Scripture, and experiencing the Spirit's formative work, I was convinced that the subject would help other pastors as it did me.

The project provides pertinent information on the role of spiritual formation, but it does so through the lens of Pentecostalism. Instead of trying to change Spirit-filled ethos, I wanted each individual to discover that they have the tools to become more like Christ. However, I wanted them to see that resources exist outside of Pentecostal thought that could aid in personal formation and development. My project will contribute to future ministry endeavors in four areas.

First, the project concisely explains spiritual formation for those who otherwise would not have access to such content. For many Pentecostals, the idea of a lifelong process of becoming like Christ seems to contradict the emphasis on crisis experiences at an altar. The project shows that both the process and the encounter benefit formation. Additionally, the discussion on spiritual disciplines explains the tools people have at their disposal to become more like Christ.

Second, the project emphasizes the formative nature of the baptism in the Holy Spirit. Spirit baptism has been a hallmark of modern-day Pentecostalism for over a century. People should actively seek the baptism in the Holy Spirit and its ongoing effects in their lives. The project provides a biblical case study of how Spirit-empowered individuals viewed their formation. I selected people in Scripture with leadership roles and how their intentionality in pursuing formation, or lack thereof, impacted those they led.

Third, the project provides a historical framework on how Pentecostals of the early 1900s experienced formation without using today's terminology. Many participants felt inspired as they learned about the views of influential Pentecostals of the past. Hearing the testimonies and life lessons of those who helped form many modern-day Pentecostal movements encouraged participants that God can work in the present. It also bridged the biblical understanding of the contemporary writings on spiritual formation.

Fourth, the project encourages pastors, regardless of their tenure, to intentionally pursue their personal spiritual formation. As leaders of local congregations and ministries launch into the realm of becoming like Christ, they, and those they lead, will benefit. Pastors of Pentecostal congregations can include both the contemplative and rapturous environment that has categorized their churches. The local church will benefit as their pastor draws closer to God through the Spirit and makes space for His formative work.

CHAPTER 5: PROJECT SUMMARY

Introduction

Pentecostals can become spiritually formed without forsaking their ethos or identity. This project provides tools and training opportunities for pastors to become spiritually formed and help their congregations follow suit. Chapter 5 evaluates the efficacy of the project and provides suggestions for improvement. Based on the survey results, participants' personal comments, and the author's appraisal, this chapter will also make suggestions for further study. These will help Pentecostal pastors and leaders become more versed in the topic of spiritual formation in light of Spirit baptism.

Evaluation of the Project

The project aimed to help pastors and leaders gain knowledge on the role of spiritual formation and how it connects with the vital experience of the baptism in the Holy Spirit. When I began to study the topic of spiritual formation, I wished I had learned about it sooner. I assumed that other pastors in my context would benefit from discovering the formative work of the Holy Spirit. I also felt that providing information which tied spiritual formation writing and Pentecostal ethos would become enlightening and transformative. The project succeeded in presenting a realm of the Spirit's work that, for many, had otherwise been untouched. The tools gained in this treatise can help Pentecostal pastors and leaders begin the trek of lifelong formation. Doing so will help those who follow them become more like Christ through the power of the Holy Spirit.

Keys to Project Effectiveness

Overall, the quantitative and qualitative responses to the project proved its efficacy. There are four areas where I saw the project worked, including the way the information was presented, the focus on doctrinal statements, the location of the seminars, and the space for prayer and the Spirit's work.

The first way the project was effective related to the intentionality of presenting the information. After thousands of pages of reading and hundreds of pages of writing, I carefully selected my words and content to fit into a four-hour seminar. I did not want to use jargon that would cause participants to lose interest. Instead, I simplified the content into language that people within a Pentecostal context could identify with and easily understand. Some participants indicated that the easily understandable nature of the seminar helped them gain knowledge. I wanted to ensure that they journeyed with me on my education process and saw how I learned about the topic. The narrative nature of the seminar proved helpful and enlightening.

The second example of the project's efficacy came with looking at the articulation of the Assemblies of God (AG) Statement of Fundamental Truths concerning the baptism in the Holy Spirit. Most of the participants were intrigued by how the AG formulated their doctrine and had made changes over the decades. Because the term *spiritual formation* came from Catholicism, connecting spiritual formation with AG doctrine on Spirit baptism made participants feel more comfortable with the topic. In addition to AG doctrine, reading about the early Pentecostal founders' desire for spiritual growth tied the two issues together.

The seminar took place at monthly area AG fellowship meetings. Those present came from different educational backgrounds; some live in rural areas, and others live in

metropolitan settings. Going in, I knew that different worldviews and perspectives on my topic existed. However, the PowerPoints and participant guide proved a necessary and beneficial asset to the seminar. The participant guide was a simplified version of the PowerPoint slides, which left space for people to take notes. Many participants expressed their appreciation for the thorough PowerPoint presentation that included both pictures, quotes, and pertinent information. Without these tools, the seminar would have been less interactive and informative.

The final component that helped the project was leaving space at the end of each seminar to practice what we learned. Instead of concluding with content and the posttest, both seminars had extended prayer time. During this experience, we practiced disciplines essential to formation. People spent time praying with and for one another. Spiritual gifts and formative experiences occurred. Concluding the seminar in this way helped show the participants how to remain Pentecostal in identity and practice while making space for formation.

Keys to Project Improvement

While many facets of the seminar proved beneficial, I saw room for improvement in three areas: the length of the seminar, the methodology in teaching, and the resources for participants.

First, because of the busyness of people's schedules, I condensed the seminar into four hours. While this gave me a total of eight hours of fieldwork, it did make the seminars feel rushed. A few pastors told me they would have liked to have broken up the seminar's sessions into four consecutive meetings. One indicated that he would attend each session if I were to do it again in another area of the Southern Missouri Ministry

Network. They enjoyed the content but shared that it was so much that it was hard to grasp all the information.

A second area of needed improvement was in my teaching methodology. Because of the condensed nature of the seminar, I did not leave much room for interaction and questions. The couple of times that I did, people were very engaged and learned from one another. Had I put more time into small group discussions, the content could have been disseminated throughout the crowd in a memorable way. Also, participants would have felt more involved in the content.

The final point that could have helped the project is to have provided materials for participants to take with them when they left. Each participant did have their guide, but I could have added more material. Specific content could have included Scriptures, practices, and techniques that could have enhanced personal spiritual formation. I also needed to give more information on the spiritual disciplines and books for further study. Had I provided this for them, it would have provided a means of continued formation. Having presented both the effectiveness and room for improvement in the project, I will now focus on the long-term implications of the project.

Implications of the Project

My desire in this project was for the reader and participants to become as intrigued and inspired about the nature of spiritual formation as I am. Learning about the Spirit's formative role and work has changed the trajectory of my life. My intention was for others to have a similar experience. I notice three implications in the project: the need for spiritual formation, the importance of continued Pentecostal identity, and the role of pastors in personal formation and its impact on those they lead.

The implication that reached across the board was the integral role of spiritual formation in the life of each believer. My project showed that formation is a necessary and biblical expectation for believers. As the statistical analysis of chapter 4 revealed, a noticeable shift took place in participants' understanding and attitudes about spiritual formation. People need further education on the lifelong process of conforming to Christ's image. God has given His people the tools necessary to conform to His image. Those tools, however, do not fulfill their purpose if people do not know how to utilize them. Teaching and training of spiritual formation need to appear in the life of each Pentecostal church and parishioner.

The second implication concerns the distinctive doctrine of the baptism in the Holy Spirit. Since its inception, the Assemblies of God and other Pentecostal denominations, fellowships, and congregations have had a prominent role in Spirit baptism. It remains intertwined with Pentecostal identity. While the concept of spiritual formation has existed for more than a century for Pentecostals, the terminology is relatively new. Should Pentecostals begin to read spiritual formation literature, they might not understand all the phrases. This project sought to explain spiritual formation in light of Spirit baptism. The long-term implication includes that Pentecostals do not have to forsake their identity to become spiritually formed. We can learn from other traditions but remain steadfast in our understanding of the Holy Spirit's work and role in the life of the church today.

The final implication of this project serves as a call to pastors and ministry leaders. In the biblical literature review of chapter 2, I showed through Scripture that the significance of a Spirit-empowered leader's influence comes down to his or her

intentionality to become spiritually formed. Leaders can attempt to muddle through life within their organization by working in their own strength and power. If they want to reach the potential God has for them, they need both the empowerment of the Holy Spirit and a fervent desire to become more like Christ. When Pentecostal pastors and leaders become more like Christ, their lifestyles will influence those they lead. Then, their church will have a greater impact on their community because people will see both the example and the power of Jesus working in the local church through the power of the Holy Spirit.

Recommendations for Pastors and Ministry Leaders

After ruminating on the project's topic, implementation, and content, I present here two considerations for pastors and ministry leaders, and one personal recommendation. These include the need for more training, space, and practices to bring about spiritual formation.

My first recommendation is that pastors and leaders make space for the continued practice of spiritual disciplines. Becoming intentional in these disciplines will include teaching them and observing their operation. The seminar explained each of the disciplines in Pentecostal terminology and how they can be used in the local church.¹ I recommend that pastors and other ministry leaders teach a class, preach a message series, or do an interactive study on the disciplines. This will include a biblical foundation for the disciplines, an explanation of how they work, and time for use of the disciplines in a private setting.

¹ See Appendix C, "Facilitator's Guide."

² See Appendix C, "Facilitator's Guide."

The second recommendation is for pastors to make space for extended altar ministry. The seminar looked at the historic role of the altar and how it provided formative encounters for individuals.² Having a time for people to gather at an altar to pray gives opportunities for multiple disciplines to function simultaneously at the altar and has played a distinctive role in modern-day Pentecostal history. When I preach in my church or elsewhere, I plan to continue to make space for people to experience God together in a close setting, and I recommend that other pastors and leaders do the same.

Because I have a dual role of serving as a local pastor and traveling to other congregations to minister, I plan to continue to delve deeper into the topic. When I share about the subject of my project, pastors become intrigued and want to know more. When I have the opportunity to minister in other churches, I would like to present the importance of spiritual formation in light of Spirit baptism. I would like to place further information in a training manual for them to use after I leave. This will include lessons for small groups, Sunday school classes, staff/leadership meetings, or personal devotional material. This material would give local churches a resource to aid in their spiritual formation.

Recommendations for Future Study

The topics of spiritual formation and the baptism in the Holy Spirit are vast and require much attention. Since the revivals of the late nineteenth and early twentieth centuries, much has been written about the baptism in the Holy Spirit. Likewise, in the 1970s, spiritual formation literature came to the fore. There is, however, an absence of extensive writing on spiritual formation from a Pentecostal perspective. The nuances of the baptism in the Holy Spirit include evidence of its efficacy in bringing about spiritual growth. Therefore, this project sought to give Pentecostals an historical and biblical

foundation for how Spirit-empowered people can become more like Christ through the Spirit's work. Three more topics could strengthen further research.

The first recommendation involves broadening the scope of historical research beyond the Assemblies of God. Because the context of this project was to Assemblies of God pastors and ministry leaders, I focused on AG founders and early leaders. It would prove beneficial to see what the founders of other groups thought about Spirit baptism and spiritual growth. These could include the Church of God (Cleveland, TN), the International Pentecostal Holiness Church (IPHC), The Foursquare Church, and the Church of God in Christ (COGIC). It would also prove advantageous to examine how the understanding of formation within various Oneness Pentecostal denominations differs from Trinitarian Pentecostalism.

The next two recommendations deal with topics that are prominent in Pentecostal practice and doctrine. The first deals with discipleship. One question that arose from my seminars dealt with the differences between spiritual formation and discipleship. Because that was beyond the scope of my research, this project did not tackle that issue. Similarities exist in both topics, but differences remain. Studying how they correlate would assist in implementing effective and healthy discipleship in the spiritual formation arm of the local church.

The final recommendation for further research involves examining and articulating how spiritual formation and sanctification align. The research of this project touched on the background of sanctification. In my seminar, however, I did not have the time or space to give much attention to the Wesleyan and Finished Work perspective of sanctification. Because sanctification is a doctrinal issue that separates Pentecostal

denominations, it deserves greater attention. Anyone who studies Pentecostal doctrine will identify that sanctification is a part of our belief system, but many do not know how it works or how to live out the sanctified life. Just as this project helped clarify spiritual formation in light of Spirit baptism, further study could focus on spiritual formation in light of sanctification.

Conclusion

This project can serve as a resource for pastors and other people who want to become more like Jesus. It also can help define ways in which that can happen within a Pentecostal context. As a lifelong Pentecostal, I cultivated a strong emphasis on the baptism in the Holy Spirit, but learning about spiritual formation was new and not something evident in my childhood. Since discovering the tools and outcomes of spiritual formation, I have become more intentional in becoming more like Christ. I can confidently contend that the baptism in the Holy Spirit is helpful in the formation of Pentecostals. Other traditions do not always understand the role of the baptism in the Holy Spirit as Pentecostals do. That is why it remains necessary for Pentecostals to utilize every gift God has for those who understand, practice, preach, and live out the full gospel message of Jesus as Savior, Healer, Spirit Baptizer, and Coming King.

This project provides a balanced and blended approach to understanding both spiritual formation and Spirit baptism. Both work in tandem when correctly understood. I heard continued feedback on the benefits of attending the seminars and how these sessions helped participants. One individual commented that we have needed this teaching for a long time. When Pentecostals walk in both the power and character of Jesus through the intrinsic work of the Holy Spirit, they have the potential to reach their communities in unprecedented ways.

Following Jesus is a lifelong commitment and process whereby we become more like our example, Jesus—as the Apostle Paul explained,

But when one turns to the Lord, the veil is removed. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit (2 Cor 3:16-18).

Followers of Christ have hope that God can remove the veil of complacency and take them into a new realm and fresh experience of the Spirit that will bring about pivotal transformative experiences that can and will positively impact their lives. Though the term *spiritual formation* did not originate with Pentecostals, the desired outcomes of the topic are possible when people walk in the fullness of the Spirit-filled life.

APPENDIX A: MIRIAM

Israel's First Prophetess

Though much of the pre-Kingdom era focused on the leadership of various patriarchs, God held a place for women. Miriam comes to the fore as she prophetically sings of God's triumph over Israel's enemies (Exod 15:20-21). Wayne Grudem insightfully explains that Miriam is among female prophets who "foreshadowed the new covenant when God would pour out His Spirit on all people and 'sons and daughters' and 'menservants. Maidservants' would all prophesy."¹ He adds, "women prophets in the OT ministered privately to individuals rather than publicly to large groups."² While acknowledging Miriam's prophetic role, Grudem mistakenly minimizes the impact of female prophets of the Old Covenant.

Christine Marchetti combats reducing Miriam to an insignificant role. She contends, "Female prophets appear in each phase of the nation's history, and their stories are recorded in each section of the canon, proving they are not aberrations. They are YHWH's chosen spokeswomen and divinely appointed messengers of YHWH's will."³

¹ Wayne A. Grudem, "Prophecy, Prophets," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 703.

² Grudem, "Prophecy, Prophets," 703.

³ Christine Marchetti, "Women Prophets in the Old Testament," *Priscilla Papers* 32, no. 2 (Spring 2018): 12.

Michael David Coogan agrees: “When biblical authors mention women prophets, they do not emphasize their gender or suggest that the phenomenon of women prophets was unusual.”⁴ The brevity of Miriam’s prophetic ministry does not mean that a female prophet was an oddity. Undoubtedly, Miriam stands out as a prophet. However, the charismatic work of the Spirit in her life did not immediately translate into continued spiritual formation.

Jealousy in the Camp

The Spirit’s outpouring on the seventy elders creates a hotbed of jealousy. After Joshua becomes jealous for Moses’s sake (Num 11:28-29), Miriam and Aaron come against Moses and his leadership. Though Miriam leads the people in prophetic praise, Chia-An (Victor) Tung postulates, “Miriam possessed a jealous streak and was a bitter political rival of Moses and was critical of his marriage.”⁵ Varying opinions exist as to the root cause of Miriam’s jealousy and even the identity of the “Cushite woman” Moses had married (Num 12:1). As Ronald Allen correctly suggests, “The marriage to a Cushite woman is not the central issue. This was only a pretext; the real reason concerned Moses’ special relationship with God.”⁶ Regardless of the specifics of Miriam’s jealousy, it points to her needing further spiritual formation.

⁴ Michael David Coogan, *A Brief Introduction to the Old Testament: The Hebrew Bible in Its Context*, 2nd ed (New York: Oxford University Press, 2012), 253.

⁵ Chia-An (Victor) Tung, “Miriam the Performer: A New Perspective on the First Israelite Prophetess,” *Magistra* 28, no. 2 (2022): 48.

⁶ Ronald B. Allen, *Numbers-Ruth*, vol. 2 of *The Expositor’s Bible Commentary*, rev. ed., ed. Tremper Longman and David E. Garland (Grand Rapids, MI: Zondervan, 2012), 199.

The discourse between Miriam and Moses contrasts a spiritually formed individual with one who functions as the leading agitator in the narrative.⁷ Moses rises above the fray, and God responds to Miriam's contention with divine judgment.⁸ By inviting Miriam to join her brothers in the tent of meeting, God opens a door for her to take her place among leaders in Israel. However, instead of validating Miriam's complaints, God confirms Moses's leadership (Num 12:6-8). When the cloud of God's glory lifts, Miriam becomes leprous (v. 10). Miriam serves as an example of the dangers of possessing the Spirit's power but not delving into spiritual formation. By contracting leprosy, Miriam experiences "divine punishment. But God in his mercy also heals lepers."⁹ Miriam's unformed attitude does not denote God's lack of love for her. By having mercy on her, God opens the door for future formation and empowerment.

Miriam's Legacy

Miriam deserves special attention as one among many women God used alongside men. Kevin Chen accurately observes that "Abraham, Miriam, Moses, and many other genuine prophets and prophetesses provide a foretaste of what is to come" with the Spirit's outpouring in the New Covenant.¹⁰ Rita Burns agrees that Miriam's placement in the canon "seeks to establish the primacy of Moses as God's spokesperson,

⁷ Allen, *Numbers-Ruth*, 198.

⁸ Philip Rousseau and Janet Timbie, eds., *The Christian Moses: From Philo to the Qur'ān*, CUA Studies in Early Christianity (Washington, DC: The Catholic University of America Press, 2019), 59-60.

⁹ "Leprosy," in *Dictionary of Biblical Imagery*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Downers Grove, IL: InterVarsity Press, 1998), 507.

¹⁰ Kevin Chen, *The Messianic Vision of the Pentateuch* (Westmont, IL: InterVarsity Press, 2019), 234.

but in doing so it does not negate the authenticity of Miriam and Aaron as mediators of God's word."¹¹ Undoubtedly, God used Miriam at a pivotal time in Israel's history.

In death, Miriam also serves as a warning for Israel: "Remember what the LORD your God did to Miriam on the way as you came out of Egypt" (Deut 24:9). Centuries later, the prophet Micah rebukes the people for forgetting the people God used to deliver them in their history (Mic 6:4). John Goldingay observes Miriam's inclusion in God's confrontation with Judah, placing her alongside "three prophets, Moses as teacher, Aaron to make atonement, and Miriam to instruct the women."¹² She ranks among the prophets used by God in Israel's early years. She displays charismatic activity and the need for continued spiritual formation.

¹¹ Rita J. Burns, "Miriam (Person)," in *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 870.

