

Liberty University  
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**Charismatic and Expository Preaching:  
A Case Study of Two Preaching Methods Within the Local Church**

A Thesis Project Submitted to  
Dr. Jeffrey Cockrell of Liberty University School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry in Biblical Studies

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## Abstract

Charismatic and Expository Preaching:  
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Preaching by far is the primary tool used within the Body of Christ to spread the gospel throughout the world and draw people to the ecclesia (church). For centuries the fundamental approach to heralding the Word of God has been rooted in expository preaching. This theologically sound approach has been shadowed by the rise of the Charismatic Movement and its preaching. Therefore, this thesis project study foci will be on "Charismatic and Expository Preaching: A Case Study of Two Preaching Methods within the Local Church." This study is necessary to determine if these two forms of preaching can co-exist or if charismatic preaching can be incorporated as sound doctrinal preaching to edify the Body of Christ.

The case study will be accomplished by theoretically and theologically comparing the data, biblical research, and the visitation of charismatic churches, particularly churches grounded in sound expository preaching. This research aims to compare the two by evaluating the churches' growth and decline using these forms of preaching and how the congregants receive the preaching of the two. The results will be valuable to the ministry in understanding the effectiveness of the two as it pertains to the church's growth and Christ as its foundation. New Hope Missionary Baptist Church was once considered charismatic with tremendous growth, with its pastor being charismatic and possessing many of the spiritual gifts that congregants gravitated to with awe. With his departure, the church had a significant decline.

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Key terms: Charismatic, Expository, Preaching, Baptism of the Spirit, Glossolalia (Speaking in Tongues), Gifts of the Spirit, Holy Spirit, Subsequent, Hermeneutical, Exegesis, Homiletical

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## **Chapter 1: Introduction**

### **Introduction**

Expository preaching has been the foundational tool for centuries within the church in conveying the Word of God to its congregants. However, the emerging Charismatic movement and its preaching have caused great concern regarding the fundamentals of the Bible's expository preaching. Considering this movement, charismatic preachers see tremendous growth in their ministries. In many local churches, pastors who hold steadfast to expository preaching are experiencing a considerable decline in their churches.

Therefore, the need for this research is relevant to studying these methods of preaching to determine if they can co-exist as a firm preaching method. Thus, charismatic preaching has great potential of being incorporated into some mode of expository preaching that is biblically sound and creates church growth. This study will help New Hope Missionary Baptist Church tremendously, considering that formerly the church was charismatic under the church's previous pastor.

The research project aims to conduct a case study of two preaching methods; by exploring the charismatic movement's humble beginnings originating from the Azusa Street revival and understanding the fundamentals of expository preaching. Today charismatic preaching has transformed into the fastest-growing segment of Christianity in America and

throughout much of the world.<sup>1</sup> Experts estimate that the movement includes almost a half-billion adherents worldwide.<sup>2</sup> This movement has incorporated traditional Pentecostals, the Assemblies of God, and strong influences in Southern Baptist churches.<sup>3</sup> Although this article is dated in the year 2000, the statistics provided are relevant in showing how effective the charismatic movement was and how it has changed the church. However, concerning expository preaching, James F. Stitzinger said, "Historical study of expository preaching begins with a proper understanding of the record of preaching in Scripture. Preaching in the Bible is in two basic forms: revelatory preaching and explanatory preaching."<sup>4</sup> These terms will be defined later within the contents of this research.

All post-biblical preaching has the backdrop of the preaching recorded in Scripture and must trace its roots to this source.<sup>5</sup> The Bible is the source of preaching; charismatics and expository preachers must draw from that source. That being the case, why is there a decline in the local churches firmly rooted in expository preaching but an increase in charismatic churches. Therefore, the study is relevant in understanding why Christians are gravitating toward charismatic preaching and worship instead of expository-based preaching and worship. By visiting charismatic and expository-based churches, seeing how worship services flow, interviewing the pastors and chair deacons, getting questionnaires answered by congregants, and doing biblical research will be a starting point to answering this question.

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<sup>1</sup> Albert Mohler, Jr., "The Charismatic Movement: Cause for Celebration or Concern?" SBCLife, Jan 1<sup>st</sup> 2000, <https://www.baptistpress.com/resource-library/sbc-life-articles/the-charismatic-movement-cause-for-celebration-or-concern/>.

<sup>2</sup> Mohler, "The Charismatic Movement."

<sup>3</sup> Ibid.

<sup>4</sup> James F. Stitzinger, "The History of Expository Preaching," *Masters Seminary Journal*, 03:1 (1992): 7.

<sup>5</sup> Ibid.

Most local churches have pastors that are firm in expository preaching. They are preaching the Word of God with clarity, and excellent hermeneutical skills are paramount in revealing the author's original intent to their congregants, not adding nor taking away from the passage to fit their needs or justify their actions. Nonetheless, with this sound doctrine preached from an informative-based method, these churches experience no growth. Only the faithful few stay. Therefore, how could this be? When expository preaching illuminates the Scriptures, it clarifies God's Word for those in attendance. Merrill F. Unger, being an advocate for expository preaching, asserts:

Expository preaching gives the preacher authority and power. Holy Scripture as inspired by God, literally "God-breathed" (2 Tim 3:16), possesses a potent quality when preached by one who believes what he preaches is, in truth, the "Word of God." The authority and power which the inspired oracles possess and become manifest in the pulpit ministry of the faithful Bible expositor. He speaks, yet the thrilling fact is true. God at the same time speaks through Him. He is conscious of inadequacy yet finds his task attended by divine authority. He is aware of the weakness but discovers the power of God operating in the Word he preaches, which is living and active, and sharper than any two-edged sword piercing even to the dividing of soul and Spirit, of both joints and marrow, quick to discern the thoughts and intents of the heart (Heb 4:12).<sup>6</sup>

Unger argues for results from his/her preaching. People by the Holy Spirit's move should gravitate or be drawn to the message, becoming a part of that assembly/church seeing growth. However, the charismatic approach and its preaching acknowledge Scripture (God's Word) as authoritative in concert with expository preaching. The charismatic asserts more emphasis on the Holy Spirit's move or baptism in the Spirit by evidence of speaking in tongues (glossolalia) and the work it was sent to do (gifts of the Holy Spirit) in empowering Christ's church. Expository preachers hold to the centrality of "*Sola Scriptura*" as foundational to sound preaching while not denying the Holy Spirit's works and the hermeneutics of charismatics concerning pneumatology

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<sup>6</sup> Merrill F. Unger, "Expository Preaching," *Bibliotheca Sacra*, 111:444, (Oct 1954): 324.

and spiritual experience. Unger's article, although dated 1954, is essential in understanding the very foundation of expository preaching in this modern era.