¹² John Goldingay, *Hosea-Micah*, Baker Commentary on the Old Testament Prophetic Books, ed. Mark Boda and J. Gordon McConville (Grand Rapids, MI: Baker Academic, a division of Baker Publishing Group, 2021), 472.

APPENDIX B: SEMINAR LETTER TO AREA PASTORS

Date

Recipient
Address
City, State

Pastor,

I trust this letter finds you well. Since October 2019, I have been a doctoral participant in the Doctor of Ministry Program at AGTS in Springfield. I must complete all the work for the degree no later than October 2024. One of the requirements is to host a seminar based on my study, writing, and research.

I have spoken to our presbyter, who has graciously allowed me to share with everyone at our August 2024 Fellowship Meeting. I want to invite you to this event. The subject of the seminar is, “The Role of the Baptism in the Holy Spirit in the Christian’s Spiritual Growth and Development.” Personally, I have drawn closer to God through researching and experiencing firsthand the formative nature of this topic.

Your attendance will enable me to complete my educational process at AGTS. Everything will begin at 10:00 a.m. after the business portion of our Fellowship Meeting. The meeting is at Harvest Christian Centre, 1925 Highway 32 East, Park Hills, MO. My wife and I will cater a complimentary meal for those who attend. I hope you can join in, and that the seminar will help you and your ministry!

Thanks,

Daniel R. Tidmore

APPENDIX C: FACILITATOR'S GUIDE

Session One

Slide 1:

My journey in higher education began when I graduated high school. I enrolled at a junior college in my hometown. As I worked on my studies, I also began preaching and holding revivals. My evangelistic travels led me to Salem, Missouri. After three semesters in the junior college, I felt content with my education and ready to commit all my energies on evangelism. My pastor, Mickey Davis, had other ideas. He encouraged me, "Daniel, you need to continue your education. I have been praying for you; I really feel you need to complete your higher education."

I made a minimal effort, contacting Mineral Area College and Central Bible College. I assumed that my lip-service would hold Pastor Davis at bay. Then, on a hot summer day in summer 2014, I was preaching in Oklahoma. I was at my parent's house and called Pastor Davis with a question. He listened and then somewhat abruptly asked, "Daniel, where are you on your education?" I hemmed and hawed around until I heard a deliberate voice on the other end of the phone. He explained, "Daniel, do not call me with questions or ask me to lunch until you have a plan for your education."

Immediately, I contacted Evangel University and began the application process that day. From 2014 to 2017 I worked on my undergraduate degree in management. Then, through prayer and encouragement from my wife, my pastor, and other mentors, I enrolled in the Master of Organizational Leadership program.

When I began my masters, I was at Evangel on July 6, 2017. I stayed in a dorm, since they were empty due to the summer break. There, I prayed about my future. I knew I was in obedience to God in pursuing higher education, but I had concerns.

I wrote in my prayer journal, “God, help me take the knowledge I receive to be God-inspired. Let me never forsake anointing for education, [because] knowledge does not exceed supernatural Holy Spirit power.”

I felt burdened, because I did not want to become so educated that I put more confidence in what I had learned than in what the Holy Spirit wanted to tell me!

Toward the end of my masters, I was feeling content taking a break. My wife encouraged me to rethink my decision and pursue a doctorate. I spoke to my pastor, and to ensure my line of communication and meal privileges with him, I enrolled in the Doctor of Ministry program at AGTS.

I say all that to give a background of where I come from in this seminar. I am not of the opinion that having a degree makes someone smarter. I have known highly educated people who do not always make sense. I have also known people who lack any diploma but are some of the smartest people alive!

I do know that I want to make myself available to do whatever God has for me. For some reason, unbeknown to me, He has allowed me to get to this point in my educational journey. The doctoral program is designed so that every student takes the same four core classes. Then, electives have a specific concentration. At the time I was at the elective phase of the program, the only electives they offered were in leadership.

Then, on October 6, 2020, I received an email from the director of the program announcing a new spiritual formation track. Up to this point, I was not sure I had heard

the term *spiritual formation*, but I felt the nudge of the Holy Spirit to make that the concentration of the remainder of my doctoral studies. Today's seminar is a summary of what I have learned and how I have come to view spiritual formation.

Thank you for attending today's seminar. I appreciate our presbyter for allowing me to present my doctoral project to our section. I have completed my course work and research chapters. Today's discussion will enable me to get closer to completing my degree. Before we look at the specifics of the seminar, I have a pre-session survey (or pretest). Your responses are anonymous. At the end of the seminar, you will take a post-session survey (or posttest). Each questionnaire has identical questions.

Slides 2-3:

In today's seminar we will take intermittent breaks in between the four following sessions:

1. Session One: What is spiritual formation, and why is it important?
2. Session Two: What does Scripture have to say about spiritual formation in light of Spirit baptism?
3. Session Three: How did early Pentecostals view spiritual formation?
4. Session Four: How can we become spiritually formed Pentecostals?

Slide 4:

Between 1508 and 1512, Michelangelo painted the Sistine Chapel. It took him four years to create a work of art that is famous around the world. The Sistine Chapel has around 25,000 tourists every day— that's 150,000 every week—and five million people every year coming to see this timeless work of art. Life was very different when

Michelangelo created his masterpiece. There was no electricity, air conditioning, or modern inventions.

After centuries of water damage, buildup of smoke and wax from candles, and the effects of millions of visitors each year, the Vatican went through a restoration process that lasted from 1980-1994. Millions of dollars and hours of time went into removing the dirt, grime, and history that had muted its color. The result of the restoration had mixed reviews. The average person loved the work and the director, but art critics lamented the changes.¹

Slides 5-6:

Dianne Chandler explains: “Creation, whether in art or in human life, is left in the hands of its creator and is virtually impossible to duplicate.”² How does spiritual formation relate to the Sistine Chapel? We are the Creator’s masterpiece. God created us in His image, and only He has the ability recreate us and form into people who reflect His image.

Slide 7:

We were created in the image of God (Gen 1:26-28), but sin corrupted our original image (Gen 3:1). No matter how hard we try, through willpower or good intentions, we cannot fix our broken image. This is why spiritual formation can help our relationship with the Lord. We can try on our own, but even the best expert cannot reverse the damage and corruption that sin brought to our image.

¹ Diane Chandler, *Christian Spiritual Formation: An Integrated Approach for Personal and Relational Wholeness* (Downers Grove, IL: IVP Academic, 2014), 15-16.

² Chandler, *Christian Spiritual Formation*, 16.

Slides 8-11:

Read each slide.

Slide 12:

I want us to notice one key word in each slide—process. Spiritual formation is a lifelong process of conforming to the image of Christ. Only God can restore us into His image, because He is the original creator! The idea of becoming more like Christ intrigued me, because it is also my sincere desire. The emphasis on it being a process was also alluring. Being raised in a Pentecostal environment, I felt like emphasis on process was often nonexistent. I heard stories and testimonies of dramatic conversions or breakthroughs where people would have a one-time miraculous encounter and never be the same. I recognize that God does work that way. For me, while I have had excellent encounters with God at an altar, I wish I had learned about the process earlier in life.

My father is an example of the encounter and the process. He had a life-altering experience with God when he was twenty-four. He became a follower of Christ but struggled with nicotine. He prayed for an instantaneous deliverance from cigarettes, but it did not happen. His best friend was a backslidden Pentecostal Holiness missionary's son. God used him to get dad's attention. My father gave his cigarettes to his friend with a rule, charge me a quarter for each cigarette. That made an \$0.81 pack of cigarettes cost \$5 in the early 1980s. It did not take dad long to get free from tobacco.

I thought about personal examples of the encounter and the process, and I started to wonder, is this something I have been missing in my Christian experience?

Slide 13:

Dianne Chandler looks at spiritual formation in every area of our lives. If we are Christians 24-7, then everything we do should involve Christ and be integral to our spiritual formation. God wants to conform us to the image of God, he does so through our:

- Spirit
- Emotions
- Relationships
- Intellect
- Vocation/Work
- Physical Health and Wellness
- Resource Stewardship³

That piqued my interest because many Christians that I know tend to compartmentalize their lives:

- Church here
- Work over here
- Money over here
- Relationships over here
- Health over here

However, the concept of spiritual formation helped me see that in every aspect of my life, God wants me to engage in the process of becoming more like Him!

³ Chandler, *Christian Spiritual Formation*, 18.

Slide 14:

Evangelical writer, Dallas Willard believes, “Although every human being is being spiritually formed—for better or worse—spiritual formation for the Christian refers to the Holy Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”⁴ Every individual is either becoming more like Christ or more like the enemy. Their internal being is being conformed to Jesus or conformed to the patterns of this world.

The idea that everyone is spiritually formed for better or worse is worth noting. There is a supernatural world beyond the observable universe. That means that those in the occult or other demonic activities are becoming spiritually formed, just not like God. Even those who are not engaging in evil, but living in sin, are becoming spiritually formed in a negative way. Spiritual formation for the child of God, however, is a lifelong movement toward Jesus. We will never fully arrive at a place of complete formation on this earth. Many believers have prayed a prayer of salvation and either live under the guise that their sins are forgiven and they are eternally secure, or they have to fight with the sin nature forever.

Slide 15:

Spiritual formation broadens the scope to show that God wants to become an interactive part of every area in our lives—not just dealing with sin. God wants to work in the present, not just on our past or in our future. I began studying the idea of spiritual formation toward the end of 2019 into the beginning of 2020. I know that God put this

⁴ Dallas Willard and Don Simpson, *Revolution of Character: Discovering Christ's Pattern for Spiritual Transformation* (Colorado Springs, CO: NavPress, 2005), 16.

topic in my life because it helped me weather the storm of COVID-19, the sudden loss of my mother-in-law at the age of fifty-two, and the suffering that followed.

A year after the sudden loss, as I read some material on spiritual formation and grief, I understood Paul’s words, “that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death,¹¹ that by any means possible I may attain the resurrection from the dead” (Phil 3:10-11).⁵ Through experience, I discovered that God wants to use every aspect of my life—both times of celebration and suffering—to make me more like Him. His presence also became very real during this season. Now, regardless of what I face, my wife and I have a saying: “This is just part of our spiritual formation.”

By that point in my studies (2020), I was on board with the topic and loving the idea that God wants me to engage in a process driven by the Holy Spirit whereby He conforms me to the image of Christ for the sake of others. I started to wonder, though, how do I become spiritually formed?

Slides 16-17:

Many of the books and articles I read concerning spiritual formation emphasized spiritual disciplines—a new term for me. We will look more at specific disciplines in session four. It is necessary though to introduce the topic now because they are pivotal to our formation.

⁵ All Scripture quotations, unless otherwise noted, are from the English Standard Version.

Slide 18:

At this point in my study, I could define spiritual formation—the process of becoming like Christ for the sake of others. I am discovering tools that the authors encourage using to aid in spiritual formation, specifically, the disciplines.

But I see something absent. Most of the authors books and articles are not Pentecostal.

That did not turn me off, because most

- Leadership books
- Financial books
- Even many Bible commentaries are not written by Pentecostals

Just because they are not Spirit-Filled does not mean there are not important principles to learn. Furthermore, I am starting to practice the disciplines and become intentional in the process and I notice I feel closer.

Slide 19:

With the absence of Pentecostal authors, I began looking for Pentecostal writing on spiritual formation. Outside of academic journals and some academic writing, I not find much written on the topic from a Pentecostal perspective.

That made sense to me. Being raised in a Pentecostal church, a great emphasis on salvation and the baptism in the Holy Spirit occurred. As I looked back on my past through the lens of spiritual formation, though, I see how it was missing. We could all share stories of people who could speak in tongues but were not kind. I went to church with people who could really get with it in the altar but did not display any evidence of spiritual growth.

I have a distant relative who loved the outpouring of the Holy Spirit. This person loved to go to every revival, visit every altar service, but they could also keep the phone line busy with talk about people in the church. This person was upset at the pastor. He would give them a watermelon every summer. That year, he asked, “How was the watermelon?” They answered, “It tasted so bad, I had to give it to my neighbor!” I can’t help but wonder if there was a lack of spiritual formation?

Let’s take a break and get into groups of two or three and share a funny story of a Spirit-filled person who you have pastored or led but who was not spiritually formed.

Slide 20:

Here is where I was in my research. On one side—spiritual formation literature about the lifelong process on the importance of drawing closer to Christ through a non-Pentecostal lens. On the other side—little writing or explanation on the practicalities of being spiritually formed Pentecostals. Some seek to be spiritually formed but have no concept of the baptism in the Holy Spirit as we do. Others are Spirit-baptized, but that does not translate into spiritual formation, bringing about immature Christians.

Slide 21:

Read 2 Corinthians.

Slide 22:

Learning about spiritual formation was eye-opening for me. Practicing the disciplines and being intentional made me feel closer to God. Over the two years of research, the question kept coming to my mind, where does the baptism in the Holy Spirit fit in all of this? When there was mention of the Holy Spirit, it was quick and not in the

way that we understand the third Person of the Godhead. I will spend the next three sessions unpacking what I learned to help answer this question.

Session Two

Slide 1:

Read the slide.

Slide 2:

In the simplest terms, a worldview is how we view the world. Our culture, location, and beliefs shape our worldview. I never understood the power of a worldview until I married my wife. She is from Indiana, and I am from Oklahoma. Her family and my family have different ways of expressing the same thing. For instance, they have lamps, we have little lights. They have comforters, we have covers. They drink soda, we drink pop. It has taken time to appreciate what the other one thinks based on their perspective.

Regardless of culture or location, a prevailing worldview extends beyond borders. For us, it is Pentecostalism. Even though Pentecostals have different expressions in their context, they have a similar foundational belief in the baptism in the Holy Spirit. For me, I cannot help but read Scripture as a Pentecostal. When I use the term *Pentecostal*, I am speaking as someone who believes in the baptism in the Holy Spirit and the initial physical evidence of speaking in other tongues. I believe that both these truths work hand-in-hand.

Slide 3:

As Assemblies of God people, we believe in the authority of Scripture, which Statement of Fundamental Truth 1 contends is “the authoritative rule of faith and

conduct.”⁶ Our interpretation of Scripture is the foundation for our pneumatology and our understanding of the baptism in the Holy Spirit.

Slide 4:

Generally, in the past, when I heard someone emphasize the baptism in the Holy Spirit, I would listen for an emphasis of enduement of power for witnessing. While it is true that power for service accompanies Spirit baptism, according to AG doctrine, love is also an outcome of Spirit baptism. Therefore, Spirit-baptized people should have God’s love flowing in and through them.

Not every Spirit-empowered believer diligently pursues spiritual formation. Though individuals can receive the baptism in the Holy Spirit, if they do not begin the trek of being spiritually formed, the effectiveness of their witness will inevitably suffer. For all those who have a personal experience of Spirit baptism, a question arises in my mind: how has their empowerment for service translated into living a life that continues to experience the transformative power of the Spirit? And does their lifestyle help or hurt their witness? I have heard it mentioned at various times that the meanest person one knew spoke in tongues. What then does Scripture have to say about how Spirit empowered individuals can grow and become spiritually formed?

Slide 5:

To discover what Scripture has to say about the spiritual growth and development of those who are empowered by the Holy Spirit, I want to look at various eras of biblical history.

⁶ Assemblies of God, “Assemblies of God Sixteen Fundamental Truths,” Assemblies of God, accessed June 26, 2024, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths#1>.

- The pre-Kingdom era, people who were alive in Scripture before the Nation of Israel demanded a king.
- The Kingdom era, people who lived and prophesied during the time before Israel and Judah fell into the Exile.
- The New Testament era, those alive at the time of Christ and afterward.

Slide 6:

I want to focus on two men in the pre-Kingdom era—Moses and Samson. I am confident that each of us in this room has likely studied, taught, and preached on these two men. The focus of my study was not on what they did for God, but as Spirit-empowered men, we must ask this: was their evidence of the process of becoming more like God through the power of the Holy Spirit? As we focus on their lives, I want to specifically look for evidence of lack of evidence of spiritual formation.

Slide 7:

Everything changes for Moses when “the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looks, and behold, the bush is burning, yet it is not consumed” (Exod 3:2). Fire in the Old Testament often denotes the activity of the Holy Spirit.⁷ What happens to Moses foreshadows what would happen to believers at Pentecost.

Moses’s experience with God at the burning bush sets him apart for a life of service to God. While powerful, his encounter with God would prove minimally beneficial had he not allowed his experience to form God within him. At this point,

⁷ “Burning Bush,” in *Dictionary of Biblical Imagery*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Downers Grove, IL: InterVarsity Press, 1998), 130.

Moses depicts an individual who experienced the Spirit's empowerment. However, he is spiritually unformed. God has a plan for Moses and promises to accompany him as a guide through the process of leading Israel (Exod 3:12). The Spirit's direction in Moses's life enables him to guide Israel to the Promised Land.

Slide 8:

After witnessing the power of God flow through Moses in the exodus, God invites Moses to the mountaintop. In his absence, Israel builds an altar to an idol they created, indicating that they do not respect or desire God's help (Exod 32:4-5). Their decision almost proves disastrous for Israel's future.

Moses orders the people to their tents and enters the tent of meeting. There, Moses has another encounter with God that proves pivotal to his formation. Upon hearing that God would not accompany them, Moses asks God to relent, to which the Lord replies, "My presence will go with you, and I will give you rest" (Exod 33:14). Moving forward, the Spirit certainly takes on the position of guiding Moses as he leads Israel.

Moses emerges from the mountain visibly different as his face shines when he speaks to the Israelites (Exod 34:29). Pentecostal theologian, Craig Keener, explains: "Believers' continual, Spirit-empowered encounter with God in the gospel would transform their hearts to reflect his image and glory."⁸ Moses exemplifies the formative work of the Spirit in believers in the New Covenant, typifying an individual empowered and formed by the Holy Spirit.

⁸ Craig S. Keener, *1-2 Corinthians*, New Cambridge Bible Commentary (Cambridge, UK; New York: Cambridge University Press, 2005), 169-70.

Slide 9:

When Moses calls the seventy elders to the tent of meeting, God shares with them the Spirit's power laid upon Moses (Num 11:25). The event creates concern for Joshua, who worries that the transference of power will threaten Moses's leadership (Num 11:27-28). Moses does not worry but desires for the empowerment of people to become a pattern for the future. Robert B. Allen insightfully expresses, "Moses desired that all God's people might have the full gifts of the Spirit."⁹ Moses serves as a positive example of an individual both Spirit-filled and spiritually formed. He takes steps to nurture his growth in God. The next man, Samson, depicts the type of person who experiences God's power but a lack of formation limits his potential.

Slide 10:

Samson was one of Israel's prominent leaders in this era of the Judges. He has the background of a leader who can make a lasting spiritual impact. Unlike Moses, whose actions infer that the Spirit empowered them, the author of Judges explicitly states when the Spirit came upon Samson.

At first glance, Samson's future appears promising. The text reads, "And the woman bore a son and called his name Samson. And the young man grew, and the Lord blessed him. And the Spirit of the Lord began to *stir* [emphasis added] him" (Judg 13:24-25). Though the Spirit enabled Samson to serve as Judge in Israel, the chapters dedicated to his life reveal that he was not a spiritually formed leader.

⁹ Allen, *Numbers-Ruth*, 193.

Slide 11:

The second example of Samson's spiritual empowerment occurs in the context of his marriage (Judg 14:1-6). His choice of a Philistine wife contradicts God's expectations (Deut 7:3). Nevertheless, "the Spirit of the Lord rushed upon Him" (Judg 14:6). Notably, "the Spirit's presence" and empowerment do not preclude the possibility of Samson acting in a morally questionable manner."¹⁰ God affords Samson the same opportunities He did others when the Spirit enabled them for supernatural exploits. However, to his folly, Samson uses God's power at his convenience. We can all think of people who have had incredible experiences with the Spirit, yet they still acted in unformed ways.

Slide 12:

When in times of crisis, Samson would depend on the Spirit. When fear subsided, he would focus on himself. Unlike Moses, who fostered closeness to God through his relationship with the Holy Spirit, Samson was self-absorbed. After the "Spirit of the Lord rushed upon him" and he killed one thousand men with the jawbone of a donkey, Samson extols his exploits (Judg 15:14-16). He even sings about what he did. Samson's song is sung by himself, for himself, and about himself, in contrast with Moses's song[,] which was sung by 'Moses and the Israelites,' 'to Yahweh,' and about Yahweh (Exod 15:1)."¹¹ Instead of moving deeper into God's presence through the Spirit's work, Samson views

¹⁰ Gary Yates and Jillian L. Ross, "Does Yahweh Approve of Samson's Marriage in Judges 14? An Analysis of 'From Yahweh' (מִיְהוָה)," *Journal of the Evangelical Theological Society* 66, no. 1 (2023): 35.

¹¹ Gary Yates and Jillian L. Ross, "Samson: An Anti-Moses Deliverer," *Bibliotheca Sacra* 178 (2021): 442.

the Spirit's power as a means of propping up his name among the Philistines. Samson's demise serves as an example of the dangers of enjoying the Spirit's outpouring but not allowing that to translate into formation. Eventually, when Samson calls to God in distress, the text reads that "he did not know that the Lord had left him" (Judg 16:20).

Pentecostal theologian, Wonsuk Ma, who serves on the AG Commission for Doctrines and Practices, agrees: "Pentecostalism is by no means immune from human fallenness. The movement has demonstrated that it is prone to the seduction of fame, the glamour of megasize, and the abuse of spiritual power."¹² Possessing the Spirit's power is not a guarantee of future success. Samson's poor example shows that doing something significant for God comes by fostering a life of God's continued formation through the power of the Spirit.

Slide 13:

Read the slide.

Slide 14:

When Israel needs a king, following the instructions of Samuel, God gives Saul a new heart, and the Spirit of God comes upon him (1 Sam 10:9-10). Ronald F. Youngblood correctly observes that Saul's encounter with the Spirit "confirms and legitimates that appointment."¹³ When Saul receives a new heart and prophesies as a

¹² Wonsuk Ma, "The Holy Spirit in Pentecostal Mission: The Shaping of Mission Awareness and Practice," *International Bulletin of Mission Research* 41, no. 3 (July 2017): 237, <https://doi.org/10.1177/2396939317704757>.

¹³ Ronald F. Youngblood, *1, 2 Samuel*, vol. 3 of *The Expositor's Bible Commentary*, ed. Tremper Longman III and David E. Garland, (Grand Rapids, MI: Zondervan, 2009), 105.

result of the Spirit's empowerment, he foreshadows experiences available in the New Covenant.

Slide 15:

Saul's propensity to depend on himself led to his spiritual demise. His narrative lacks any conversations with God. His dependence on God came from his need for intervention in times of crisis or war. When he does involve God, it occurs after he had made his own decision. As David Ming bluntly asserts, "Everything Saul did and measured was for his own sake, and this also resulted in his ignoring God's commands and not respecting the ark of God, ... Saul had no fellowship with God."¹⁴ Saul's decision to lead without God's presence limited his potential.

Saul had everything necessary to lead Israel. He possessed the Holy Spirit. However, his life lacked evidence of spiritual formation. Though he performed great exploits on the military and political fronts, the spiritual condition of Israel floundered because of his poor leadership.

Moving forward, Saul faced the reality of having once enjoyed God's direct involvement through the Holy Spirit and a future without the Spirit. The final reference to Saul and the Spirit summarizes his lack of spiritual formation. Though Saul is the only person who received another heart in the Old Testament, he squandered what God could have accomplished through him.¹⁵ He had everything necessary to become a legendary king—a new heart and the Spirit's charismatic activity. Nevertheless, he serves as an

¹⁴ David Ming, "Reflection on the Leadership Practice of Saul as a Failure of Leadership for Church Pastors," *Acta Theologica* 42, no. 2 (2022): 299-301.

¹⁵ Blair A. French, "The Completion of King Saul in Acts," *Journal for the Study of the New Testament* 40, no. 4 (2018): 424.

example of the importance of spiritual formation. Instead of drawing closer to God through the Spirit, his life ended devoid of the Spirit's presence.

Slide 16:

The moment Samuel anointed David, the Spirit left Saul. Both Saul and David had similar experiences with the Holy Spirit. However, their reverence toward God and His plan determined their efficacy in Spirit-empowered and spiritually formed leadership. David's life personifies the impact of the Spirit's guidance. When the "Spirit of the Lord rushed upon him," he joined the ranks of those empowered by the Spirit (1 Sam 16:13).

Unlike Samson or Saul, who had the Spirit come on them, David cultivates a relationship with God through the empowerment of the Spirit. David attained a level of spiritual formation through the Spirit's assistance that would have otherwise been out of reach. He also revealed another layer of the Spirit's work under the Old Covenant. David's life explores the possibilities of continued friendship with God through the Spirit. The depths of his desire for God and the Holy Spirit come to the fore in his life's most significant spiritual lapse.

The contrast between Saul and David manifests in their treatment of the presence of God and its priority in their lives. David depends on God's direction through both political and military victories. His declaration, "Then let us bring again the ark of our God to us, for we did not seek it in the days of Saul," makes known his priorities (1 Chron 13:3). David's emphasis on the necessity of God's presence is commendable. Shortly after, the Spirit-empowered poet king commits adultery with Bathsheba and murders her husband, Uriah (2 Sam 11:4, 15). David Cook believes that "Though David's conduct is shockingly immoral, the story eventually shows that even David at his worst is

different than Saul.”¹⁶ Unlike Saul, who made excuses for his willful disobedience, David presents a spiritually formed response. Since David had experienced the Spirit rush upon him, he knew the benefits of walking in fellowship with God. The thought of losing that was unbearable.

David’s Psalms serve as a spiritual journal of his experiences. He pleads, “Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore to me the joy of your salvation, and uphold me with a willing spirit” (Ps 51:10-12). David uses verbiage unique to him and to Isaiah, mentioning God’s “Holy Spirit” explicitly.¹⁷ David’s cry for a clean spirit will only come if God chooses to continue empowering him with the Holy Spirit. As Tremper Longman III constructively explains, “What frightens the psalmist more than anything is that God might abandon him because of his sin.”¹⁸ Noticing what was at stake, David desires God to transform him, regardless of what it takes. Referring to the Spirit provides one final contrast between his predecessor and him. They both had equal opportunities provided to them by the Holy Spirit, but David opted to allow the Spirit to become vital in conforming to God’s plan in perpetuity.

¹⁶ David M. Cook, “The King’s Fear of the Lord as a Theme in the Books of Samuel,” *Themelios* 45, no. 3 (2020): 515.

¹⁷ “Holy Spirit,” in *The Baker Illustrated Bible Dictionary*, ed. Tremper Longman III (Grand Rapids, MI: Baker Books, 2013), 793.

¹⁸ Tremper Longman, *Psalms: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 2014), 221.

Slide 17:

Though God anointed kings, He would also speak to kings through prophets. Scripture contains many prophecies concerning the Spirit's arrival in the New Covenant; for the sake of time, I will look at two—those in Joel and Ezekiel.

Joel prophesied the outpouring of the Holy Spirit, with God giving “new life to people and, through its revelatory power, a deeper, more intimate knowledge of the Lord.”¹⁹ Joel promises an era where Spirit empowerment is available for everyone, not “restricted to leaders and prophets.”²⁰ Hundreds of years later, Peter declared the Day of Pentecost as the fulfillment of Joel's prophecy. As David Hinson observes, “Peter was right when at Pentecost he quoted Joel 2:28-32 and claimed that the gift of the Holy Spirit was available to all believers” (Acts 2:16, 38-39).²¹ Joel's prophecy encapsulates the desires of previous leaders and prophets of Israel and Judah.

Slide 18:

Ezekiel promises, “And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules” (Ezek 36:27). This promise also appears earlier in Ezekiel 27:14, which reads, “And I will put my Spirit within you, and you shall live.” Ezekiel's frequent use of the word *Spirit* originates from his experience with the

¹⁹ Tchavdar S. Hadjiev, *Joel and Amos: An Introduction and Commentary*, vol. 25 of *Tyndale Old Testament Commentaries* (Downers Grove, IL: IVP Academic, an imprint of InterVarsity Press, 2020), 45.

²⁰ Max Turner, “Holy Spirit,” in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Downers Grove, IL: InterVarsity Press, 2000), 551, Logos Bible Software.

²¹ David Francis Hinson, *Theology of the Old Testament*, vol. 15 (London: SPCK, 2001), 117.

Holy Spirit. He shares how the Spirit “entered” him (2:2) and “lifted” him (3:12). Ezekiel looks ahead to the moment the Spirit’s outpouring will usher in a new era.²²

Of the Spirit, Stanley Hauerwas convincingly contends: “The Spirit of the Lord, the blessed Presence of God’s glory among God’s people and temple, is no optional addition, no ‘bonus’ for creaturely existence. Rather, the presence of indwelling of the Spirit is the aim and goal of creation, its perfection and completion.”²³ With repeated references to the Spirit, Ezekiel uncovers another layer of God’s plan for humanity. Whereas the Spirit rested on individuals in the era of the patriarchs, matriarchs, judges, and kings, Ezekiel looks in hope that God will indwell His people through the Holy Spirit.

Slide 19:

Read the slide.

Slide 20:

After a plethora of promises concerning the Holy Spirit in the Old Testament, God’s guarantee of the Spirit’s arrival continues in the Gospels. One key component of John’s ministry was water baptism. Each of the Gospels gives attention to the crowds who thronged to him to publicly confess their sin and their need of repentance (Matt 3:5-6; Mark 1:5; Luke 3:3; John 1:31).

²² Patrick Schreiner, “The Old Testament in Acts: A Macro Perspective,” *Southwestern Journal of Theology* 64, no. 1 (2021): 61-62.

²³ Stanley Hauerwas, “Character Convergence: The Prospect of Living Holy,” in *The Holy Spirit and Christian Formation Multidisciplinary Perspectives*, ed. Diane J. Chandler (New York: Palgrave Macmillan, 2016), 211.

Pentecostal theologian, Frank Macchia, elucidates on the importance of this ministry of water baptism: “The water rite of John the Baptist, which is not unrelated to the later rise of Christian water baptism, formed the original context of the Spirit baptismal metaphor.”²⁴ John’s physical act of submerging people in water through baptism, mirrors Jesus’s supernatural act of submersing people with the Holy Spirit.

John emphasizes the intrinsic work of the Holy Spirit within God’s divine plan for humanity. Crowds of varying backgrounds listen as he introduces the one who would baptize them “with the Holy Spirit and fire” (Matt 3:11-12; Mark 1:8; Luke 3:16; John 1:33). John began the process of introducing the age of the Spirit, which Jesus would bring.

Slide 21:

John’s introduction of Jesus as the one who would baptize in the Holy Spirit characterizes Jesus’s earthly ministry, which displays the anointing of the Holy Spirit (Acts 10:38). Though Jesus functioned with the Spirit’s power, He never intended to hoard the Spirit’s empowerment but planned to make the Spirit available to future believers.

Toward the end of His earthly life, Jesus continued to prepare His followers for the efficacious role of the Spirit. The prophetic future depicted by Old Testament voices would soon become a reality through the ministry of Jesus. Prior to Jesus’s ascension, He instructs His followers to wait for the Holy Spirit to bring them power (Luke 24:49). Then He references John’s ministry of water baptism and how it is emblematic of the

²⁴ Frank D. Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 249.

coming baptism in the Holy Spirit (Acts 1:5). His final instruction includes the assurance of the Spirit's power and the intended result (v. 8).

God had previously transferred the Spirit's power from Moses to the seventy elders (Num 11:17) and from Elijah to Elisha (2 Kgs 2:9-10). Once Jesus ascended, He would empower His Church with the same Spirit who anointed Him.²⁵ Every promise Jesus made concerning the Spirit's coming remains a continual reality for anyone who desires the Holy Spirit's empowerment. Thank God for the baptism in the Holy Spirit.

Slide 22:

Mary's initial encounter with the Spirit occurs when Gabriel promises, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you" (Luke 1:35). The promise given to Mary foreshadows future outpourings of the Holy Spirit. As French Arrington further explains, "The verb 'come upon' (*eperchomai* in Luke 1:35) refers to the promise of the Spirit's coming upon the disciples on the day of Pentecost (Acts 1:8). The overshadowing (*episkiaszo*) refers to the presence of God."²⁶ While the Spirit overshadows Mary, enabling her to conceive Christ, this overshadowing also mirrors examples in the Old Testament where God empowers people for a specific task. Therefore, Mary ranks among the men and women God used. Evidence of her encounter with the Spirit continues as she sings prophetically (Luke 1:46-56).

²⁵ Craig S. Keener, "The Spirit and the Mission of the Church in Acts 1-2," *Journal of the Evangelical Theological Society* 62, no. 1 (2019): 32, https://etsjets.org/wp-content/uploads/2019/03/files_JETS-PDFs_62_62-1_JETS_62.1_25-45_Keener.pdf.

²⁶ French L. Arrington, "Announcement of the Birth of Jesus (1:26-38)," in *Full Life Bible Commentary to the New Testament: An International Commentary for Spirit-Filled Christians*, ed. French L. Arrington and Roger Stronstad (Grand Rapids, MI: Zondervan Pub. House, 1999), 397.

Mary exemplifies individual spiritual formation. The Synoptic authors provide details of her life. Her faith in her son shines through in the wedding of Cana (John 2:1-5). Craig Keener reveals that “Ancient Jewish readers, who told stories of miracle workers who insisted that God would send rain, would read Mary’s actions as demonstrating strong faith.”²⁷ Exhibiting confidence in God marked Mary as a sincere woman. However, she still had room for spiritual growth because she did not comprehend her son’s role in God’s plan. Mary was also among those who had a “misunderstanding of Jesus’s identity and a lack of understanding of the purpose of his messianic mission.”²⁸ It would take time for her to grasp why God sent Jesus.

Slide 23:

Mary witnesses her Son’s death, but she also sees Him in His resurrected body and obeys His instructions to wait for the Holy Spirit’s arrival (Luke 24:49; Acts 1:8). After His ascension, she is among those who pray for the outpouring of the Spirit (vv. 12-14). Mary’s life inspires both women and men to experience the power God makes available through the Holy Spirit. She was the first woman in the New Testament to have the Spirit come upon her and among the first to have Jesus baptize her in the Spirit. Her life depicts someone both empowered and formed by the Spirit.

²⁷ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 2014), 254.

²⁸ Andreas J. Köstenberger, *The Jesus of the Gospels: An Introduction* (Grand Rapids, MI: Kregel, 2020), 377.

Slide 24:

Peter's life deserves special attention because his "attitude reflects an openness that allows Jesus to transform the sinner."²⁹ Peter's first encounter with Jesus dramatically shifts his future. Peter knows the depths of his sin and humbly asks Jesus, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). Peter would take some time to discover God's plan for his life. His transition from fisherman to apostle becomes an apt case study in individual spiritual formation. Peter's formation process shows that God can use anyone who sincerely desires to follow Him, allowing Him to make them more like Him.³⁰

One key turning point in Peter's life occurs when he confesses, "You are the Christ, the Son of the living God" (Matt 16:16). Keener points out that "Peter has the right title, though the wrong concept" of Jesus's role in the coming Kingdom. His confession reveals his sincerity.³¹ However, he still has room for further formation.

In Jesus's final meal with His followers before His death, He informs Peter, "I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers" (Luke 22:32). Though Jesus knows that Peter will deny Him, He "implicitly predicts Peter's rehabilitation after his moral collapse."³² While Peter's

²⁹ Darrell L. Bock, *A Theology of Luke and Acts: God's Promised Program, Realized for All Nations*, Biblical Theology of the New Testament Series (Grand Rapids, MI: Zondervan, 2012), 381.

³⁰ Bock, *Theology of Luke and Acts*, 330.

³¹ Keener, *IVP Bible Background Commentary*, 86.

³² Luke Timothy Johnson, *The Gospel of Luke*, repr., vol. 3 of *Sacra Pagina* (Collegeville, MN: Liturgical Press, 1991), 346.

sincerity is worth emulating, he soon becomes a force for good in the kingdom of God because of a supernatural encounter with the Holy Spirit.

Slide 25:

Luke includes the overshadowing and clothing of the Holy Spirit at the beginning and end of his Gospel. Peter hears the exact instructions of Jesus that Mary, the mother of Jesus does. He tells them, “Stay in the city until you are clothed with power from on high” (Luke 24:49). Further, He promises that they would receive “power when the Holy Spirit has come upon” them (Acts 1:8). God would enable them to do what was otherwise impossible.

Once God fulfils His promises to pour out His Spirit, everything changes for Peter; he was a changed man in contrast with his depiction in the Gospels. Along with being empowered, Peter has experiences with God that continue to form him. Peter goes to new places, physically and spiritually. After successful ministry in Judea and Samaria (Acts 4-8), God takes Peter to the Gentiles. As he preaches to Cornelius and his household, God interrupts him, and people are filled with the Spirit and speak in tongues (vv. 44-48). Peter stands as a truly transformed person once he witnessed the Gentiles experience the Spirit’s outpouring. When pressed on his actions by others whose prejudice once mirrored his own, Peter does not flinch in the face of opposition. Craig Keener rightly states that “Peter personifies a changed individual.”³³

Once Peter experiences the baptism in the Holy Spirit, everything changes. He relinquishes the brash reputation of his past and personifies the efficacy of Spirit baptism

³³ Craig S. Keener, *Acts: An Exegetical Commentary: 3:1-14:28* (Grand Rapids, MI: Baker Academic, 2013), 2:1827.

and its empowering and forming components. There remains an obvious transformation in Peter's life. Even with baptism in the Holy Spirit and God using him in supernatural ways, he does make one major misstep. The Apostle Paul accuses Peter of hypocrisy for his treatment of Gentiles in Antioch (Gal 2:13-14).

Scripture remains silent as to Peter's response to Paul's accusation. However, later in Peter's life, he references "our beloved brother Paul" (2 Pet 3:14). After being filled with the Spirit, Peter needs continued spiritual formation. He goes from a spiritually immature individual to an example in the Early Church. While the empowerment of the Spirit changes Peter's life, he must continue to allow God's work in forming him spiritually. God shares His power through the Holy Spirit. Therefore, "we must be diligent to grow to become more like Jesus," which is the impetus of spiritual formation.³⁴

Slide 26:

In my formative years in church, I often heard the baptism in the Holy Spirit as the answer to all immaturity, problems, and issues. While Spirit baptism does open a door, it does not guarantee our formation. We must remain intentional, as noticed in the accounts of Moses and Samson or Saul and David.

Because of our understanding of Spirit baptism as Pentecostals, we can look through Scripture and see how God empowered certain individuals. Then we can take the lessons they learned and the experiences they had and use them to form our thoughts and beliefs concerning the Holy Spirit.