Charismatics' understanding of the Holy Spirit is the dividing factor between these two preaching methods. Charismatics believe that it is subsequent in the conversion of the believer. In other words, Charismatics believe there is a baptism of the Spirit as a second blessing or experience that occurs after salvation.<sup>7</sup> They also think that a believer must possess spiritual gifts, such as healing with the laying on of hands and especially speaking in tongues as evidence of their conversion into the Body of Christ.

Although there is a significant concern from a hermeneutical perspective concerning this argument, one cannot overlook the charismatic doctrine's effectiveness, which has generated tremendous growth in the church. Therefore, it is the purpose of this research to find common ground with these two preaching methods and determine if they can co-exist as one sound doctrine from a biblical perspective for the growth and empowerment of Christ's church. The Charismatic movement cannot be ignored from a biblical perspective because its foundational recognition of Scripture is authoritative.

### **Ministry Context**

This research will benefit New Hope Missionary Baptist Church (NHMBC) and other small local churches. However, being a member of New Hope for nineteen years, the researcher has observed tremendous growth and decline throughout the years. The former pastor, who, without a doubt, was tremendously charismatic in his preaching style, influenced many people to know Christ and to join the church. With his angelic voice when singing, his Spirit-filled

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<sup>7</sup> Mohler, "The Charismatic Movement."

preaching, and his invoking of the Holy Spirit in all aspects of the worship service, one could feel and witness God's mighty presence and the Holy Spirit throughout the sanctuary.

This pastor's approach was two-fold: He first approached God's Word expositionally, then on the latter, charismatically to elicit responses from the congregants. NHMBC went from ten members in 2000 to two hundred within six months in that same year. His charismatic approach contributed a great deal to the growth of New Hope. However, with all his success with God's guidance somewhere down the line, he forgot who had exalted him and gifted him to do the works he was doing and became corrupt, forsaking God and causing a significant dissent in the church.

However, the pastor who succeeded him and still serves as pastor of NHMBC came with a seminary education and multiple degrees—accepting the call to pastor a church that experienced a previous heartbreaking split from a corrupt pastor, which caused many to leave and looked upon the church with disdain. Only twenty members remained. Nonetheless, the new pastor, firmly rooted in expository preaching and teaching, accepted this call from God. In this case, Pastor Spencer has shepherded New Hope for over 15 years and remains the pastor to this day. Besides, New Hope does not lack sound biblical teaching under his leadership. The pastor teaches sound theological doctrine and foundational expository preaching that pierces the heart. However, many say within the congregation that there is no fire, thus, no growth. There has not been any significant growth for over 15 years.

Many in the church claim that the Spirit is not moving and no manifestation of the Holy Spirit. Therefore, the church is like dry bones from their perspective. Although foundational theological doctrines and principles are being preached and taught, this is not enough; they are looking for some spiritual experience. This researcher must confirm that Pneumatology's

doctrine (theology of the Holy Spirit) should be preached more from the pulpit. However, charismatic preachers are unequivocally acknowledging the Holy Spirit's presence in their preaching, energizing the congregation with such charisma manifesting a euphoria attributed to the Holy Spirit.

From the former to the latter pastor, two preaching methods within New Hope have a strong contrast between charismatic and expository preaching. The dissimilarities between these two preaching methods are overwhelming regarding the responses from congregants. In many cases, expository preaching receives slumber responses from congregants; there is no growth nor fiery worship services. However, in contrast, charismatic preaching often results in energetic worship services and tremendous growth. The question remains, can these two methods of preaching be assimilated and bring glory to the Body of Christ (the church), even to the world in fulfilling the Great Commission?

### **Statement of the Problem**

The problem is that churches grounded foundationally on expository preaching are experiencing a decline in memberships while lacking effective Spirit-filled worship services. These churches are categorically labeled as unhealthy or spiritually dead. New Hope, among many other small churches, regardless of denomination, are faced with this dilemma of stagnation regarding numerical growth. Although sound expository preaching and teaching are provided through the men/women of God whom God has called to pastor these churches, there is still no growth.

Nonetheless, the Holy Spirit's power manifested through the sound doctrine preached by these pastors; however, the gospel message's response yields no growth from a numerical perspective. Although the Word is received, congregants are not moved into action, and there is

little or no excitement in the worship service. Therefore, from a spiritual perspective, something is missing. This response is not so with charismatic preachers. Pastors who adopt a charismatic delivery method not only move the congregants with their emotional and fiery preaching but they experience tremendous growth in their church, ministry and receive unmeasurable prosperity as well. Therefore, this research seeks to understand the charismatic style of preaching and determine if this kind of preaching can be incorporated into a form of expository preaching that is biblically sound and theologically acceptable as a new move of the Holy Spirit for the church in this modern age.

The amalgamation of the charismatic and expository preaching styles concerns the hermeneutic issue of aligning with the Holy Spirit's doctrine (Pneumatology). However, charismatics are centered on the Holy Spirit's activity with the evidence of speaking in tongues in the believer's life. From this perspective, charismatics view this as the second spiritual experience after conversion. Advocates against the charismatic movement, such as Pastor Jerry Vines, which Mohler quotes in his article, argues from a biblical perspective, not dismissing the movement's significance biblically because they acknowledged the Bible as authoritative; however, he credits the movement for its evangelical concerns of the ordinary person and those of all races.<sup>8</sup>

Mohler states that Vines notes that the charismatics' openness to all people shames many mainline denominations with their approach, which has produced a great harvest.<sup>9</sup> Moreover, Vines graciously acknowledges, "That the majority of charismatics affirm the inerrancy and

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<sup>8</sup> Mohler, "The Charismatic Movement."

<sup>9</sup> Ibid.

authority of the Bible and hold to many basic Christian doctrines,"<sup>10</sup> However, he disagrees with the charismatic concerning the Spirit's power in the church:

Emphasis on feelings and experience are the Achilles heel of the Charismatic approach to doctrine and discipleship. It is vital for Christians to approach the Bible as the final source of authority. There is a tendency today to elevate one's personal experience above truth, as revealed in the Bible. Our culture tends to place trust in man's feelings as a prominent feature in making decisions about truth. Our feeling-oriented society wants to go by how it feels about a matter in determining what the truth of a matter is...the fundamental truth is that the Holy Spirit always exalts Jesus Christ and never draws center stage in the biblical revelation. Fully divine, the Holy Spirit is the third person of the Trinity, and many evangelicals err by a lack of recognition of the Holy Spirit's ministry to the church. But the Charismatic movement is based upon an unbiblical presentation of the Spirit's continuing empowerment of the church.<sup>11</sup>

The main issue concerning these two preaching methods is the division of Spiritual baptism and the Holy Spirit's activity in the individuals' lives within the church. Vines explains, "Charismatic and non-charismatic evangelicals are divided on the issue of Spirit baptism...both groups believe in the gift of the Holy Spirit to the believer. Nevertheless, the Charismatic believe in a "baptism of the Spirit" as a second blessing or experience after salvation."<sup>12</sup> He argues that it is not biblical and that Spiritual baptism happens to all believers at the moment of salvation, not later.<sup>13</sup>

These issues will be addressed within this research scope to determine if these preaching methods can build up the Body of Christ and the world. While such approaches are often juxtaposed, expository and charismatic preaching concur on core principles of the gospel.

While there is a divide on the Spirit's doctrine, expository preachers and charismatic preachers acknowledge the Holy Spirit's importance yet to various degrees. However, both preaching styles bring forth different results in their worship services. Charismatics invoke the

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<sup>10</sup> Mohler, "The Charismatic Movement."

<sup>11</sup> Ibid.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

Holy Spirit's empowerment in their worship services, which involve physical manifestations, such as being slain in the Spirit, laying on of hands, and singing. These practices are viewed as unbiblical because many pastors feel that they ceased with the apostles' passing.

However, the charismatic method of preaching and practices has yielded a tremendous harvest, as evidenced by their buildings filled with people, congregants responding to the pulpit's message. How can these preaching methods be so far apart when both stand on the rock that is Christ? Both ways are relevant and profitable for advancing the gospel, and this research seeks to rectify such a divide and unite both methods of preaching.

### **Statement of Delimitations**

In the research phase, the student-researcher will visit ten churches, five fundamentally expository in their preaching style and five charismatic ones, to interview the pastor, the chair deacon, and church members after the worship service. Therefore, this will consist of about fifty people in all. The research process will begin at New Hope Missionary Baptist Church and its congregation. Interviews will then be conducted at other churches in the community grounded in expository and charismatic preaching and worship.

The age group will be from those eighteen years and older. The interview and questionnaires will take place at the church after service to get input from the pastors and members concerning the preaching and the overall worship service. The objective is to gather data on the style of preaching and the worship service overall, solely the researcher's obligation in processing this information.

However, the pastor of each church will select the participants. There will be no children under the age of eighteen participating in this research. No names will be given in the interview questionnaire because it is anonymous.

## **Statement of Limitations**

There will always be limitations in research projects. However, within the scope of this research project, the researcher expects limitations from some congregants. There may be limitations on congregants' truthful insights on their pastor's preaching and church worship service format. Loyalty to their pastor and church will be a factor in answering the questions, and the researcher has no control concerning that portion of the research.

Besides, some pastors may not want to speak on their preaching style directly, considering it is a move of the Spirit that empowers them when delivering the Word of God. From this perspective, pastors and ministers are reluctant to divulge their feelings concerning preaching style, which projects holiness when delivering God's Word. Although other unforeseen factors may develop within this research project, limiting the researcher, however, adjustments are foreseen to ensure that the research's integrity is not compromised. Also, there may be limitations for consent from other churches to conduct data gathering, and this will also be out of the researcher's control.

## **Theoretical Basis**

Throughout New Testament history, preaching the Word of God has been the vehicle in which the "Good News of Salvation" is revealed. Preaching that Christ is the Son of God, who sacrificed himself for humanity's sins, is the church's foundation and reaching the lost in every corner of this world. From an expository preaching perspective, which is apparent on the Day of Pentecost, when the Apostle Peter preached the first sermon that established Christ's church. Peter referred to the prophecy of Joel 2:28-32 interpreting the Scriptures from the Old Testament depicting Christ, His death, and resurrection expositional with a charismatic overtone. The move of God added thousands on the Day of Pentecost. From hearing this new but old gospel, which

was from the foundations of creation first to the Jew, the Gentiles. This very fact is in question, compared to the charismatic movement and preaching that this research explores.

The question at the heart of this research, as Albert Mohler asserts, "Is the charismatic movement and preaching a new wave of the Holy Spirit, and how should Christians evaluate the movement, its practices, and teachings for church growth?"<sup>14</sup> From a theological perspective, Peter's first sermon was charismatic and grounded in expository preaching with the Holy Spirit's mighty move (Acts 2).<sup>15</sup> Therefore, this researcher's theological basis is grounded in sound biblical doctrine fundamentals to determine if these different approaches to preaching together be useful biblically.

Charismatic practices and preaching revolve around the work of the Holy Spirit. Although charismatic and expository preachers agree on the core of Christian dogma, Christ, the risen Savior, the head of the church, both hold the same beliefs that set Christianity apart from all other religions. The Charismatic movement interpretation of the Holy Spirit's function in believers' lives that disagreement occurs.

Some people may perceive that the preaching and practices of charismatics are unbiblical, that they may be walking a thin line into becoming cult-like and misleading believers. They emphasize personal experience or feelings above the truth of the gospel is. What alarms many expository scholars is charismatics preaching from personal feelings concerning the Holy Spirit's work in believers' lives.

Charismatics practices of healing by laying on of hands by the Holy Spirit's power and speaking in tongues are evidence from their interpretation of a second filling Scripture. Many

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<sup>14</sup> Mohler, "The Charismatic Movement."

<sup>15</sup> Unless otherwise noted, all scripture references in this thesis project will be from the New International Version.

advocates against the charismatic movement view this as unbiblical. Nonetheless, many gravitate to this style of preaching and worship. F.B. Meyer asserts, "The one supreme object of the Christian ministry is to preach Christ, and Him Crucified...we must never forget that, as its ministers, we have been allowed of God to be trusted with the gospel, and to us has been committed the ministry of Reconciliation."<sup>16</sup> It is incumbent for all believers to stand as our main objective is to preach the gospel. As Paul so graciously asserted in his letter to the brothers and sisters in Philippi (Phil 1:15-18):

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached.