³⁴ Dave Earley and Rod Dempsey, *Spiritual Formation Is ...: How to Grow in Jesus with Passion and Confidence* (Nashville, Tennessee: B & H Academic, 2018), 26-27.

What I gleaned from my research is this—*Emphasizing the baptism in the Holy Spirit as vital for the Christian experience remains necessary. However, Spirit empowerment does not immediately equate to spiritual formation. We must be intentional.*

In each epoch of God's revelation, a plethora of examples exists of those who have encountered the empowering work of the Spirit. Some allowed the Holy Spirit to form them, while others did not. Spirit-led believers can enjoy the continual process of allowing God to refine them in His image.

Following Jesus opens many doors for character and spiritual development. In light of the baptism in the Holy Spirit, Pentecostals and Charismatics have the opportunity to grow in both word and deed. Being spiritually formed and Spirit-empowered entails a lifelong process of conforming to the image of Christ. The way we articulate our doctrine confirms the need for the enduement of power for life and service, but an outcome of being clothed with power from on high includes a greater love for God, which is spiritual formation.

Slide 27:

To review what we have discussed in the first to sessions, in my study in learned the terms about spiritual formation and the disciplines that accompany. I also saw in Scripture that not all Spirit-empowered people become spiritually formed. They had the opportunity, but it was up to them to intentionally pursue spiritual formation through the power of the Holy Spirit.

Session Three

Slides 1-2:

So far, we have laid the biblical foundation for the importance of Spirit-empowered people becoming spiritually formed. Then, I shared what recent authors have said about spiritual formation. As I mentioned, most of them are not Pentecostal. The next session focuses on our founders within the modern Pentecostal Movement (the Assemblies of God in particular). I want us to see how they connected spiritual growth with Spirit baptism.

Slide 3:

For over a century, modern-day Pentecostals have held a unique place within Christianity. Initially, many from other denominations felt skeptical of the new movement. Now, the “Pentecostal/Charismatic movement is one of the fastest-growing trends in World Christianity today, and it has been for some time.”³⁵ Reading what early Pentecostals understood about spiritual growth in light of Spirit baptism will help provide understanding regarding the perspectives of the early Pentecostal Movement.

The spiritual formation movement came about in the 1970s.³⁶ That means that early Pentecostals would not have had knowledge of spiritual formation terminology though the idea of becoming more like Christ was part of their worldview. To help us understand what these early Pentecostals thought about the process of becoming

³⁵ Gina A. Zurlo, Todd M. Johnson, and Peter F. Crossing, “World Christianity and Mission 2021: Questions about the Future,” *International Bulletin of Mission Research* 45, no. 1 (January 2021): 18, <https://doi.org/10.1177/2396939320966220>.

³⁶ Janine Ungvarsky, “Spiritual Formation,” *Salem Press Encyclopedia* (Amelia, NY: Salem Press, 2023), 1.

conformed to the image of Christ—or as we call it, spiritual formation—the remainder of this session highlights key teachings and terms these individuals used.

This session focuses on:

- the baptism in the Holy Spirit
- experiencing formation
- the gifts and fruit of the Spirit

Slide 4:

The baptism in the Holy Spirit is foundational to a Pentecostal worldview. The spread of this integral doctrine throughout the modern world stems from the ministries of Charles F. Parham and William J. Seymour. In October 1900, Parham opened the Bethel Bible School in Topeka, Kansas, with a group of forty students. After a couple of months of study concerning the baptism in the Holy Spirit, the students concluded that the common evidence through the Book of Acts regarding Spirit baptism was speaking in tongues.³⁷

Slide 5:

On New Year's Day 1901, Agnes Ozman was filled with the Spirit. She recalled:

It was nearly eleven o'clock in on this first of January that it came into my heart to ask that hands be laid on me that I might receive the gift of the Holy Ghost. As hands were laid upon my head, I began to speak in tongues, glorifying God, I talked in several languages. It was as though living water were proceeding from my innermost being.³⁸

³⁷ William W. Menzies, *Anointed to Serve* (Springfield, MO: Gospel Publishing House, 1971), 36-37.

³⁸ Stanley Howard Frodsham, *With Signs Following* (Springfield, MO: Gospel Publishing House, 1946), 20.

On that same day, many of the other students were baptized in the Holy Spirit, evidenced by speaking in other tongues.³⁹ Parham took his band of Pentecostals, known as the Apostolic Faith Movement, to Houston, Texas and began sharing the doctrine of the baptism in the Holy Spirit.

Slide 6:

Seymour learned of the baptism in the Holy Spirit from Parham in Houston, Texas. He could not go into the building with Parham because of segregation, but he thoroughly believed in the message of Pentecost. Seymour returned to Los Angeles and began teaching the doctrine, even though he had not personally been filled with the Spirit.⁴⁰

Slide 7:

Seymour was kicked out of the church where he was a visiting minister. The pastor took offence to his teaching on tongues as the evidence of the baptism in the Holy Spirit. The Asberry family allowed him to minister from their home. They were Baptists but had pity on Seymour because of his situation. Eventually, in one night, Seymour, the Asberrys, and others present in the small house were all baptized in the Holy Spirit.⁴¹

The Asberrys' home could not handle the crowds, so the group purchased a building at 312 Azusa Street. This location housed the Azusa Street Revival. People

³⁹ Frodsham, *With Signs Following*, 21.

⁴⁰ Cecil M. Robeck, Jr., *The Azusa Street Mission and Revival* (Nashville, TN: Thomas Nelson, Inc., 2006), 46-47.

⁴¹ Robert Owens, "The Azusa Street Revival: The Pentecostal Movement Begins in America," in *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal*, ed. Vinson Synan (Nashville, TN: Thomas Nelson, 2001) 46-47.

flocked there to hear and experience what God was doing.⁴² At this point, however, most Pentecostal groups were regionally based without a strong national affiliation

Slide 8:

Initially, the Pentecostal Movement had little organizational structure. In 1914, many Pentecostals gathered in Hot Springs, Arkansas, to form the Assemblies of God. The first purpose was to have a mission sending organization. They did not formalize their doctrine. In 1916, the controversy of the teaching of Oneness Pentecostals led the General Council to articulate its beliefs through a “Statement of Fundamental Truths.”⁴³

Slides 9-11:

Read the slides.

Slide 12:

Read the slide.

Slides 13-15:

The AG Statement of Fundamental Truths remained largely unchanged for decades. In 1959, the AG General Council met in San Antonio, Texas. The Executive Presbytery appointed a revision committee to work on presenting an updated Statement of Fundamental Truths at the next General Council. Members of the revision committee included: E. S. Williams, Ralph Riggs, J. Roswell Flower, and Stanley Horton.

The original statement on the baptism in the Holy Spirit remained unchanged until 1961 when the General Council added a paragraph to statement 7: “With the Baptism in

⁴² Robeck, *Azusa Street Mission and Revival*, 70-72.

⁴³ Glenn Gohr, “The Historical Development of the Statement of Fundamental Truths,” *Assemblies of God Heritage* 32, no. 1 (2012): 61-62, <https://ifphc.org/Publications/AG-Heritage>.

the Holy Ghost comes [sic] such experiences as an overflowing fullness of the Spirit ... a deepened reverence for God ... an intensified consecration to God and dedication to His work ... and a more active love for Christ, for His word, and for the lost.”⁴⁴ Adding the 1961 wording did not negate the emphasis on power for service, but it did help to clarify the spiritually-forming nature of the baptism in the Holy Spirit.⁴⁵

I find this interesting because nearly one decade before spiritual formation literature became popular, the Assemblies of God included a key spiritual formation component as an outcome of the baptism in the Holy Spirit. Instead of just emphasizing empowerment, they expected Spirit baptized people to grow in reverence, consecration, dedication, and love for God and His work.

Nearly one decade before Mainline denominations began to focus on the formative nature of the Holy Spirit, the Assemblies of God included it in our doctrine. The Holy Spirit gives us a cutting edge—endowment of power for life (ongoing formation) and service (works and ministry).

Slide 16:

As I studied how our founders articulated our doctrine, I saw space for the formative nature of Spirit baptism. I wanted to know how and where early Pentecostals experienced formation. The first thing I discovered was the importance of the altar.

One prominent fixture in early pentecostalism was the importance and impact of the altar. As Wolfgang Vondey notes, for over 100 years, “The altar call and response

⁴⁴ “Minutes of the Twenty-Ninth General Council of the Assemblies of God” (N.p.: N.p., 1961), 19-23, Pentecostal Archives, accessed October 3, 2024, <https://pentecostalarchives.org/?a=d&d=GCMC1961-01.1.77&srpos=2&e=-----en-20--1--img-txIN-1961+General+Council----->.

⁴⁵ Ibid.

[stood] out as the climax of traditional Pentecostal worship.”⁴⁶ The Azusa Street revival made space for the altar. People came forward to seek salvation, sanctification, and Spirit baptism. The altar became a place where people experienced transformation.

Slide 17:

Alice Reynolds was baptized in the Holy Spirit in 1907 in Indianapolis. The night she was filled, a Jewish tailor heard her speak in tongues and verified that she spoke in Hebrew. He then became a missionary to South Africa.⁴⁷ In 1911, Alice married J. Roswell Flower, and together, the Flowers were instrumental in the formation of the Assemblies of God. They helped start the *Pentecostal Evangel*. She wrote Sunday School literature for Gospel Publishing House. When others were swayed by the Oneness controversy, they stood firm for Orthodox Christianity and teachings concerning the Trinity and salvation.⁴⁸

Slide 18:

What God did for Alice Reynolds at the altar typified what He did for many early Pentecostals.

Slide 19:

Early Pentecostals did not use the term *spiritual formation*. They did, however, have the experience of becoming like Christ through the power of the Holy Spirit. This

⁴⁶ Wolfgang Vondey, *Pentecostal Theology* (London; New York: T&T Clark, 2017), 31.

⁴⁷ Edith L. Blumhofer, *Pentecost in My Soul: Explorations in the Meaning of Pentecostal Experience in the Early Assemblies of God* (Springfield, MO: Gospel Publishing House, 1989), 49-53.

⁴⁸ Glenn Gohr, “Tracing One Family Through the Centuries: Spiritual Roots of the Flower Family,” *Assemblies of God Heritage* 17, no. 4 (1997-98), 13-15, <https://ifphc.org/Publications/AG-Heritage>.

part of the session looks at what key leaders had to say about spiritual growth as a result of Spirit baptism.

Slide 20:

As leader of the Azusa Street Mission, Seymour clarified his stance on further formation: “What is the real evidence that a man or woman has received the baptism with the Holy Ghost? Divine love, which is charity. Charity is the Spirit of Jesus.”⁴⁹ His concern was less with an individual’s ability to speak in tongues and more with how Spirit baptism changed their lives moving forward. Therefore, instead of viewing tongues as the only sign of Spirit baptism, Classical Pentecostals often classify tongues as the initial or first evidence.

Slide 21:

Many of Alice Reynolds Flower’s writings depict the efficacy of the Spirit’s work in her continued spiritual growth. She credited the “baptism of the Holy Ghost ... [as the] constant reality of Jesus. When Jesus is real through the power of the Holy Ghost, every reach of our lives takes its proper place, and we can know a rich life of fellowship with God.”⁵⁰ She espoused a lifelong pursuit of Jesus, allowing Him to form himself in her. Shortly before her death at age ninety-eight, she could not leave the nursing home but still wrote a poem that spoke of “the daily manna” of God.”⁵¹

⁴⁹ “Questions Answered,” *The Apostolic Faith* 1, no. 11 (January 1908): 2.

⁵⁰ Blumhofer, *Pentecost in My Soul*, 55.

⁵¹ Gohr, “Tracing One Family,” 11.

Slide 22:

Joseph Wannenmacher was an early Assemblies of God pastor who contended, “I think the great mistake people make in Pentecost is that after they received the Baptism they say, ‘Now I’ve got it.’ Oh, don’t say that. The Baptism is just the beginning. There is no end of the things God wants to do for you.”⁵²

Slide 23

From 1929-49, E. S. Williams served as General Superintendent of the Assemblies of God. He was the only AG general superintendent to attend the Azusa Street revival. He contended, “There is no life of holiness apart from the Holy Ghost. It is He who imparts power to overcome all that might be out of harmony with God.”⁵³ Many first- and second-generation Pentecostals believed that baptism in the Holy Spirit was not the pinnacle of individual Christian experience. Instead, God had more for His people to experience in the Person of the Holy Spirit.

These quotes are just a sample of how early Pentecostals viewed the role of Spirit baptism in the formation of believers. They were convinced that there was more for the individual who had spoken in tongues. For them, a Spirit baptized person was one who become more like Jesus in every aspect of their lives.

Slide 24:

These early Pentecostals did not have measurement tools to assess individual spiritual formation. They did, however, look at the fruit of the Spirit as a marker of the

⁵² Blumhofer, *Pentecost in My Soul*, 180.

⁵³ Blumhofer, *Pentecost in My Soul*, 95.

growth of a Spirit-filled individual. How did the gifts and the fruit point to formation?

People noticed the working of the gifts through signs and wonders. The fruit, on the other hand, revealed the character of Jesus in those who operated in the gifts.

Slides 25-26:

Read the slides.

Slide 27:

Seymour had the challenge of leading the Azusa Street revival while pastoring the Azusa Street Mission. Though thousands flocked to the old livery stable for services, the mission was a local congregation complete with a membership roll, leaders, and a pastor.⁵⁴ He witnessed actions in those who were Spirit-empowered but who did not display the fruit. That alarming reality led him to this statement (read the slide).

Slide 28:

Read the slide.

Slide 29-30:

E. N. Bell was the first General Superintendent of the Assemblies of God.⁵⁵ For him, if someone did not have evidence of the fruit of the Spirit, he wondered if they had the baptism.⁵⁶

⁵⁴ Robeck, *Azusa Street Mission and Revival*, 87-88.

⁵⁵ AG News, “This Week in AG History—June 30, 1923,” Assemblies of God, June 29, 2023, <https://news.ag.org/en/article-repository/news/2023/06/this-week-in-ag-history-june-30-1923>.

⁵⁶ E. N. Bell, “What It [*sic*] the Evidence of the Baptism in the Spirit?” *Word and Witness* 9, no. 6 (June 20, 1913): 2.

Slides 31-32:

Charles S. Price was from England. He was raised in a God-fearing home but backslid once he emigrated to North America. While living in Washington State he returned to God. A group from the Azusa Street revival were in Washington holding a prayer meeting. Price almost went but was dissuaded by another minister. That led him on a trajectory of rejecting Pentecostalism, becoming a nominal pastor, and living a backslidden life.

Aimee Semple McPherson held a tent revival in San Jose, California. Price went to investigate and disprove the meeting as fanatical. While there, he had an encounter with God, rededicated his life to Christ, and soon after was baptized in the Holy Spirit.⁵⁷

Read the quote on the two slides.

Slides 33-34:

Smith Wigglesworth was a plumber in Britain. He and his wife had a mission, where she preached. He started to backslide and made life difficult for his wife. The work of God that happened at Azusa Street made its way to England. Wigglesworth went and was baptized in the Holy Spirit. He returned to the mission, preached, and was used greatly in seeing people healed from sickness and disease.⁵⁸

Wigglesworth had a problem when a Spirit baptized person became stationary and stagnant. He recounts a story in the *Pentecostal Evangel* on June 2, 1923:

One young man who attended their meetings received the Baptism with the speaking in other tongues as the Spirit gave utterance. The brethren were very

⁵⁷ Tim Enloe, "Dr. Charles S. Price: His Life, Ministry, and Influence," *Assemblies of God Heritage* 28, no. 1 (2008): 8-11.

⁵⁸ David W. Dorries, "The Making of Smith Wigglesworth Part One the Making of the Man," *Assemblies of God Heritage* 92, 4 (1992): 6-8.

upset about this and came to the father and said to him, “You must take your son aside and tell him to cease.” They did not want any disturbance. The father told his son and said, “My boy, I have been attending this church for twenty years and have never seen anything of this kind. We are established in the truth and do not want anything new. We won’t have it.” The son replied, “If that is God’s plan I will obey, but somehow or other I don’t think it is.” As they were going home the horse stood still: the wheels were in deep ruts. The father pulled at the reins but the horse did not move. He asked, “What do you think is up?” The son answered, “It has got established.” God save us from becoming stationary.⁵⁹

Read quote on the two slides.

Slide 35-36:

Read the slides.

Slide 37:

One of the questions I had as I studied through the topic of spiritual formation was where it fits within Pentecostal (specifically AG) doctrine on sanctification. Initially, we might think that spiritual formation is just sanctification. Spiritual formation falls within the realm of sanctification, which stems from *the Spirit’s work in separating people* from evil and dedicating them to God. *Spiritual formation, however, derives from the intentionality of individuals putting themselves at the disposal of the Holy Spirit for the sake of transformation.* We believe that salvation and sanctification occur simultaneously. The Holy Spirit sanctifies us we then seek the Spirit to become more like Jesus. Once an individual has the subsequent experience of the baptism in the Holy Spirit, he or she should desire to continue to conform to the image of Christ, living out a sanctified, spiritually formed life.

⁵⁹ Smith Wigglesworth, “Concerning Spiritual Gifts,” *The Pentecostal Evangel* 429 (June 2, 1923): 6–7, Pentecostal Archives, accessed October 3, 2024, <https://pentecostalarchives.org/?a=d&d=PEV19230602-01&e=-----en-20--1--img-txIN-Pentecostal+Evangel----->.

Slides 38-39:

To review this session, the Pentecostal outpourings of the early 1900s occurred seven decades before spiritual formation books and terminology entered the scene. Early Pentecostals, however, emphasized the formative nature of Spirit baptism. They taught that those who were Spirit baptized will continue to grow in Christ.

Session Four**Slide 1:**

Read the slide.

Slide 2:

For me, spiritual formation was a new concept, but it shook my worldview in a positive way. As I read through the formation books and articles, I noticed an absence of the emphasis on the baptism in the Holy Spirit. As I read through the practices and outcomes of spiritual formation, however, I kept returning to how the Holy Spirit baptism has proven critical to my formation. Now I want to integrate spiritual formation themes and see how they fit within our Pentecostal worldview.

Slide 3:

One word I want to keep in front of us as we look at the remainder of this seminar is *intentionality*. In the first session I referenced:

- On one side—Spiritual formation literature about the lifelong process on the importance of drawing closer to Christ through a non-Pentecostal lens.
- On the other side—Little writing or explanation on the practicalities of being spiritually-formed Pentecostals.

I also see:

- On one side—Spiritual formation literature emphasizes being intentional about spiritual growth.
- On the other side—Pentecostals, who believe in divine intervention and the supernatural power of the Holy Spirit but might lack in intentionality concerning spiritual growth.

Slide 4:

One definition of spiritual formation is the following: “*Spiritual formation* is the practice of following certain disciplines for the purpose of developing a deeper connection” with God.”⁶⁰ This was not written by a Pentecostal, but it does include a word that is common throughout all spiritual formation thought—*disciplines*.

Slide 5:

Read the slide.

Slide 6:

This slide has common disciplines that spiritual formation writers mention. I want to look through them and see that while Pentecostals might not use the terms, we might be surprised to find out that we practice many of them.

Slide 7:

I want to read through these and see how they we can use these in our churches in a practical way.

⁶⁰ Ungvarsky, “Spiritual Formation,” 1.