Paul's assertion here is concise, "What does it matter, the important thing is that in every way, false or true, Christ is preached" (Phil. 1:18). Is there sufficient proof to support the claim that expository scholars' presupposition that charismatics hermeneutics and homiletics on the Holy Spirit's doctrine are unbiblical? It is essential to answer this question and determine if the hermeneutical practices, homiletics of the charismatic movement, are scriptural and God's Spirit. Thus, can it be integrated as sound doctrine from an expository viewpoint? Chris Hand provides a profound point of view, which is most helpful in this research approach; he asserts:

Perhaps the most evident legacy today has been the willingness of reformed people to borrow from or imitate certain aspects of the charismatic movement. Those in the middle region of our spectrum who have not rejected the movement outright have, at times, displayed a pragmatism in adopting elements of the charismatic package. Whatever the discernible flaws that could be seen, however,

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<sup>16</sup> F.B. Meyer, *Expository Preaching: Plans and Methods*, (Eugene OR: Hodder & Stoughton, 2001), 3.

regrettable the teachings, the excesses, and those odd personalities, these people have felt there was still something to learn.<sup>17</sup>

Hand's assertion provides credence to the theory that these two preaching methods can co-exist from a preaching and doctrinal perspective. However, biblical support must be at the center, supporting the Scriptures' hermeneutical aspect presented homiletically.

### **Statement of Methodology**

Upon contacting the participating pastors of the churches involved, the researcher will inform them of the context of this research and be a participant by observing the worship service from the pulpit or from within the congregation; and after service, present interview questions to the pastors and chair deacon and three members from the congregation. The pastor will ask for the three volunteers to come and fill out the questionnaire. They will be asked a series of questions vital to understanding the individuals' spirit desires when attending worship service. However, there may be limitations in this analysis.

The interviews will be conducted after service at each church, getting maximum exposure to the interviewees' worship service and input. All information from interviewees will be confidential and only known by the researcher and the interviewee. All data obtained will be evaluated at New Hope Missionary Baptist Church to see how it can be used to develop an intergraded preaching style that can provide growth, practical ministry, and worship service that edifies the Body of Christ.

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<sup>17</sup> Chris Hand, "The Legacy of the Charismatic Movement," [media.sermonaudio.com/articles/](https://media.sermonaudio.com/articles/), 2018, <https://media.sermonaudio.com/articles/cr-11309133345-1>.

## Review of Literature

Expository preaching has been the foundational tool for centuries within the church in conveying the Word of God to its congregants. However, the rise of the Charismatic movement and its preaching has caused great concern among pastors who hold firm to the fundamentals of expository preaching of the Bible. Charismatic preachers see tremendous growth in their ministries, while in many local churches, pastors who hold steadfast to expository preaching have experienced a considerable decline in their churches and ministries. Church growth and decline is the primary concern conveyed throughout this researcher. There are some scholarly journals and books central to this research's development, which will support its thesis.

### Journal Articles

R. Albert Mohler Jr.'s article "The Charismatic Movement: Cause for Celebration or Concern?" Provides strong arguments against this type of preaching and movement. However, he keeps an open mind to God's move and the Holy Spirit's activity within this movement's context. For instance, Mohler acknowledges that "the majority of charismatics affirm the inerrancy and authority of the Bible and hold to many basic Christian doctrines."<sup>18</sup> He adamantly opposes the Charismatic emphasis on feelings and experience as the basis for their approach to doctrine and discipleship; Mohler emphasizes that Christians should approach the Bible as the final authority source.<sup>19</sup> Unification is at the core of this research to determine if these two preaching methods can come together to illuminate and grow the church.

In his article, Chris Hand, "The Legacy of the Charismatic Movement," he provides historical contents on how this type of preaching and ministry originated. It is essential for

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<sup>18</sup> Mohler, "The Charismatic Movement."

<sup>19</sup> Ibid. 2.

research purposes to understand the origin of the Charismatic Movement. Chris Hand, being a cessationist, believes that spiritual gifts such as speaking in tongues, prophecy, and healing ceased with the apostolic age, which is the very framework of the Charismatic doctrine. Emphases on the Holy Spirit's Baptism, speaking in tongues (glossolalia), and Spiritual gifts' full empowerment should be in the church. However, this is where many expository scholars defer in theological thought with charismatics. Pastor Hand, being a former charismatic, provides tremendous insight into the movement's theological understanding of the Scriptures as they are implemented for spiritual consumption leading to spiritual growth.

Perhaps this will help formulate an argument for the best of both worlds (charismatic and expository) in this research. Hand conveys an intriguing admission. He acknowledged, "He could see the hand of God in the charismatic movement but more as a means for revealing our hearts and refining our convictions than by being a heaven-sent spiritual blessing."<sup>20</sup> Charismatics defense is grounded in Matthew 3:16; John 1:32-34, where Jesus is baptized, and the Holy Spirit came and remained on him.

Therefore, the charismatic interpretation centers on the Holy Spirit coming down and remaining on Him; Jesus, although God in the flesh, was baptized in the Spirit at His baptism and displayed all the spiritual gifts in His ministry. However, advocates against charismatic dogma insist that after the apostles, these gifts ceased with their passing. This argument is ambiguous concerning Paul's position on spiritual gifts in 1 Corinthians 12-14. Therefore, how would expository preaching be relevant in conjunction with charismatic dogma on the issue? One must look at the very foundation of expository preaching for the answer.

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<sup>20</sup> Hand, "The Legacy of the Charismatic Movement," 5.

According to James F. Stitzinger's journal, "The history of Expository Preaching," it provides some substance for sound expository preaching and its place in Christian dogma.

Stitzinger conveys:

Historical study of expository preaching must begin with a proper understanding of the record of preaching in Scripture. Preaching in the Bible is in two primary forms: revelatory preaching and explanatory preaching. All post-biblical preaching has the backdrop of the preaching recorded in Scripture and must trace its roots to this source.<sup>21</sup>

Stitzinger provides the foundation for the research to contrast two doctrines from a preaching perspective. He hinges on preaching in two primary forms: revelatory and explanatory preaching. Revelatory preaching is defined as conveying God's revelation to their congregates. In contrast, explanatory preaching seeks to explain what is revealed in Scripture. 2 Timothy 2:14-19, Paul says to Timothy correctly handle the Word of truth. Correctly interpreting God's Word must hold from both preaching perspectives (charismatic and expository); these principles must apply to present God's Word accurately, even to attempt to find harmony with both preaching doctrines.

Merrill F. Unger's journal article, "Expository Preaching," explores the very essence of expository preaching that contrasts the position of Charismatic preaching as it pertains to the church and Scripture. Unger's article argues that the preacher's principal task is to proclaim the truth set in the Old and New Testament Scripture.<sup>22</sup> Unger asserts that all preaching must be sound doctrine because it is the duty of any preacher of God's Word, charismatic or expository, to hold the same platform in the church's pulpit.

Like Paul, in 2 Timothy 4:2, his assertion is "Preach the Word." Although many disagree with the Charismatic interpretations of Scripture, researching some avenues in which the

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<sup>21</sup> Stitzinger, "History of Expository Preaching," 7.

<sup>22</sup> Unger, "Expository Preaching," 332.

charismatic doctrine of preaching holds some sound theological ground in its hermeneutical approach to Scripture could help their argument.

### Books

In his book, *He Expounded: A Guide to Expository Preaching*. Author Douglas M. White considers the necessity of sound Bible preaching to enrich Christians' lives in the local churches. As Paul asserts in Philippians 3:15, "All of us who are mature should take such a view of things, and if on some point you think differently, that to God will clear up..." The objective of this research is to find common ground between two preaching methods that can move and mature the believer and bring them closer to Christ in harmony.

D.A. Carson's book *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* attempts to clarify what Paul was asserting concerning spiritual gifts in his epistle to Christians in Corinth. Carson contrasts Paul's assertion concerning spiritual gifts concerning the charismatic interpretation of 1 Corinthians 12-14. From Carson's perspective, as he interprets it from Paul's letter to believers in Corinth, every Christian is Charismatic.<sup>23</sup> However, not from the Charismatic movement of interpretation of 1 Corinthians 12-14, all Christians harbor charismatic doctrine. His perspective will be valuable in this research regarding charismatic and expository preaching.

Gordon D. Fee's commentary on *The First Epistle to the Corinthians* will provide analysis and insight on Paul's letter to the church in Corinth concerning the Spirit's gifts and how charismatics interpret it to formulate their doctrine and movement regarding the church. If this research can determine from a concise interpretation of 1 Corinthians, the theology of

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<sup>23</sup> D.A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14*, (Grand Rapids, MI: Baker Academic, 1987), 21.

charismatic dogma considering sound expository exposition, perhaps the two preaching methods integrate to help with church growth at local levels.

Richard B. Gaffin Jr.'s book *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit* contributes to this research by exploring the New Testament teachings on the Gifts of the Holy Spirit. It will help the researcher to evaluate the teachings on the gifts from a charismatic and expository view, from the Synoptic Gospels to Revelation.

John F. MacArthur, Jr.'s book *Charismatic Chaos* conveys strong opposition against the Charismatic Movement as being close to cultic in their doctrine. MacArthur asserts, "Most charismatics, if they are honest with themselves, would have to acknowledge that personal experience and not Scripture is the foundation of their belief system."<sup>24</sup> Acts 2:4, which states that on the Day of Pentecost, all were filled with the Spirit, is the core truth for charismatics doctrine and preaching of the New Testament. Understanding the charismatics approach and interpretation of Scripture is essential for this research to contrast both preaching principles.

Authors Rich Nathan and Ken Wilson, in their book *Empowering Evangelicals: Bringing Together the Best of The Evangelical and Charismatic Worlds*, the authors seek to convey the charismatic's positive elements about Christian dogma. This literature is at the core of the research, which will bring both worlds together, revealing some parallels in the two methods. From this researcher's perspective, both charismatic and expository preaching can integrate for sound doctrine. There are solid arguments for Scripture's charismatic position that can harmonize with sound expository doctrine if approached with specific hermeneutical skills and sound homiletics. In 1 Corinthians 14:26-33, Paul alludes to the fact that spiritual gifts or meant to strengthen the church and not weaken it.

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<sup>24</sup> John F. MacArthur, Jr., *Charismatic Chaos*, (Grand Rapids, MI: Zondervan Publishing House, 1992), 23.

Jean-Jacques Suurmond's book, *Word and Spirit at Play: Towards a Charismatic Theology*, brings to this research perspective on Charismatic theology, which has credence in some cases from a hermeneutical approach. However, within the scope of this research will analytically probe the author's thoughts and arguments on his Charismatic theology position and its interpretation of Scripture.

Authors Thomas D. Lea and David Alan Black's book titled *The New Testament; Its Background and Message* will contribute from an analytical perspective on the charismatic's interpretations of spiritual gifts that formulate their theological doctrine in 1 Corinthians 12:1-11. The authors assert, "Paul's instructions were designed to correct the abuses the Corinthians allowed within the church."<sup>25</sup> This passage of Scripture seems to be at the core of debate concerning charismatic's doctrine. However, if this can be addressed from a sound expositional approach concerning spiritual gifts, both preaching methods would benefit the church. From an informative way allowing the Holy Spirit to do what the Lord sent it to do, there can be harmony with these preaching methods.

Elmer L. Town's book *A Historical Survey of the New Testament: A Journey Through the New Testament* provides a survey of the New Testament for this thesis project, which will be beneficial in drawing parallels and contrasts between charismatic and expository interpretations of the New Testament; especially the Book of Acts and 1 Corinthians 12-14.

Walter A. Elwell's *Evangelical Dictionary of Theology* contributes to this project's insight into the Charismatic Movement's religious nature and its theological thoughts that formulate their doctrine, church implementation, and how it affects the congregants in worship service.

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<sup>25</sup> Thomas D. Lea and David Alan Black, *The New Testament: Its Background and Message*, (Nashville, Tennessee: B & H Publishing Group, 2003), 414.

William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr. produced the book *Introduction to Biblical Interpretation*, which will help the researcher analyze both charismatic and expository doctrine interpretations from a hermeneutical approach.

As stated, the purpose of this research is to determine if these two preaching methods are a movement of the Spirit and God's will. Also, articulate if these two theological thoughts and doctrines can work together as sound doctrine for the church's edification and growth: especially at the local church level. The interpretations by the charismatic movement concerning the Doctrine of Holy Spirit and gifts of the Spirit are at the question that divides the two. Most scholars agree that charismatics hold to Christian dogma that the Scriptures have authority first and foremost in the church and their lives.