- Communion—Our church has become intentional to receive communion each Wednesday during our prayer service.
- Sabbath—One lesson I learned in my research was the importance of taking a weekly sabbath. The day off is more than time away from the office; it has become a holy discipline where I spend time with the Lord and my family. I have found that I feel more rested and effective in the pulpit and with people.
- Worship—This one is more common; we know about the importance of praising and worshipping God.
- Contemplation—At first this was a new concept. As I began to contemplate, I thought of the many times I have heard a pastor encourage the congregation to wait on the Lord.

Slide 8:

- Retreat—At first when I read about retreat, my mind went to church camps. While that is a method of retreat, I have become intentional in scheduling time away. I have been on personal retreats and with a small group. These experiences have become formative.
- Study—We value the importance of time for discipleship in our local church. Study is a common discipline among Pentecostals.
- Confession—These could include testimonies, but confession also involves having accountability.
- Silence—I have noticed that most Pentecostals I know have a hard time with silence. Even when the person leading the service asks the congregation to wait in silence, the sound of one person whispering “Jesus, Jesus, Jesus” will reverberate

through the sanctuary. I have become intentional in practicing silence. It has enabled me to hear the voice of God in new ways. Sometimes I have heard it called a holy hush.

Slide 9:

- Solitude—We might think of this in terms of getting alone with God or going to our proverbial prayer closet.
- Prayer—This is a common discipline for Pentecostals.
- Fasting—Many Pentecostal churches have a time of fasting in January, be it for a week or twenty-one days.
- Celebration—This can include choosing to live a joyous life. I also think of the demonstrative worship and exuberant praise that characterizes many Pentecostal churches.⁶¹

As I read through these disciplines—and these are just some encouraged in spiritual formation—I recognized that we do many of these as Pentecostals. We might not use the word *disciplines*. I do want to repeat, though, that the word that comes to my mind is *intentionality* when I think of the disciplines.

Slide 10:

In addition to the disciplines I read, two more remain important for us. However, I did not read about them in formation literature. These include the altar and praying in tongues.

⁶¹ I did not choose these disciplines from any one source. For more information the spiritual disciplines, see Richard J. Foster's, *The Celebration of Discipline* (New York: HarperOne, 2018) or Adele Ahlberg Calhoun's, *The Spiritual Disciplines Handbook: Practices that Transform Us* (Downers Grove, IL: InterVarsity Press, 2005).

Slide 11:

Read the slide.

Slide 12:

As I reviewed my life, I thought back to when I witnessed many of the spiritual disciplines in action around the altar. While many Pentecostals do not use the phrase *spiritual disciplines*, the altar serves as “a ritual metaphor for salvation experience through the human encounter with God.”⁶² Therefore, the altar provided a space where God transformed these believers as they met with Him.

Furthermore, the disciplines outlined were also evident in early Pentecostal meetings beginning at the Azusa Street Mission. As Cecil M. Robeck observes, “The intensity of their encounter with God led many at the mission to respond in ways that, before their encounter, they could only imagine.”⁶³ Many would dance, jump, sing, and shout. Robeck adds, “This does not mean that people at the mission never enjoyed more silent, ‘reverent’ times of worship.”⁶⁴ Frank Bartleman observed in a series of meetings in Youngstown, Ohio that “No two services were alike. In one meeting the very silence of Heaven took possession of us for about four hours. Scarcely a sound was uttered.”⁶⁵ The spiritual disciplines proved evident for these early Pentecostals in moments around the altar because altar services make space for people to:

⁶² Vondey, *Pentecostal Theology*, 18.

⁶³ Robeck, *Azusa Street Mission and Revival*, 19.

⁶⁴ Robeck, *Azusa Street Mission and Revival*, 20.

⁶⁵ Frank Bartleman, *How Pentecost Came to Los Angeles: As It Was in the Beginning* (Los Angeles, CA: Frank Bartleman, 1925), 103.

- Meditate on the word they just heard.
- Pray for God's help.
- Be silent and find a place of solitude before the Lord.
- Submit to God and others.
- Confess sin.
- Worship God in His presence.
- Receive guidance and direction from God or others.
- Celebrate joyously.

As a pastor, I ask, do I do my congregants a disservice if I do not make space for extended time of prayer around the altar? If the altar has proven impactful and formative in my life, I should make consistent opportunities for others to have similar experiences.

Slide 13:

While the altar is a vital fixture in many Pentecostal churches, I have noticed at times that what people experience emotionally does not always translate into lifelong formation. Here is where we can view the encounter at the altar in light of spiritual formation. Frank Macchia explains: "A Pentecostal approach to spiritual formation will not exclude extraordinary or rapturous moments in the long journey up the mount to perfect charity. ... The power of the resurrection and of the Spirit of new life brings us precisely into the depth" of God's love."⁶⁶ Macchia's article was helpful to me. He

⁶⁶ Frank D. Macchia, "Spirit Baptism and Spiritual Formation: A Pentecostal Proposal," *Journal of Spiritual Formation and Soul Care* 13, issue 1 (2020): 59, Sage Journals, accessed May 17, 2024, <https://journals.sagepub.com/doi/10.1177/1939790920903262>.

connects spiritual formation and Spirit baptism and helps answer many of the questions I had. His writing was the catalyst for the topic of my D.Min. project.

When we continue to make space for the demonstrative and prolonged nature of some Pentecostal altar services, we leave space for God to reveal His formative power. When these supernatural experiences become normative within individual spiritual formation, the altar will become more effective long term.

Slide 14:

One key component of Pentecostal identity includes the baptism in the Holy Spirit and praying in tongues. Tongues hold a place of prominence for many Pentecostals. Christopher A. Stephenson agrees: “Prayer is the basis of all [formation] practices. ... The ideal Pentecostal [experience is to] find solitude through [tongues] rather than through physical withdrawal.”⁶⁷ Because Pentecostals espouse the continued role of tongues, praying in tongues can lead to a spiritually forming encounter with God.

While tongues can become a private discipline, there is also space for corporate formation through tongues. Timothy Laurito reveals that “From a sociocultural perspective, when glossolalia is practiced, it has the potential to not only change the individual but also to affect existing social norms and structures.”⁶⁸ These experiences will lead to “spiritual rapture, those moments when various individuals are baptized in the

⁶⁷ Christopher A. Stephenson, “Un-Speaking in Tongues: Glossolalia as Ascetical Prayer,” *Journal of Spiritual Formation and Soul Care* 13, no. 1 (2020): 94.

⁶⁸ Timothy Louis Elijah Laurito, “The Efficacy of an Apologetic Workshop for a Pentecostal Understanding of Glossolalia” (DMin proj., Southwestern Assemblies of God University, Waxahachie, TX, 2020), 83, ProQuest Dissertations & Theses Global, <https://www.proquest.com/openview/680be3ce82533340f05b20b15180e7ca/1.pdf?pq-origsite=gscholar&cbl=18750&diss=y>.

Holy Spirit and burst forth in glossolalic praise.”⁶⁹ Praying in tongues serves as a unique avenue for Pentecostals to encounter God.

While other Christians pray with the help of the Holy Spirit, Pentecostals emphasize being filled with the Spirit as a means of accessing God. Furthermore, “An encounter with God when praying in tongues [will] broaden a person’s view about the mystery of God while granting them an understanding of the nature of divine-human encounter.”⁷⁰ Pentecostals can claim no greater success or superior access to God. Praying in tongues can serve as a vital spiritual discipline.

Slide 15:

Richard J. Foster’s book, *The Celebration of Discipline*, encourages many to intentionally practice spiritual disciplines.⁷¹ He includes the benefit of praying in tongues in his chapter on prayer.

Slide 16:

As previously explained, spiritual formation jargon only sometimes makes it into Pentecostal terminology. Pentecostals, however, do not need to forsake their identity to obtain a standing in spiritual formation. Instead of going between Pentecostal identity and spiritual formation, the two should work together. Pentecostal theologian, James K. A. Smith, contends that “Pentecostalism offers not only a distinct way of worshipping, but

⁶⁹ Robert P. Menzies, *Speaking in Tongues: Jesus and the Apostolic Church as Models for the Church Today* (Cleveland, TN: CPT Press, 2016), 120.

⁷⁰ Patricia A. Ruse, “Embracing the Experience of Glossolalia (‘Speaking in Tongues’) as a Principal Discipline of Christian Spiritual Formation,” DMin diss., Portland, OR, George Fox University, 2019, 102, <https://digitalcommons.georgefox.edu/dmin/305/>.

⁷¹ Foster, *Celebration of Discipline*.

also a distinct way of *thinking* [emphasis original]; [being] embedded in Pentecostal practice is not only a spirituality (in the narrow sense), but also something like a ‘worldview.’”⁷² Radical openness to God characterizes the Pentecostal perspective.⁷³ This encourages Pentecostals to engage the Holy Spirit’s transformative work as an integral part of the spiritual formation process.

Slide 17:

Read the slide.

Slide 18:

I have a couple of questions I want us to think over as we conclude our seminar. First, how then do we become spiritually formed Pentecostals? Intentionality is the key. It does not occur through happenstance. Spiritual formation involves a process where we continuously avail ourselves to God.

Second, how would our churches benefit from spiritual formation? At times I tend to hear about a topic and think, *that will be great for my church!* Think how much easier pastoring would be if everyone in the church were spiritually formed? Then it hit me; as their pastor, am I spiritually formed? How intentional am I in engaging in the process of becoming more like Christ through the power of the Holy Spirit? My conviction is that our congregations will only become as spiritually formed as their pastor.

Slides 19-21:

Read the slides.

⁷² James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*, Pentecostal Manifestos (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2010), 25.

⁷³ Ibid., 118

One of my desires for today's seminar is that God would use it to help each one in attendance. Before we move onto the posttest, I want to take some time for prayer. Let's worship the Lord and practice these disciplines and believe God that today will serve as a pivotal moment in our lifelong formation process.

APPENDIX D: SEMINAR POWERPOINT SLIDES

Session One



Today's Seminar

Session One : → **What is spiritual formation, and why is it important?**

Session Two: → **What does Scripture have to say about spiritual formation in light of Spirit baptism?**



Today's Seminar

Session Three : → **How did early Pentecostals view spiritual formation?**

Session Four: → **How can we become spiritually formed Pentecostals?**

Session
One :

What is spiritual
formation, and why is it
important?



<https://www.museivaticani.va/content/museivaticani/en/collezioni/musei/cappella-sistina/storia-cappella-sistina.html>

**"CREATION, WHETHER IN ART
OR IN HUMAN LIFE, IS LEFT IN
THE HANDS OF ITS CREATOR
AND IS VIRTUALLY IMPOSSIBLE
TO DUPLICATE."
—DIANE CHANDLER**



Though we were created in the image of God, Satan sought to corrupt our original image.

(Gen 1:26-28; 3:1)

Christian Spiritual Formation

Christian

The focus is not on self-help but in a transforming relationship with Christ.

Spiritual

God's interest in every aspect of our lives, spirit, soul, and body

Formation

being shaped into the image of God

Defining Spiritual Formation

Diane
Chandler



"The process of being restored to the image of God through Jesus Christ through the work of the Holy Spirit."

Defining Spiritual Formation

Alice
Fryling



Spiritual formation is a process of being conformed to the image of Christ for the sake of others.

Defining Spiritual Formation

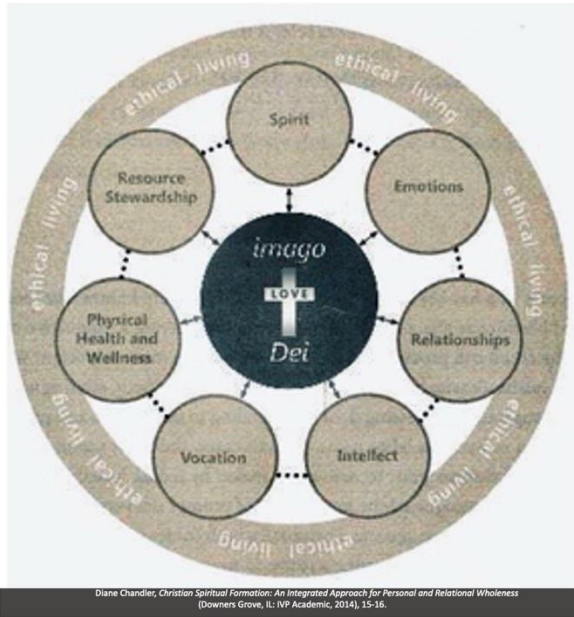
Alan
Andrews
and
Christopher
Morton
→

Spiritual formation simply means we must give more attention to how people are formed in Christ.

Defining Spiritual Formation

Dallas
Willard
→

"Spiritual formation is the training process that occurs for those who are disciples of Jesus. Spiritual formation and discipleship are all about the development of life in the kingdom of God that comes to us through the risen Christ."



**Spiritual
Formation
brings God's
transformative
work to every
part of our lives**

Why is Spiritual Formation Important?

Dallas
Willard

“Although every human being is being spiritually formed—for better or worse—spiritual formation for the Christian refers to the Holy Spirit-driven process of forming the inner world of the human self in such a way that it becomes like the inner being of Christ himself.”

Philippians 3:10-11

**“that I may know Him
and the power of His resurrection,
and the fellowship of His
sufferings, being conformed to His
death, if, by any means,
I may attain to the resurrection
from the dead”**

Spiritual Formation Toolbox- Spiritual Disciplines



<https://unsplash.com/photos/two-rectangular-green-and-red-tool-cases-on-white-surface-2nsdQd6-6xc>

**Spiritual disciplines are anything we do
that brings us closer to God.**



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**Spiritual
disciplines are
doorways that
help us draw
closer to Christ.**

What is missing?

The Holy Spirit

Perspectives on Formation



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Non-Pentecostal View



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Pentecostal View

2 Corinthians 3:17-18

“For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. So all of us who have had that veil removed can see and reflect the glory of the Lord. And the Lord—who is the Spirit—makes us more and more like him as we are changed into his glorious image.”



Review

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Session Review

01

Spiritual Formation is the process of becoming more like Jesus for the sake of others.

02

Spiritual disciplines are practices that help bring about formation.

03

Where does the baptism in the Holy Spirit fit within this framework?

Session Two

Session
Two:

What does Scripture have to say
about spiritual formation in light of
Spirit baptism?

A Pentecostal Worldview

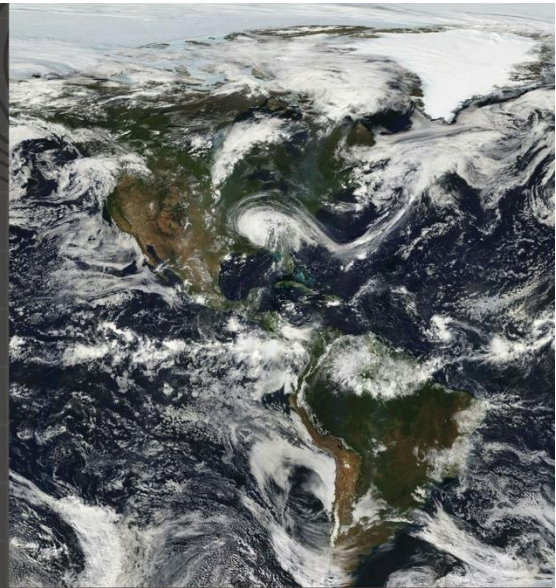


Photo by [NASA](https://unsplash.com/@nasa?utm_content=credit&utm_medium=referral&utm_source=unsplash) on [Unsplash](https://unsplash.com/photos/the-continents-and-oceans-with-clouds-gyp14kj2Ng8?utm_content=credit&utm_medium=referral&utm_source=unsplash)

A STATEMENT OF FUNDAMENTAL TRUTHS
APPROVED BY THE GENERAL COUNCIL
OF THE ASSEMBLIES OF GOD,
October 2 to 7, 1916.

This Statement of Fundamental Truths is not intended as a creed for the Church, nor as a basis of fellowship among Christians, but only as a basis of unity for the ministry alone (i. e., that we all speak the same thing, 1 Cor. 1:10; Acts 2:42). The human phraseology employed in such statement is not inspired nor contended for, but the truth set forth in such phraseology is held to be essential to a full Gospel ministry. No claim is made that it contains all truth in the Bible, only that it covers our present needs as to these fundamental matters.

1. THE SCRIPTURES INSPIRED.

The Bible is the inspired Word of God, a revelation from God to man, the infallible rule of faith and conduct, and is superior to conscience and reason, but not contrary to reason. 2 Tim. 3:15, 16; 1 Pet. 2:2.

2. THE ONE TRUE GOD.

The one true God has revealed Himself as the eternally self-existent, self-revealed "I AM;" and has further revealed Himself as embodying the principles of relationship and association, i. e., as Father, Son and Holy Ghost. Deut. 6:4; Mark 12:29; Isa. 43:10, 11; Matt. 28:19.

3. MAN, HIS FALL AND REDEMPTION.

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." But man, by voluntary transgression, fell, and his only hope of redemption is in Jesus Christ the Son of God. Gen. 1:26-31; 3:1-7; Rom. 5:12-21.

4. THE SALVATION OF MAN.

(a) Conditions to Salvation.

The grace of God that brings salvation to all men has appeared through the preaching of repentance toward God and faith toward the Lord Jesus Christ;

IFPHC.org

Fundamental Truth #7

THE BAPTISM IN THE HOLY SPIRIT

-All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.

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IFPHC.org

Fundamental Truth #7

-This experience is distinct from and subsequent to the experience of the new birth.