Kilian McDonnell's book *Charismatic Renewal and the Churches* present a detailed look into the church's Charismatic Pentecostal movement. He examines the movement from a historical, sociology, cultural anthropology, psychology, and theological perspective.<sup>26</sup> However, his approach is not theological in the content; his objective is to respond to the Charismatic Pentecostal movement. This research will draw heavily from Chapter one, "*Human Experience and Religious Meaning*," concerning the charismatic movement and its preaching method.

John F. MacArthur, Jr.'s book *The Charismatics* explores in-depth the charismatic movement. Not only does he contrast the errors from a biblical perspective regarding the charismatic movement's dogma, but he also acknowledges that the movements' foundation is based on an experience that transcends all denominational lines.<sup>27</sup> MacArthur asserts, "In the

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<sup>26</sup> Kilian McDonnell, *Charismatic Renewal and the Churches*, (New York, N.Y.: The Seabury Press, 1976.), ix.

<sup>27</sup> John F. MacArthur, Jr., *The Charismatics*, (Grand Rapids, Michigan: Zondervan Publishing House, 1979.), 13.

Charismatic movement there is a certain commonality based, not upon theology, but upon the experience of being "baptized in the Holy Spirit" and usually speaking in tongues."<sup>28</sup>

MacArthur's analysis of the charismatic doctrine contributes to this research the analytical basis of understanding charismatics preaching methods.

### Scripture References

1 Corinthians 3:16-17, "Don't you know that you yourselves are God's temple and that God's Spirit dwells in your midst? If anyone destroys God's temple, God will destroy that person; for God's temple is sacred, and you together are that temple." This Scripture is preached from expository and charismatic pulpits throughout the world. Charismatics argue that a believer must experience the Holy Spirit's baptism as evidence of having the Spirit. However, Paul asserts in verses 16-17, "you are the temple, and the Spirit lives in you."

1 Corinthians 12-14 are the chapters that the charismatic movement builds ninety percent of their doctrine concerning spiritual gifts and the Holy Spirit. From their perspective, these spiritual gifts are still active in the church today as it was with the early church and the apostles.

In 1 Corinthians 12:1-11, Paul affirms the gifts of the Spirit. Christians have been given spiritual gifts by the Holy Spirit to be utilized in the Body of Christ (the church). Paul did not dismiss the usage of spiritual gifts in the church at Corinth but use the gifts responsibly to edify the Body of Christ. However, expository and charismatic preachers expound on this passage to conclude that spiritual gifts are present in the ecclesia. 1 Corinthians 14:26-33 states:

What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation. All of these must be done for the strengthening of the church. If anyone speaks in a tongue, two or at the most three should speak, one at a time, and someone must interpret. If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God. Two or three prophets should speak, and the others

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<sup>28</sup> Ibid.

should weigh carefully what is said. And if a revelation comes to someone who is sitting down, the first speaker should stop. For you can all prophesy in turn so that everyone may be instructed and encouraged. The spirits of prophets are subject to the control of prophets. For God is not of disorder but of peace.

Here Paul is instructing the believers in Corinth on how to utilize their gifts in orderly worship.

One cannot dispute Paul's intentions here because from verses 26-33, he is concise in how

believers should conduct themselves in orderly worship service when utilizing the Spirit's gifts.

He further seals it in verse 33, stating, "God is not a God of disorder but of peace." Charismatics point to this passage of Scripture to confirm glossolalia usage (speaking in tongues) and prophesying in the ecclesia.

Matthew 3:16, "As soon as Jesus was baptized, he went up out of the water. At that moment, heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him." Matthew is conveying to Christians that even Jesus submitting to baptism received the Holy Spirit at that time and not a subsequent event that charismatics advocate that believers will experience. The Holy Spirit is active at that moment of the believers' conversion. From this perspective, it is essential for expositional preaching to divide the Word of Truth rightly.

In 2 Timothy 2:14-19, Paul conveys to Timothy to correctly handle the Word of truth. Correctly interpreting God's Word must hold from both preaching perspectives. Paul asserts, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." Paul gave Timothy this charge to keep him on that narrow path of preaching the truth of God's Word among false teachers to his flock, and this holds to every preacher that preaches the gospel. As Lea and Black asserted, Paul directed Timothy to respond to errors by avoiding contentious debates and teaching the truth to

those false teachers willing to listen.<sup>29</sup> Therefore, expository preachers should take this same course of action in dealing with the charismatic's errors in Scripture from an expository position.

2 Timothy 4:2-3 states, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their desires, they will gather around them a great number of teachers to say what their itching ears want to hear." Advocates against the Charismatic Movement and its preaching invoke this passage to argue against much of the charismatic preaching doctrine. Branding them as a cult and using God's Word for personal gain and control over the congregation, as Paul conveyed in Philippians 1:15-18, how some misuse the gospel for their gain and other reasons as well.

Philippians 1:15-18:

It is true that some preach Christ out of envy and rivalry, but others out of goodwill. The latter do so in love, knowing that I am put here for the defense of the gospel. The former preach Christ out of selfish ambition, not sincerely, supposing that they can stir up trouble for me while I am in chains. But what does it matter? The important thing is that in every way, whether from false motives or true, Christ is preached. And because of this, I rejoice.

Philippians 1:15-18 provides a foundation for contrasting the methods and motives of expository and charismatic preachers. Understanding why charismatics and expository preachers chose their form of preaching to convey the gospel. Paul is clear that some are preaching with a particular motive in mind. Charismatic preachers have been scrutinized concerning their preaching methods and the doctrine they preach.

Philippians 3:15 states, "All of us are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you." Paul is conveying that

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<sup>29</sup> Lea and Black, *New Testament: Its Background and Message*, 484.

every believer's purpose and goal should be to focus on the things of God. Keeping the focus on Christ and spreading the gospel as mandated is the goal of the church. If there should arise some difference in thinking, trust that God will make it clear.

This research aims to find common ground of these different preaching styles to solidify the methods if possible. When analyzing expository and charismatic preaching methods, there must be some commonality in which they agree on Scripture interpretation. Preaching is the central part of church ministry, which makes this research significant because God has called must preach the truth without adding or taking away from it regardless of their preaching methods.