-With the baptism in the Holy Spirit come such experiences as:

- an overflowing fullness of the Spirit,
- a deepened reverence for God
- an intensified consecration to God and dedication to His work
- and a more active love for Christ, for His Word and for the lost

Eras of Scripture

Pre-Kingdom

people who were alive
before the nation of
Israel demanded a
king

Kingdom

people who lived
and prophesied
during the time
before Israel and
Judah fell into exile

New Covenant

those alive at the time
of Christ and
afterward

PRE-KINGDOM ERA

- MOSES
- SAMSON



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Moses's Initial Encounter with God

Foreshadowing Pentecost

Transformed in the glory of God

Needing continual encounters with the Spirit



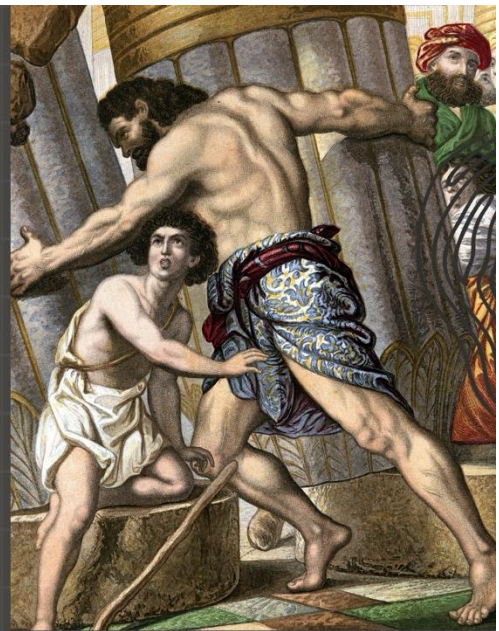
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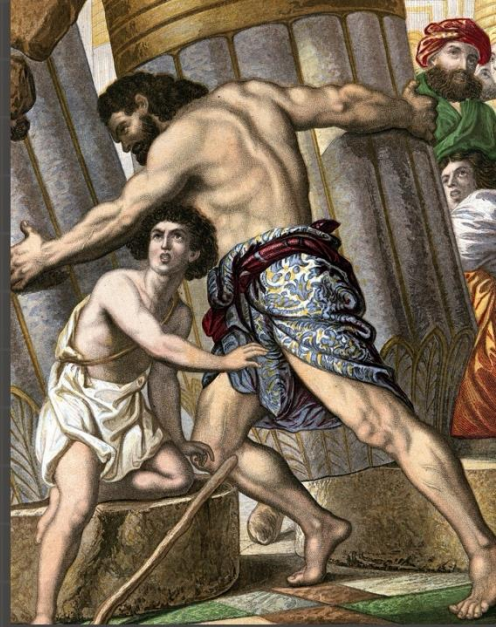
Sharing the Spirit's Power

Untapped Spiritual Potential



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Evidence of Power, Absence of Formation



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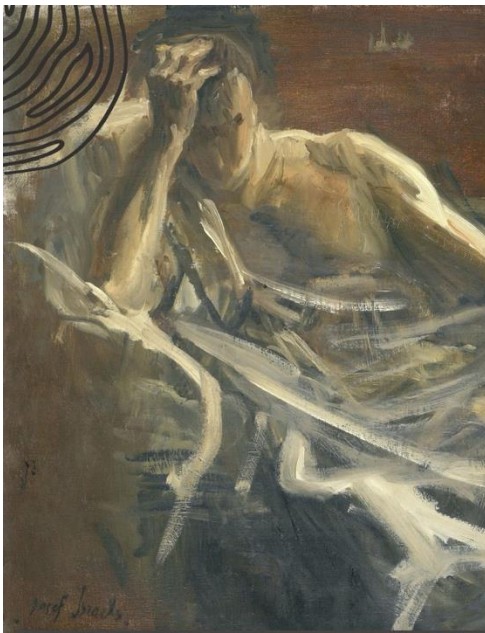
Ungrateful Selfishness



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KINGDOM ERA

- SAUL
- DAVID



An Unlikely King
Lacking

Dependence on
Spirit

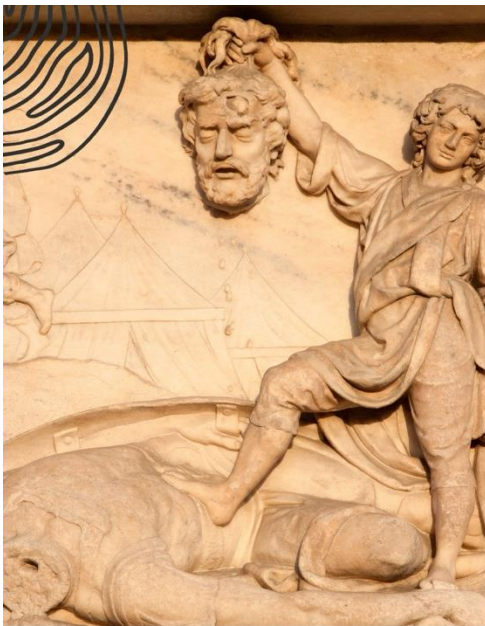
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Spirit's Departure from Saul

Living Devoid of
the Spirit

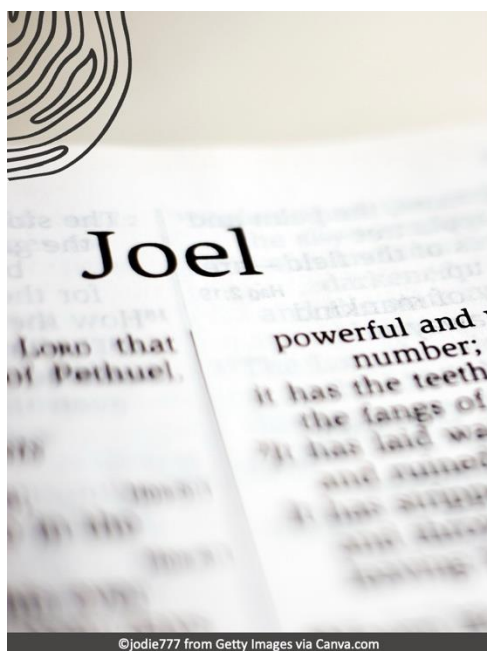


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Spiritually Formed Leader

Evidenced
through
Repentance

Psalm 51



A Pentecostal Promise

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and we have borne their iniquities. Servants have ruled over us: there one that doth deliver us out of the hand of the enemy. But our land was laid with the peril of the sword, because of the sword of the enemy. Our land was black like an oven because of the terrible famine. The women have ravished the women in the cities of the land. Princes are hanged up by their

crowns of our head is fallen. Jer. 21, 20. Ps. 6, 7. Neh. 6, 15. Ps. 9, 7. Hab. 1, 12. Ps. 46, 4. Ps. 13, 1. Heb. for length of days. or, terrors, or, storms. Jer. 31, 18. or, For wilt thou utterly reject us?

1 For this our heart these things our eyes are 18 Because of the mount which is desolate, the foxes 19 Thou, O LORD, ever; thy throne from generation. 20 Wherefore dost thou ever, and forsake us so 21 Turn thou us unto and we shall be turned days as of old. 22 But thou hast uttered us; thou art very wroth

THE BOOK OF THE PROPHET EZEKIEL.

CHAPTER 1.

time of Ezekiel's prophecy. A vision of four cherubs, 10 of the four wheels, 25 of God's glory.

Now it came to pass in the thirtieth year, in the fourth month, in the day of the month, as I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God.

In the fifth day of the month, which is the fifth year of king Jehoiachin's captivity, the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the word of the LORD was there upon him.

And I looked, and, behold, a wind came out of the north, and a cloud, and a fire, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures.

B.C. c. 595.

ch. 10, 8, 21. ver. 11.

ch. 10, 11.

Heb. captivity.

ch. 3, 15, 22.

ch. 10, 15, 20.

ch. 43, 2.

Mat. 3, 16.

Acts 7, 56.

Rev. 19, 11.

ch. 5, 3.

Rev. 4, 7.

Num. 2, 10.

2 Kin. 24, 12.

Num. 2, 3.

Num. 2, 18.

Num. 2, 22.

Heb. Ezekiel.

1 Kin. 18, 46.

2 Kin. 3, 15.

ch. 3, 14.

or, divided above.

Jer. 23, 19.

Isa. 6, 2.

Jer. 1, 14.

2, 4, 6.

Heb. catching itself.

8 And they had the hair under their wings on the and they four had the their wings.

9 Their wings were joined another; they turned not; they went every forward.

10 As for the likeness of them four had the face of a lion, and the face of a lion, side; and they four had an ox on the left side; also had the face of an ox.

11 Thus were their faces; wings were stretched out of every one to another, and two of bodies.

12 And they went every forward: whither the spirit went, they went; and when they went.

13 As for the likeness

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A Prophet of the Spirit

NEW COVENANT

- MARY
- PETER



©Sidney de Almeida from Getty Images via Canva.com

John the Baptist

**Preparing the
Way**



Jesus

**The Spirit
Baptizer**



Mary

**A Transformative
Woman**

Mary's Dedication to the End

She was the first woman in the New Testament to have the Spirit come upon her and among the first to be baptized in the Holy Spirit.



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Peter before the Day of Pentecost



Peter after the Day of Pentecost

Takeaway

Emphasizing the baptism in the Holy Spirit as vital for the Christian experience remains necessary. However, Spirit empowerment does not immediately equate to spiritual formation. We have to be intentional.

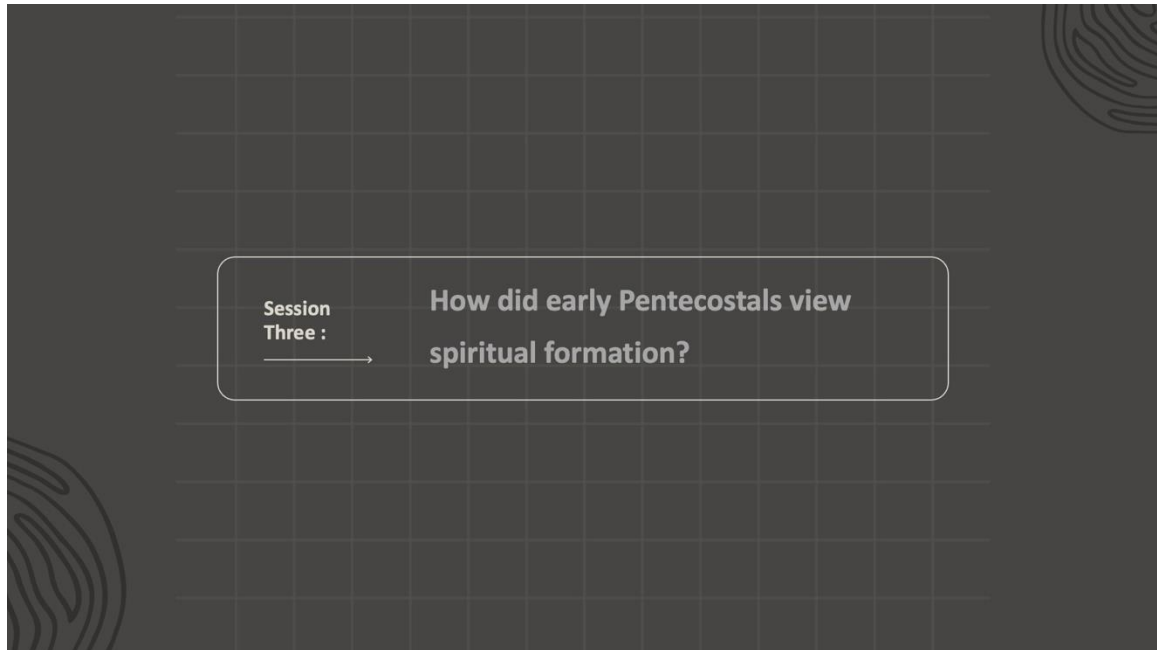


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Session Review

- 01 Spirit Empowerment is important in the spiritual formation of Pentecostals.
- 02 Some who were empowered by the Spirit were intentional in their formation.
- 03 Others were recipients of the Spirit's power but did not seek to become more like the Lord.

Session Three



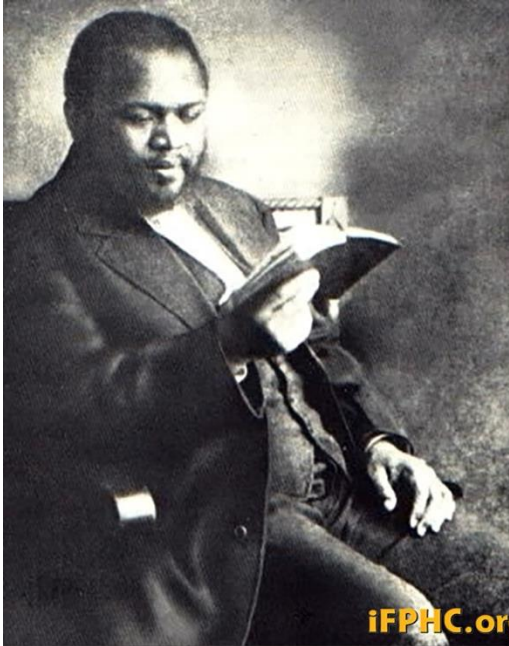


Charles S. Parham



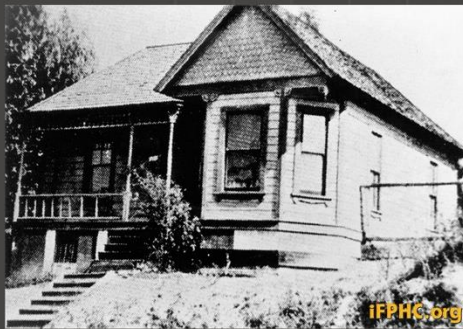
"It was nearly eleven o'clock in on this first of January that it came into my heart to ask that hands be laid on me that I might receive the gift of the Holy Ghost. As hands were laid upon my head, I began to speak in tongues, glorifying God, I talked in several languages. It was as though living water were proceeding from my innermost being."

—Agnes Ozman

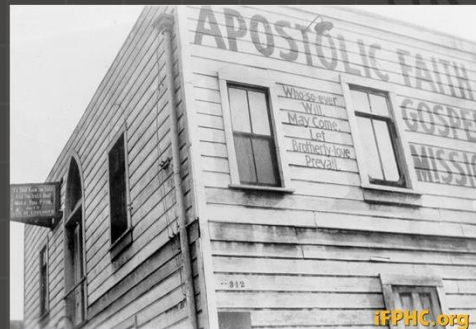


William J. Seymour

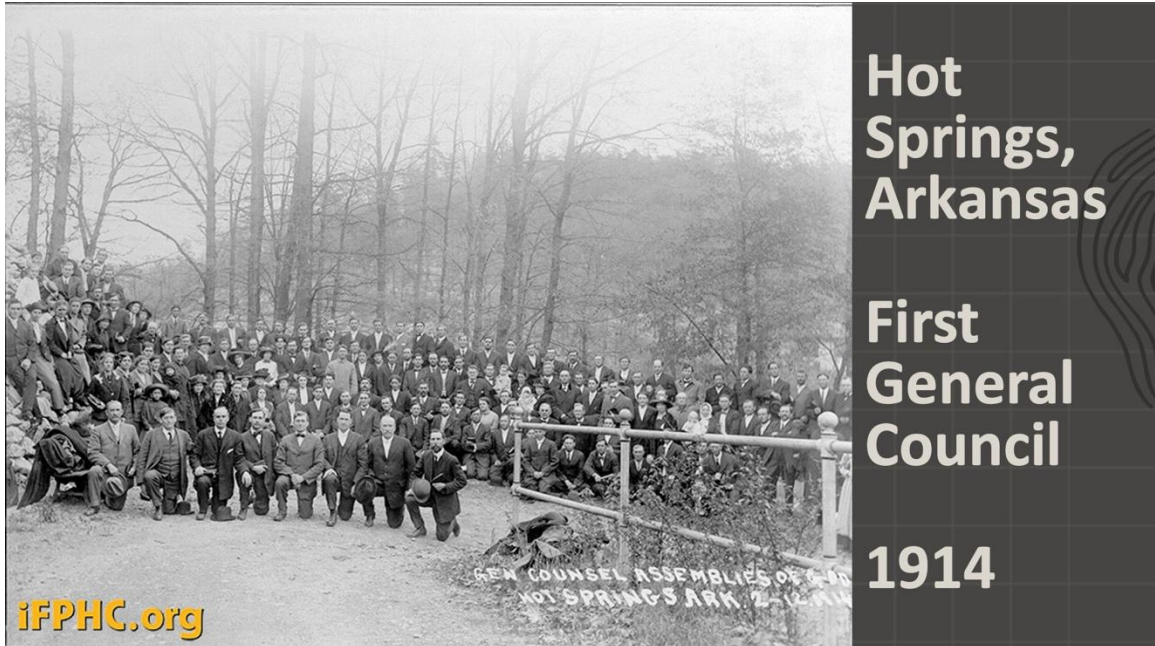
Revival in Los Angeles



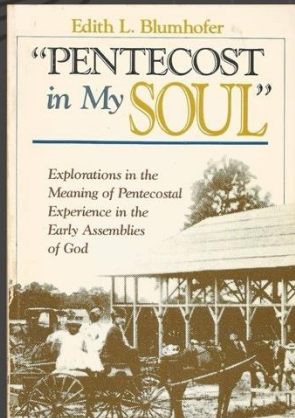
214 Bonnie Brae Street



312 Azusa Street

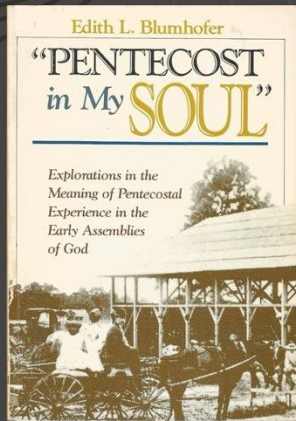


Early Views on Spirit Baptism



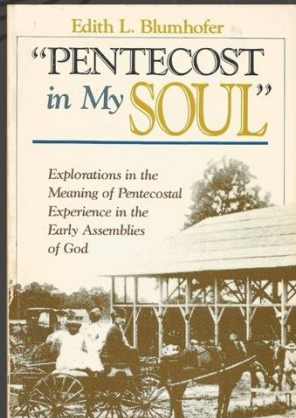
“While reading early Pentecostal sources, I became convinced of at least two understandings of the nature and purpose of Pentecostal experience informed the convictions of early Assemblies of God adherents:

Early Views on Spirit Baptism

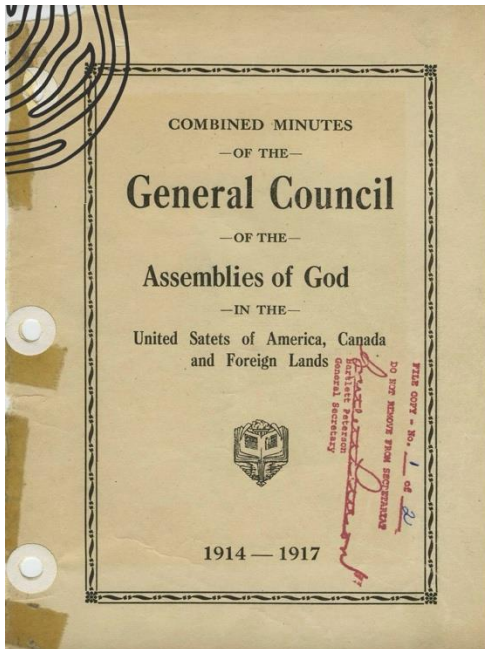


One stressed Spirit baptism as 'endowment of power for service' and thus focused on various forms of evangelistic outreach

Early Views on Spirit Baptism



the other regarded the experience as primarily heralding the 'reign of Christ' within individual believers and thus emphasized a spirituality of being (or character) rather than doing (deeds)."
—Edith L. Blumhofer



5. THE PROMISE OF THE FATHER

All believers are entitled to, and should ardently expect, and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the endowment of power for life and service, the bestowment of the gifts and their uses in the work of the ministry.

1961 General Council in Portland Oregon

"Your Committee on Tenets of Faith Revision was appointed by the Executive Presbytery in December, 1959.

The committee named by the Executives is as follows:

E. S. Williams, Ralph M. Riggs, J. R. Flower, Stanley M. Horton..."

(Minutes, p. 19)





**The General Council Voted to Update
Statement of Fundamental Truths:**

They added a paragraph to statement seven:

**“With the Baptism in the Holy Ghost comes
[sic] such experiences as an overflowing
fullness of the Spirit ... a deepened
reverence for God ... an intensified
consecration to God and dedication to His
work ... and a more active love for Christ, for
His word, and for the lost.”**

**ADDING THE 1961 WORDING
DID NOT NEGATE THE
EMPHASIS ON POWER FOR
SERVICE, BUT IT DID HELP TO
CLARIFY THE SPIRITUALLY-
FORMING NATURE OF THE
BAPTISM IN THE HOLY SPIRIT.**

The Altar: a place of transformation in Pentecostal churches



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OLD-TIME REVIVAL

Alice Reynolds Flower, Evangelist

A Little Mother With a Burning Message:

Good Music
Under
the
Leadership
of
J. R. Flower



"Salvation
that is
REAL
and the way
to obtain
IT."

ASSEMBLY OF GOD CHURCH

Corner Campbell and Calhoun,

Commencing Sunday, Nov. 13th

Meeting Every Night, Except Saturday

Everyone Cordially Invited

iFPHC.org

Alice Reynolds Flower



"All unconscious to myself the blessed Holy Spirit was breaking down the barriers, increasing the hunger. How willingly I knelt at the altar that night!"

EMPHASIZING FORMATION IN EARLY PENTECOSTALS

Divine love, which is charity. Charity is the Spirit of Jesus. They will have the fruits of the Spirit. Gal. 5: 22. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." This is the real Bible evidence in their daily walk and conversation; and the outward manifestations; speaking in tongues and the signs following: casting out devils, laying hands on the sick and the sick being healed, and the love of God for souls increasing in their hearts.



**Alice Reynolds Flower
credited the “baptism of the
Holy Ghost ... [as the]
constant reality of Jesus.
When Jesus is real through
the power of the Holy Ghost,
every reach of our lives takes
its proper place, and we can
know a rich life of fellowship
with God.”**

Joseph Wannenmaker

"I think the great mistake people make in Pentecost is that after they received the Baptism they say, 'Now I've got it.' Oh, don't say that. The Baptism is just the beginning. There is no end of the things God wants to do for you."



Former General Superintendent

"There is no life of holiness apart from the Holy Ghost. It is He who imparts power to overcome all that might be out of harmony with God."

GIFTS AND FRUIT OF THE SPIRIT IN EARLY PENTECOSTAL THOUGHT

**“LOVE ... JOY ... PEACE ...
PATIENCE ... KINDNESS ...
GOODNESS ... FAITHFULNESS ...
GENTLENESS ... SELF-CONTROL”
(GAL 5:22).**



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**“Yes, I am the vine; you are the branches. Those who remain in me, and I in them, will produce much fruit. For apart from me you can do nothing”
(John 15:5, NKJV).**

Seymour believed:

“Tongues are one of the signs that go with every baptized person, but it is not the real evidence of the baptism in the everyday life. Your life must measure with the fruits [sic] of the Spirit.”



Spiritually formed people will display the fruit of the Spirit in every day life. Early Pentecostals grappled with how the fruit of the Spirit fit within Spirit baptism.

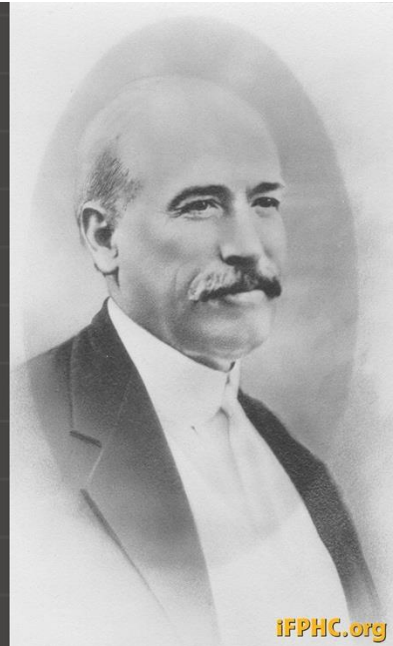
**First General Superintendent
E. N. Bell**

“Here is where all the advocates fall down in placing the fruits [sic] of the Spirit and other gifts of the Spirit as evidences of the baptism.”



**First General Superintendent
E.N. Bell**

“If these are all absent in any person who speaks in tongues and the person is vile, unclean or wicked, it is self-evident that God is not controlling his [or her] life or tongue.”



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Charles S. Price

“There seems to be quite a difference of opinion regarding what occurs when the Holy Spirit comes in and what happens after [emphasis in original] the Holy Spirit has taken up His abode in our hearts.”



*With best wishes
Preaching His Gospel
Charles S. Price*

iFPHC.org

Charles S. Price

“All people who have received the Baptism in the Holy Ghost ... must live the life of the fruit of the Spirit, no matter what your testimony might be, no matter what manifestation you might have had.”



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Smith Wigglesworth

“God would have us to understand concerning spiritual gifts and to covet earnestly the best gifts, and also to enter into the more excellent way of the fruit of the Spirit.”

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Smith Wigglesworth

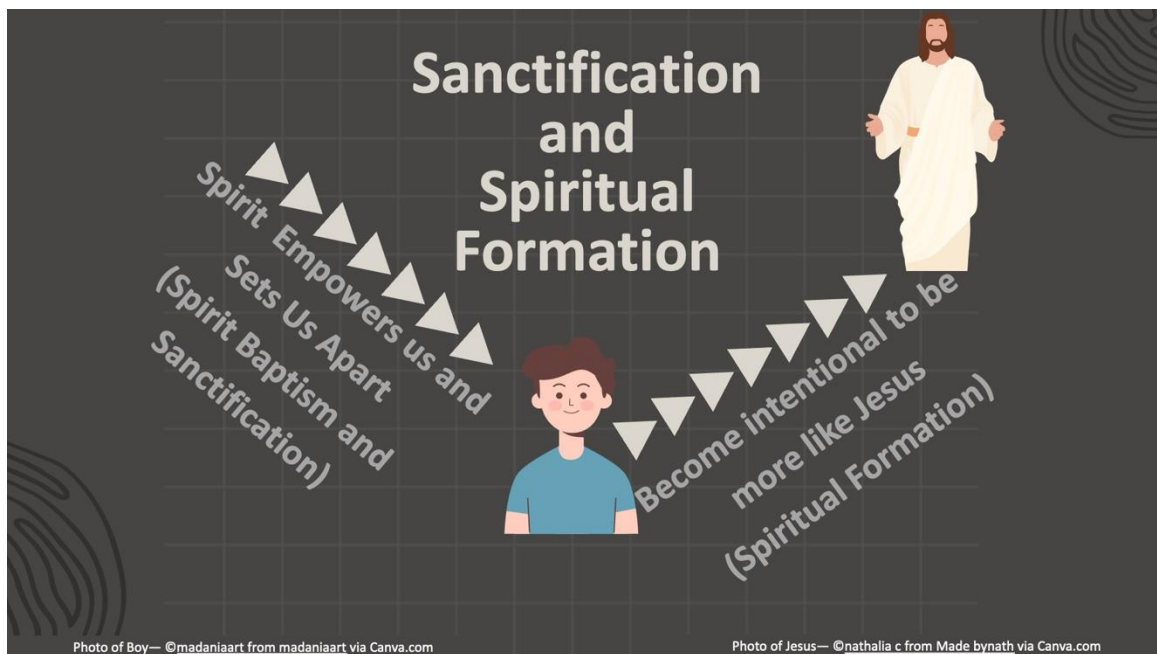
“Those who have worked in the gifts of the Spirit need to continue to ‘abide in the Holy Spirit.’”


Fruit and Formation

Early Pentecostals did not use the term *spiritual formation*. They did, however, believe that Spirit baptized people would reveal the character of Jesus as evidenced by the fruit of the Spirit.

Sanctification and Spiritual Formation

Spiritual formation falls within the realm of sanctification, which stems from the Spirit's work in separating people from evil and dedicating them to God. (Assemblies of God Fundamental Truth, "#9 Sanctification.")






Review

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Session Review

- 01 The Pentecostal outpourings of the early 1900s occurred seven decades before the modern-day introduction of the concept of spiritual formation.
- 02 Early Pentecostals emphasized Spirit baptism and its formative nature.



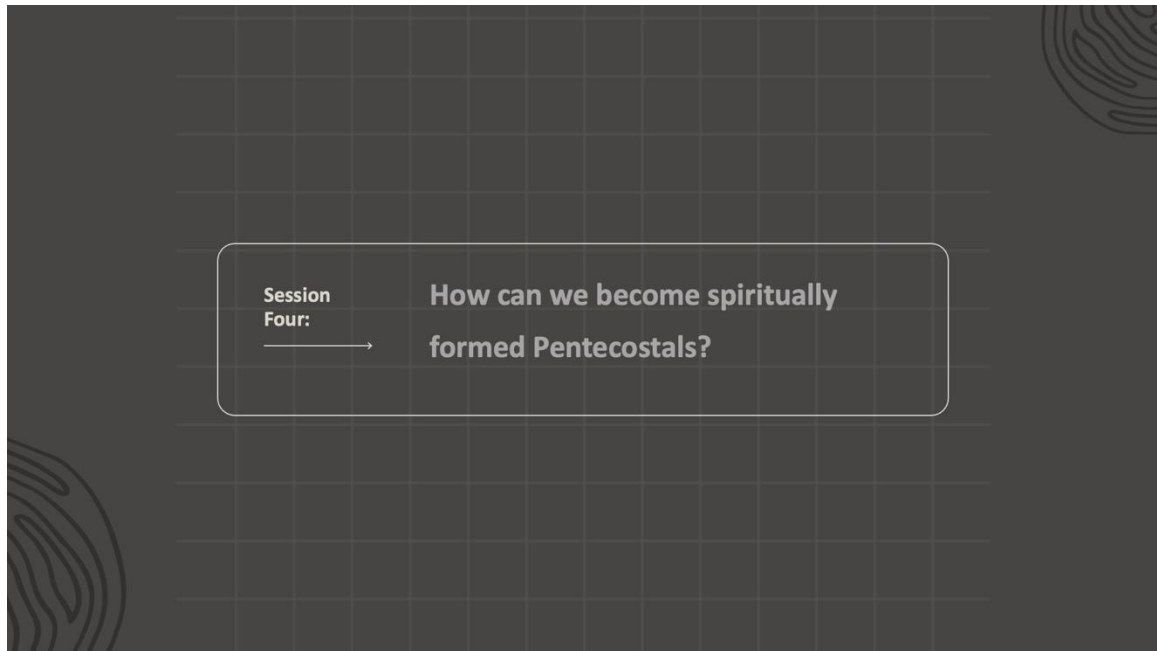
Review

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Session Review

- 03 The Assemblies of God added updated the Statement of Fundamental Truths nine years before spiritual formation literature emphasized conforming to God's love.

Session Four



Intentional

Spiritual formation literature emphasizes being intentional about spiritual growth.

Pentecostals, who believe in divine intervention and the supernatural power of the Holy Spirit, but might lack in intentionality concerning spiritual growth.



“Spiritual formation is the practice of following certain disciplines for the purpose of developing a deeper connection” with God.”

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Spiritual Disciplines

**Anything that we do that
will bring us closer to God**



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Common Spiritual Disciplines in Spiritual Formation Writings:

- Communion
- Sabbath
- Worship
- Contemplation
- Retreat
- Study
- Confession
- Silence
- Solitude
- Prayer
- Fasting
- Celebration



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How do Pentecostals practice some of these disciplines?

- Communion
 - Weekly, Monthly, or Quarterly
- Sabbath
 - Day off
- Worship
 - Beginning of Services
- Contemplation
 - Waiting on the Lord



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How do Pentecostals practice some of these disciplines?

- Retreat
 - Camps
- Study
 - Sunday School, Small Groups
- Confession
 - Testimonies
- Silence
 - Holy Hush



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How do Pentecostals practice some of these disciplines?

- Solitude
 - Getting Alone with God
 - Prayer Closet
- Prayer
- Fasting
- Celebration
 - Life of Joy
 - Demonstrative Worship
 - Exuberant Praise

Additional Spiritual Disciplines
common among Pentecostals:

- The Altar
- Praying in Tongues



Many Pentecostals do not use the phrase *spiritual disciplines*, but the altar served as “a ritual metaphor for salvation experience through the human encounter with God.”

Altar services can be formative experiences with many spiritual disciplines happening at once.



TRANSLATING THE ALTAR ENCOUNTER INTO LIFELONG FORMATION

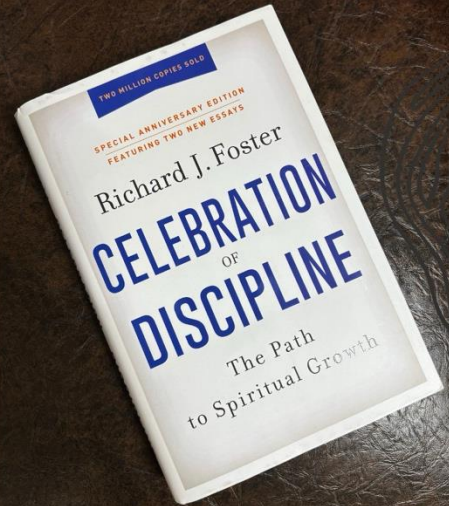


Praying in
Tongues as a
Spiritual
Discipline

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Richard J. Foster:

On the importance of praying in tongues, “It helps us move beyond mere rational worship into a more inward communion with the Father.”



**As Pentecostals we do not
have to change who we are to
become spiritually formed.**

The key is INTENTIONALITY.

**How intentional am I in my
spiritual formation?**

**If we are Spirit-baptized, our
effectiveness in our witness
will stem from being people
in the process of being
conformed in God's image.**



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Our personal formation has the potential to positively impact those God allows us to lead.



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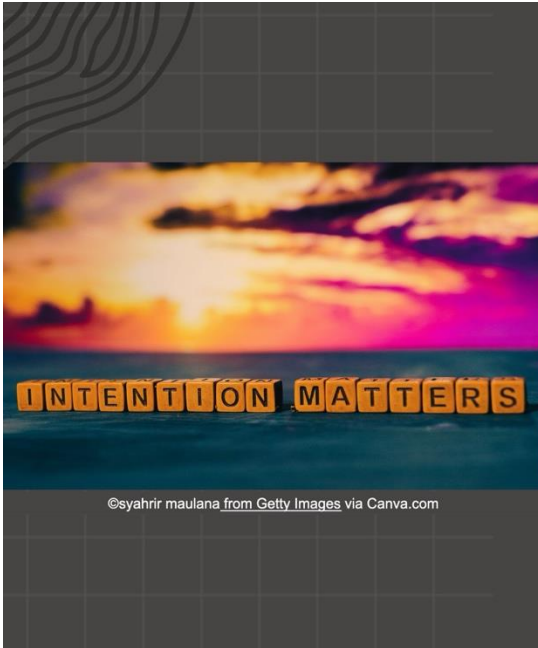
Session Review

01

Spiritual disciplines are practices that draw us closer to God. They are important to our formation.

02

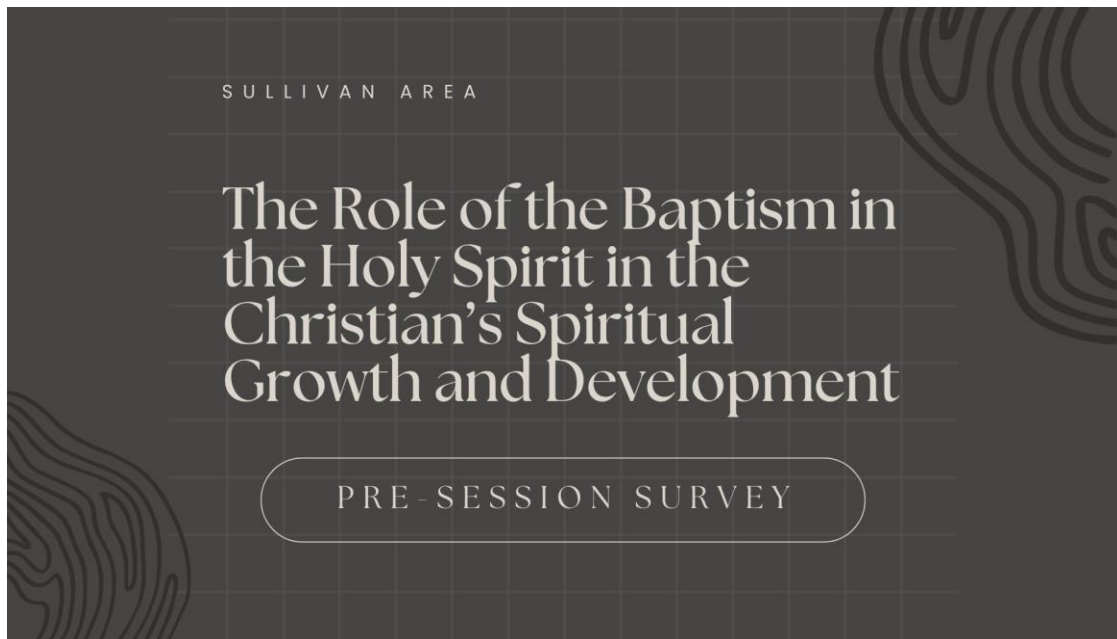
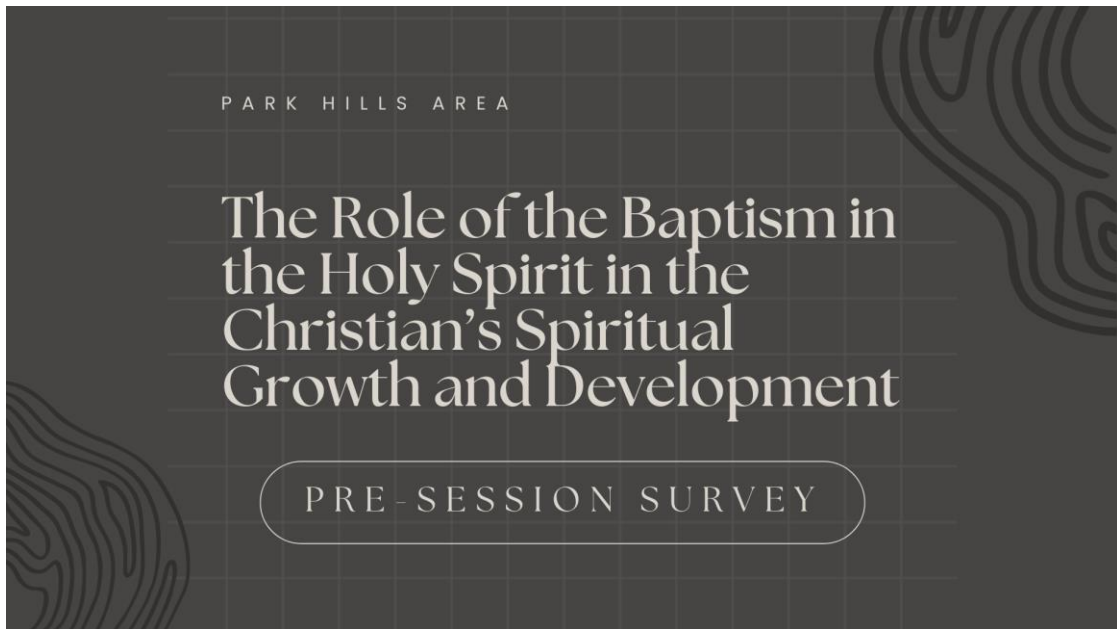
The altar and praying in tongues are important disciplines for Pentecostals.



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**How can I become
more intentional in
my spiritual
formation as a
Spirit Baptized
leader?**

APPENDIX E: PRETEST-POSTTEST SURVEYS



PARK HILLS AREA

The Role of the Baptism in the Holy Spirit in the Christian's Spiritual Growth and Development

POST-SESSION SURVEY

SULLIVAN AREA

The Role of the Baptism in the Holy Spirit in the Christian's Spiritual Growth and Development

POST-SESSION SURVEY

The following items describe statements about spiritual formation in light of the baptism in the Holy Spirit.

Please indicate your agreement or disagreement on the following statements by filling in the bubble of your choice.

Thank you for participating in this survey.