## CHAPTER 2: EXPOSITORY AND CHARISMATIC PREACHING

What is expository and charismatic preaching? First, the concept of preaching must be understood from the foundation of Christian dogma, which proclaims that the Bible is the Word of God given to man by divine inspiration (God-breathed). Walter A. Elwell's "Evangelical Dictionary of Theology" defines preaching in four ways, (1) Preaching is the communication of truth through personality, (2) Preaching is the manifestation of the incarnate Word from the written word through the spoken word, (3) Preaching is the truth mediated through personality to constrain conscience at once, and (4) Preaching is the divine truth voiced by a chosen personality to meet human need.<sup>30</sup> Semantically these definitions define the concept of preaching. However, for research purposes, definition one (preaching is the communication of truth through personality) serves to be the most prudent regarding expository and charismatic preaching styles/methods. However, it should be noted that the primary duty of any preacher is preparing and delivering sermons.<sup>31</sup> This chapter will delve into the differences between these two preaching methods.

Preaching is the catalyst in which the gospel is revealed to the world, but these two preaching methods harbor different congregations and different results. Charismatic preaching excites those in attendance when expository preaching without the element of charisma seems to fall on deaf ears—considering that both preach the same gospel but from a different approach

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<sup>30</sup> Walter A. Elwell, *Evangelical Dictionary of Theology*, (Grand Rapids, Michigan: Baker Academic, 2001): p.948.

<sup>31</sup> Jeff D. Ray, *Expository Preaching*, (Grand Rapids, Michigan: Zondervan Publishing House, 1940), 13.

and perspective. Within chapter two, we will explore both methods and preaching styles of expository and charismatic preaching. It is incumbent for the sake of the gospel that preaching be at the forefront of advancing God's Word to a depraved world. Jesus is concise concerning his mandate to his disciples in Matthew 28:19-20 "Therefore, go and make disciples of all nations, baptizing them in the name of the father and of the Son and the Holy Spirit, and teaching them to obey everything I have commanded you." The preaching of the gospel is the bridge that connects God's Word to the world; proclamation requires a response from people in attendance, the saved and unsaved alike. Paul solidifies this position with his letter to the believers in Romans. He asserts in Romans 10:14-15, "How then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent?"

Understanding the concept of preaching and its importance to Christian dogma's foundation is essential to advancing the gospel. The preaching under the Holy Spirit's unction gravitates people to the church and leads them to accept Christ as Lord and Savior. Therefore, analyzing these two preaching methods from a hermeneutical perspective reveals that the differences are in their interpretation of Scripture and delivery of the text preached. Although both forms of preaching hold to the authority of Scripture. Charismatics believe in utilizing the spiritual gifts found in 1 Corinthians chapter 12. However, expository preaching stands on the exegesis, hermeneutics, and homiletics of Scripture. Both preaching methods will be evaluated for research purposes.

### **Expository Preaching**

F.B. Meyer's defines expository preaching as "The consecutive treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain

and brawn, over which he has thought and wept and prayed until it has yielded up its inner secret, and the spirit of it has passed into his spirit."<sup>32</sup> The rigorous work of preparing a sermon is most rewarding when the preparer has labored over the text, and the Spirit of God has revealed certain truths to be conveyed to the church and the world. When the man or woman of God steps to the pulpit to deliver God's Word, the author's original intent must be revealed. Expository preaching is a hermeneutical/homiletical exposition that seeks to interpret, intelligently amplify, accurately, and effectively apply a Scripture passage.<sup>33</sup> There are tremendous advantages to expository preaching that will edify the Body of Christ. From an apologetic perspective, defend Christianity from all advocates against God's Word (the Bible). There are some varieties concerning expository preaching: (1) Exegetical Exposition, (2) Doctrinal Exposition, (3) Historical Exposition, (4) Biographical Exposition, and (5) Character Exposition.<sup>34</sup> These five variations of expository preaching can, if carefully constructed, can be delivered expositional in one sermon.

Concerning expository preaching, Faris D. Whitesell, in his book *Power in Expository Preaching*, notes:

In the expository approach, we study not only the roots, trunk, and branches of our tree; we also consider its leaves, soil, climate, inner ring system, distinctive features, life history, and relation to other trees and vegetation around it; the uses to which we can put this tree, and how to reproduce this tree and others like it not only here but in other parts of the world. In other words, we seek a comprehensive, detailed, and thorough knowledge of our tree. From the mass of information that we compile, we arrange our expository talk about our tree. We find a subject, a theme, a thesis, a logical outline, and a sound development. We

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<sup>32</sup> F.B. Meyer, *Expository Preaching Plans and Methods*, (Eugene, OR: Wipf and Stock Publishers, 2001), 29.

<sup>33</sup> Jeff D. Ray, *Expository Preaching*, 47.

<sup>34</sup> *Ibid.*, 59-67.

may not use all the material we have gathered, but we use most of it. This is the expository method.<sup>35</sup>

What is unique about expository preaching is that it takes its audience on a text journey, revealing the historical, biographical, doctrinal, and exegetical exposition of the text when fully applied. There is tremendous power in expository preaching. It opens Scripture to the audience and the author's fundamental truths and then uses it to the modern era for the church and the world to digest. There are tremendous advantages in expository preaching. For instance, when applied correctly, expository preachers provide a candid view of the author's original intent at that time in history—revealing certain truths that will benefit the Body of Christ. However, if the expository preacher does not convey God's word with power from the Spirit, it may not resonate with the congregation in which may result in the congregation missing out on the richness of expository preaching. Pastors that preach from an interpretive (expository) approach yield no growth in their churches; even with sound doctrine, this could result from a lack of charisma. Compared with pastors preaching charismatically, expository preaching appears dry regardless of how informative the message is. Without the Holy Spirit's move, it will lack divine power to penetrate the hearts of those who hear the good news of the gospel.

Therefore, why are charismatic preaching pastors experiencing unspeakable success and church growth compared to expository preaching pastors? How could this be when both preaching methods come under the unction of the Holy Spirit? Concerning this issue will be discussed later in this chapter. Nonetheless, there is insurmountable power in expository preaching that convicts the soul and humbles the heart even if the Word is not conveyed with

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<sup>35</sup> Faris D. Whitesell, *Power in Expository Preaching*, (United States: Fleming H. Revell Company, 1895), xiv.

charisma. The Holy Spirit confirms the words spoken by those whom God has called to preach His Word regardless of preaching approach.

Therefore, it is incumbent for the preacher to know his audience's age range, educational range, occupation, cultural interests, prejudices, gender distribution, and spiritual maturity to be more effective when delivering God's Word.<sup>36</sup> Being prepared is essential, but ultimately the Holy Spirit is the power to all preaching. As Paul admonished to Timothy in 2 Timothy 4:2, "Preach the Word; be prepared in season and out of season; correct, rebuke and encourage with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their desires..."