Pretest/Posttest Survey Questions

	<i>Strongly Disagree</i>	<i>Disagree</i>	<i>Somewhat Disagree</i>	<i>Somewhat Agree</i>	<i>Agree</i>	<i>Strongly Agree</i>
1. I am familiar with the concept of spiritual formation.						
2. I can identify spiritual formation terminology.						
3. I am comfortable with the phrase spiritual disciplines.						
4. I can name many of the spiritual disciplines.						
5. My spiritual formation impacts how I lead others in their spiritual formation.						
6. My spiritual formation has significant impact on the spiritual formation of my family, church, and community.						
7. I can describe the purpose of AG "Statement of Fundamental Truths" #7.						
8. Love is an outcome of both spiritual formation and Spirit baptism.						
9. The baptism in the Holy Spirit always makes people spiritually formed.						
10. I can name Spirit empowered leaders in Scripture who were spiritually formed.						
11. There is biblical evidence that Peter needed continued spiritual growth after the Day of Pentecost.						
12. In the 1900s, Pentecostals debated if spiritual growth was an outcome of Spirit baptism.						
13. The Assemblies of God's statement on Spirit baptism, as written in its Fundamental Truths, has not changed since 1917.						
14. I can explain the difference between sanctification and spiritual formation.						
15. There was unity among early Pentecostals concerning tongues as the initial physical evidence of Spirit baptism.						
16. I can name some spiritual disciplines that are unique among Pentecostals.						

17. Leading extended altar services/calls as a regular part of my ministry can help people become spiritually formed.						
18. While the Holy Spirit does provide power for witness (Acts 1:8), Christian witness means little if the fruit of the Spirit is not evident.						
19. I am equipped to teach the importance of being intentional in personal spiritual growth and development.						

APPENDIX F: RELEASE FORM

RELEASE FORM

This seminar on “The Role of the Baptism in the Holy Spirit in the Christian’s Spiritual Growth and Development” is part of a research project of Daniel R. Tidmore as part of their DMin program at AGTS (Assemblies of God Theological Seminary). The event(s) are voluntary and attendance in the seminar and completion of the survey(s) is consent to participate in the no-risk research. This event will take about four hours. Any information obtained in connection with the seminar/survey that can be identified with you will remain confidential and in any written reports or publications, only aggregate data will be presented. Refusal to participant will in no way harm the relationship to the researcher. For more information, contact Dr. Cory Shipley, DMin Project Coordinator, at shipleyc@evangel.edu.

I, _____, am attending the “The Role of the Baptism in the Holy Spirit in the Christian’s Spiritual Growth and Development” voluntarily and attest that I am at least 18 years of age and competent to give my consent. Further, I grant permission to use my image (photographs and/or video) taken at/during the event for use, even if it may lead to others recognizing my participation in the event. I hereby waive any right to inspect or approve the finished photographs or electronic matter that may be used in conjunction with them now or in the future, whether that use is known to me or unknown, and I waive any right to royalties or other compensation arising from or related to the use of the image.

Signature: _____

Date: _____

APPENDIX G: DEMOGRAPHIC DATA

Years					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	0-10 years	7	15.9	17.1	17.1
	11-20 years	8	18.2	19.5	36.6
	21-30 years	6	13.6	14.6	51.2
	31-40 years	7	15.9	17.1	68.3
	41-50 years	8	18.2	19.5	87.8
	50+ years	5	11.4	12.2	100.0
	Total	41	93.2	100.0	
Missing	System	3	6.8		
Total		44	100.0		
Credentials					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Ordained	30	68.2	71.4	71.4
	Licensed	6	13.6	14.3	85.7
	Certified	1	2.3	2.4	88.1
	Not credentialed	5	11.4	11.9	100.0
	Total	42	95.5	100.0	
Missing	System	2	4.5		
Total		44	100.0		
Age					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		1	2.3	2.3	2.3
	19-35	4	9.1	9.1	11.4
	36-50	12	27.3	27.3	38.6
	51-65	13	29.5	29.5	68.2
	66-80	12	27.3	27.3	95.5
	81+	2	4.5	4.5	100.0
	Total	44	100.0	100.0	
Role					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Lead Pastor	15	34.1	34.9	34.9
	Staff Pastor	13	29.5	30.2	65.1
	Staff Member	2	4.5	4.7	69.8
	Itinerant Minister	4	9.1	9.3	79.1
	Retired	9	20.5	20.9	100.0
	Total	43	97.7	100.0	
Missing	System	1	2.3		
Total		44	100.0		

APPENDIX H: PRETEST AND POSTTEST DATA ANALYSIS

Pretest/Posttest Question Responses

	A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T
SurveyID- Pre Test	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	
	802	4	4	6	5	6	6	5	5	4	6	5	5	3	2	5	5	5	5	
2	804	4	4	6	5	6	6	4	5	3	4	6	4	4	5	6	5	3	6	5
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6	810	4	5	5	3	4	5	4	5	4	5	5	5	5	5	4	4	5	4	4
7	811	4	3	4	2	4	5	4	5	3	4	4	4	5	3	3	4	4	5	5
8	812	3	4	5	4	6	6	5	3	5	6	5	5	4	4	3	5	3	6	4
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10	814	4	4	5	4	5	6	5	4	5	5	4	6	4	5	4	5	5	5	5
11	815	4	3	5	4	5	5	6	6	5	5	5	5	4	3	4	4	2	5	3
12	816	4	5	4	4	6	6	4	6	3	6	6	4	5	5	5	5	5	6	4
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14	818	5	5	5	5	5	5	5	5	5	5	6	5	4	4	5	4	6	6	4
15	819	5	5	6	5	6	6	6	6	4	6	6	4	4	4	4	6	6	5	4
16	820	5	4	5	5	5	5	5	6	2	5	5	5	2	5	2	4	6	5	4
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44	925																			
45	808	5	4	6	2	5	6	5	6	6	6	5	5	5	5	3	5	6	6	5

U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AF	AG	AH	AI	AJ	AK	AL	AM	AN	AO	AP	AQ	AR	
SurveyID- Post Test	Q1B	Q2B	Q3B	Q4B	Q5B	Q6B	Q7B	Q8B	Q9B	Q10B	Q11B	Q12B	Q13B	Q14B	Q15B	Q16B	Q17B	Q18B	Q19B	Q20	Q21	Q22	Q23	
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913	5	5	5	4	6	6	5	6	4	5	5	5	2	5	4	5	6	6	4	2	1	51-65	1	
914	6	6	6	6	6	6	6	6	2	6	6	5	5	4	2	5	5	6	5	2	1	36-50	2	
915	6	6	6	5	6	6	5	5	2	6	6	6	4	4	5	6	6	6	6	3	2	36-50	2	
916	5	5	5	5	6	6	5	6	1	6	6	1	1	6	1	5	6	6	5	1	1	19-35	2	
917	6	6	6	6	6	6	6	5	6	6	6	6	1	5	1	6	5	6	6	3	1	36-50	1	
918	6	5	6	6	5	5	4	5	2	6	4	4	4	5	4	5	5	5	5	1	1	19-35	2	
919	6	6	6	6	6	6	6	6	1	6	6	6	1	6	6	6	6	6	6	4	1	51-65	2	
920	6	6	6	6	6	6	5	6	2	5	6	3	1	4	2	6	5	5	5	3	1	36-50	3	
921	5	5	6	6	6	6	6	5	6	2	6	6	5	1	4	4	6	5	4	6	1	1	36-50	2
922	6	6	6	6	6	6	5	6	2	6	6	4	1	5	4	5	5	6	6	1	1	36-50	1	
923	6	5	6	5	5	5	5	6	2	5	6	5	1	5	2	5	6	6	4	4	4	66-80	5	
924	5	4	6	4	4	5	5	6	4	4	4	4	3	4	3	4	3	5	6	5	1	81+	5	
926	6	6	6	6	6	6	6	6	1	6	6	6	1	6	2	6	6	6	6	2	1	51-65	2	
927	6	6	6	6	6	6	6	6	2	6	6	6	1	6	1	6	6	6	6	6	1	66-80	1	
805	5	6	5	4	6	6	6	6	5	5	8	5	4	5	4	5	5	6	6	6	1	81+	5	

Paired Samples Statistics					
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Q1	4.17	42	1.395	0.215
	Q1B	5.71	42	0.457	0.071
Pair 2	Q2	3.88	42	1.435	0.221
	Q2B	5.52	42	0.594	0.092
Pair 3	Q3	5.02	42	1.158	0.179
	Q3B	5.76	42	0.484	0.075
Pair 4	Q4	4.24	42	1.265	0.195
	Q4B	5.52	42	0.671	0.104
Pair 5	Q5	5.07	42	1.156	0.178
	Q5B	5.81	42	0.455	0.070
Pair 6	Q6	5.05	40	1.218	0.193
	Q6B	5.85	40	0.362	0.057
Pair 7	Q7	4.38	42	1.306	0.201
	Q7B	5.52	42	0.552	0.085
Pair 8	Q8	4.98	42	1.000	0.154
	Q8B	5.79	42	0.470	0.073
Pair 9	Q9	3.61	41	1.302	0.203
	Q9B	2.59	41	1.596	0.249
Pair 10	Q10	4.57	42	1.151	0.178
	Q10B	5.62	42	0.539	0.083
Pair 11	Q11	5.12	42	1.087	0.168
	Q11B	5.74	42	0.544	0.084
Pair 12	Q12	4.27	41	0.807	0.126
	Q12B	5.07	41	1.104	0.172
Pair 13	Q13	4.31	42	1.179	0.182
	Q13B	2.21	42	1.601	0.247
Pair 14	Q14	3.93	42	1.177	0.182
	Q14B	5.00	42	0.855	0.132
Pair 15	Q15	3.45	42	1.383	0.213
	Q15B	3.57	42	1.640	0.253
Pair 16	Q16	4.38	42	0.962	0.148
	Q16B	5.40	42	0.544	0.084
Pair 17	Q17	4.33	42	1.183	0.182
	Q17B	5.45	42	0.772	0.119
Pair 18	Q18	5.40	42	0.734	0.113
	Q18B	5.67	42	0.570	0.088
Pair 19	Q19	4.57	42	0.801	0.124
	Q19B	5.40	42	0.587	0.091

Paired Samples Correlations					
		N	Correlation	Significance	
				One-Sided p	Two-Sided p
Pair 1	Q1 & Q1B	42	0.153	0.167	0.334
Pair 2	Q2 & Q2B	42	0.218	0.083	0.166
Pair 3	Q3 & Q3B	42	0.228	0.073	0.147
Pair 4	Q4 & Q4B	42	0.280	0.036	0.072
Pair 5	Q5 & Q5B	42	0.259	0.049	0.098
Pair 6	Q6 & Q6B	40	0.134	0.205	0.410
Pair 7	Q7 & Q7B	42	0.190	0.114	0.227
Pair 8	Q8 & Q8B	42	0.041	0.399	0.798
Pair 9	Q9 & Q9B	41	0.534	0.000	0.000
Pair 10	Q10 & Q10B	42	0.202	0.099	0.199
Pair 11	Q11 & Q11B	42	0.384	0.006	0.012
Pair 12	Q12 & Q12B	41	0.174	0.139	0.277
Pair 13	Q13 & Q13B	42	-0.010	0.475	0.949
Pair 14	Q14 & Q14B	42	0.073	0.324	0.647
Pair 15	Q15 & Q15B	42	0.227	0.074	0.148
Pair 16	Q16 & Q16B	42	0.258	0.050	0.099
Pair 17	Q17 & Q17B	42	0.552	0.000	0.000
Pair 18	Q18 & Q18B	42	0.505	0.000	0.001
Pair 19	Q19 & Q19B	42	0.430	0.002	0.004

Paired Samples Test											
		Paired Differences					t	df	Significance		
		Mean	Std. Deviation	Std. Error Mean	of the Difference				One-Sided p	Two-Sided p	
					Lower	Upper					
Pair 1	Q1 - Q1B	-1.5	1.400	0.216	-1.984	-1.111	-7.162	41	0.000	0.000	
Pair 2	Q2 - Q2B	-1.6	1.428	0.220	-2.088	-1.198	-7.454	41	0.000	0.000	
Pair 3	Q3 - Q3B	-0.7	1.149	0.177	-1.096	-0.380	-4.163	41	0.000	0.000	
Pair 4	Q4 - Q4B	-1.3	1.255	0.194	-1.677	-0.895	-6.640	41	0.000	0.000	
Pair 5	Q5 - Q5B	-0.7	1.127	0.174	-1.089	-0.387	-4.243	41	0.000	0.000	
Pair 6	Q6 - Q6B	-0.8	1.224	0.193	-1.191	-0.409	-4.135	39	0.000	0.000	
Pair 7	Q7 - Q7B	-1.1	1.317	0.203	-1.553	-0.732	-5.623	41	0.000	0.000	
Pair 8	Q8 - Q8B	-0.8	1.087	0.168	-1.148	-0.471	-4.825	41	0.000	0.000	
Pair 9	Q9 - Q9B	1.0	1.423	0.222	0.575	1.473	4.610	40	0.000	0.000	
Pair 10	Q10 - Q10B	-1.0	1.168	0.180	-1.412	-0.684	-5.814	41	0.000	0.000	
Pair 11	Q11 - Q11B	-0.6	1.011	0.156	-0.934	-0.304	-3.968	41	0.000	0.000	
Pair 12	Q12 - Q12B	-0.8	1.249	0.195	-1.199	-0.411	-4.125	40	0.000	0.000	
Pair 13	Q13 - Q13B	2.1	1.998	0.308	1.473	2.718	6.797	41	0.000	0.000	
Pair 14	Q14 - Q14B	-1.1	1.404	0.217	-1.509	-0.634	-4.947	41	0.000	0.000	
Pair 15	Q15 - Q15B	-0.1	1.890	0.292	-0.708	0.470	-0.408	41	0.343	0.685	
Pair 16	Q16 - Q16B	-1.0	0.975	0.150	-1.328	-0.720	-6.805	41	0.000	0.000	
Pair 17	Q17 - Q17B	-1.1	0.993	0.153	-1.428	-0.810	-7.305	41	0.000	0.000	
Pair 18	Q18 - Q18B	-0.3	0.665	0.103	-0.469	-0.055	-2.553	41	0.007	0.014	
Pair 19	Q19 - Q19B	-0.8	0.762	0.118	-1.071	-0.596	-7.083	41	0.000	0.000	

Paired Samples Effect Sizes				
	Standardizer ^a	Estimate	95% Confidence Interval	
		Cohen's d	Lower	Upper
Q1 - Q1B	1.400	-1.11	-1.486	-0.716
Q2 - Q2B	1.428	-1.15	-1.537	-0.755
Q3 - Q3B	1.149	-0.64	-0.972	-0.306
Q4 - Q4B	1.255	-1.02	-1.395	-0.646
Q5 - Q5B	1.127	-0.65	-0.985	-0.318
Q6 - Q6B	1.224	-0.65	-0.992	-0.308
Q7 - Q7B	1.317	-0.87	-1.219	-0.508
Q8 - Q8B	1.087	-0.74	-1.083	-0.398
Q9 - Q9B	1.423	0.72	0.372	1.061
Q10 - Q10B	1.168	-0.90	-1.252	-0.534
Q11 - Q11B	1.011	-0.61	-0.939	-0.279
Q12 - Q12B	1.249	-0.64	-0.978	-0.304
Q13 - Q13B	1.998	1.05	0.667	1.422
Q14 - Q14B	1.404	-0.76	-1.104	-0.415
Q15 - Q15B	1.890	-0.06	-0.365	0.240
Q16 - Q16B	0.975	-1.05	-1.424	-0.668
Q17 - Q17B	0.993	-1.13	-1.511	-0.735
Q18 - Q18B	0.665	-0.39	-0.706	-0.078
Q19 - Q19B	0.762	-1.09	-1.472	-0.705

a. The denominator used in estimating the effect sizes.

APPENDIX I: STATISTICAL DIFFERENCES ACCORDING
TO DEMOGRAPHIC DATA

Descriptives						
Change	N	Mean	Std. Deviation	Std. Error	Minimum	Maximum
0-10 years	7	10.1429	5.49025	2.07512	2	18
11-20 years	8	14.125	13.59031	4.8049	-3	43
21-30 years	6	15.5	12.70827	5.18813	1	38
31-40 years	7	8.2857	10.8584	4.10409	-5	23
41-50 years	8	14.25	18.43715	6.51852	4	59
50+ years	4	9.5	8.66025	4.33013	-1	20
Total	40	12.175	12.28693	1.94273	-5	59
ANOVA						
Change						
	Sum of Squares	df	Mean Square	F	Sig.	
Between Groups	294.614	5	58.923	0.358	0.873	
Within Groups	5593.161	34	164.505			
Total	5887.775	39				
ANOVA Effect Sizes ^{a,b}						
Change		Point Estimate	95% Confidence Interval			
			Lower	Upper		
	Eta-squared	0.050	0.000	0.098		
	Epsilon-squared	-0.090	-0.147	-0.035		
	Omega-squared Fixed-effect	-0.087	-0.143	-0.034		
	Omega-squared Random-effect	-0.016	-0.026	-0.007		
a. Eta-squared and Epsilon-squared are estimated based on the fixed-effect model.						
b. Negative but less biased estimates are retained, not rounded to zero.						

Descriptives								
Change								
	N	Mean	Std. Deviation	Std. Error	Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Lead Pastor	15	13.0000	17.22540	4.44758	3.4609	22.5391	-5.00	59.00
Staff Pastor	13	10.8462	5.75682	1.59666	7.3673	14.3250	-1.00	21.00
Staff Member	2	6.0000	7.07107	5.00000	-57.5310	69.5310	1.00	11.00
Itinerant Minister	4	24.2500	10.01249	5.00625	8.3179	40.1821	14.00	38.00
Retired	8	8.7500	5.52268	1.95256	4.1329	13.3671	0.00	16.00
Total	42	12.2619	11.99809	1.85135	8.5230	16.0008	-5.00	59.00
ANOVA								
Change								
	Sum of Squares	df	Mean Square	F	Sig.			
Between Groups	786.177	4	196.544	1.421	0.246			
Within Groups	5115.942	37	138.269					
Total	5902.119	41						
Group Statistics								
Credentials		N	Mean	Std. Deviation	Std. Error Mean			
Change	Ordained	29	10.8	13.01941	2.41764			
	Licensed	6	16.0	6.69328	2.73252			

Independent Samples Test											
		Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Significance		Mean Difference	Std. Error Difference	of the Difference	
						One-Sided p	Two-Sided p			Lower	Upper
Change	Equal variances assumed	0.287	0.596	-0.940	33	0.177	0.354	-5.17241	5.50410	-16.37060	6.02577
	Equal variances not assumed			-1.418	14.325	0.089	0.178	-5.17241	3.64852	-12.98110	2.63627
Group Statistics											
Role		N	Mean	Std. Deviation	Std. Error Mean						
Change	Lead Pastor	15	13.0	17.22540	4.44758						
	Staff Pastor	13	10.8	5.75682	1.59666						
Independent Samples Test											
		Equality of Variances		t-test for Equality of Means							
		F	Sig.	t	df	Significance		Mean Difference	Std. Error Difference	of the Difference	
						One-Sided p	Two-Sided p			Lower	Upper
Change	Equal variances assumed	4.995	0.034	0.430	26	0.336	0.671	2.15385	5.01374	-8.15204	12.45973
	Equal variances not assumed			0.456	17.502	0.327	0.654	2.15385	4.72549	-7.79433	12.10202

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