### **Expository Preaching Provides Authority and Power**

According to Merrill F. Unger, expository preaching is, in fact, biblical preaching<sup>37</sup>. It is the preaching of God's unadulterated Word from the beginning to the end of every sermon.

Unger asserts:

Expository preaching is first and foremost biblical preaching. It is emphatically not preaching about the Bible but preaching the Bible. "What saith the Lord" is the alpha and the omega of expository preaching. It begins in the Bible and ends in the Bible, and all that intervenes springs from the Bible. In other words, expository preaching is Bible-centered preaching. Whatever extra-biblical material is employed, illustrations from human experience, history, archeology, philosophy, art, or science must be purely subsidiary and strictly fitted into one single aim to elucidate the portion of Scripture chosen, whatever its length, and enforce its claims upon hearers.<sup>38</sup>

Expository preaching's power and authority are that the preacher reveals the Bible's teachings and content concisely to the audience.<sup>39</sup> Pastors are equipped to teach Scripture in season and

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<sup>36</sup> Whitesell, *Power in Expository Preaching*, 68.

<sup>37</sup> Merrill F. Unger, "Expository Preaching," *Bibliotheca Sacra*, 111-444 (1954): 333.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Ibid.*

out of season. They should rightly divide the Word of truth. When the preacher, with the power of the Spirit, concisely explains the meaning of a particular passage of Scripture and effectively reveals its truths to his audience, then we see expository preaching at its best.<sup>40</sup> It must be noted that even charismatic preaching stands before this very light as well. Therefore, both preaching methods (expository/charismatic) are on common expositional grounds.

### **Expository Preaching is Preaching a Revelatory Truth**

The preacher who embraces expository preaching must labor more than any other in preparation for a sermon because they search the Scriptures rigorously to ensure what is being preached is accurate. The preacher must reveal to the congregation God's revelatory truth as William W. Klein notes the importance of one's approach:

The view of the nature of the Bible that an interpreter holds will determine what meaning that interpreter will find in it. If the Bible owes its origin to an all-powerful divine being who has revealed his message via human writers, then the objective of interpretation will be to understand the meaning communicated through the divinely inspired document. If the interpreter adopts an alternative explanation of the Bible's origin, then he or she will prescribe other goals in interpreting the text. We adopt the presupposition that the Bible is a supernatural book, God's written revelation to his people given through prepared and selected spokespersons by the process of inspiration. This has been the church's universal creed throughout its history.<sup>41</sup>

The sole purpose of an expository preacher is to make clear the Word of God. Revealing its biblical truths as God inspired them through His agents. God's purpose through Scripture was to reveal Himself to His creation, to correct what went wrong in the beginning with man's fall into sin, and to provide a vehicle for man to be reconciled back to Him and obtain salvation. Therefore, the expository preacher must reveal Scripture's clarity that the things necessary for

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<sup>40</sup> Ibid., 334.

<sup>41</sup> William W. Klein et al., *Introduction to Biblical Interpretation*, (Nashville, Tennessee: Thomas Nelson, Inc, 2004), 143-144.

salvation can be understood from the Bible without special techniques or higher education.<sup>42</sup>

James Forbes correctly asserts, "It is the anointing of the Holy Spirit that helps the preacher understand and prepare for the ministry of the Word...the Spirit will make the difference between our failure and our fulfillment."<sup>43</sup>

Suppose Forbes is correct in his assertion that it is the Holy Spirit's work that helps the preacher understand and present the Word of God. In that case, there is no differentiation in preparation among expository and charismatic preachers. Because there is only one Spirit (God's Spirit) that dwells in all believers; therefore, expository and charismatic preachers are connected by this one Spirit, who only can reveal God's truth. However, it is a matter of interpretation of specific passages in question, which distinguishes or divides both preaching methods. It is the utilization of spiritual gifts when preaching that sets them apart arguably. When comparing the two preaching styles, the charismatic usage of the Spirit's gifts arouses the congregation that brings them into worship and awe of God. Although people hear the Word in understandable terms from an interpretive approach, people still need to see God's power in action.

People desire and even crave for the church's supernatural movement, which is why charismatic preaching has gravitated many people to the church. Although there has been a decline over the years in the church, charismatic churches seem to maintain large membership, at least from this researcher's observation visiting expository and charismatic churches in the past. With the speaking in tongues, laying on of hands, and being slain in the Spirit, charismatic preachers keep their congregation in awe of God from a spiritual experience perspective. However, is the charismatic preacher's spiritual experience approach of preaching biblical and in

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<sup>42</sup> Stephen F. Olford, *Anointed Expository Preaching*, (Nashville, Tennessee: Broadman & Holman Publishers, 1998), 71.

<sup>43</sup> James Forbes, *The Holy Spirit & Preaching*, (Nashville: Abingdon Press, 1989), 71.

harmony with God's Word? The charismatic movement must be evaluated and researched from a theological and biblical perspective to answer this question. Surprisingly, many Christians think that the charismatic movement lacks biblical support but is reluctant to divulge it publicly.<sup>44</sup>

### **Charismatic Preaching**

Charismatic preaching and its movement have set the 21<sup>st</sup> century ablaze with their preaching, approach to ministry, and doctrinal teachings. Charismatic preachers seem to have such an anointing on their lives, preaching, and ministry, leaving people amazed and drawing thousands if not millions into the church and ministries. Many invoke the Holy Spirit as the agent leading and guiding their preaching and other events that may occur during worship service—giving the congregation a spiritual experience that leaves them wanting more of that experience.

The preaching is mesmerizing, and one could see it as a spiritual move of God. Charismatic preaching holds to the very foundation of expository preaching, which is God's revelation to His creation; God's Word (Scripture) is inerrant and, thus, to the Bible's authority is the foundation of Christian doctrines.<sup>45</sup> However, there is a divide in a specific interpretation of Scriptures concerning Charismatic theology and teachings.

### **Charismatic Movement**

As stated in the former chapter, the Charismatic movement is one of the most remarkable developments in the twentieth and twentieth-first century.<sup>46</sup> Starting from modest beginnings in the Azusa Street revival, the charismatic movement has become one of the fastest-growing

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<sup>44</sup> MacArthur, *Charismatic Chaos*, 13.

<sup>45</sup> Mohler, "The Charismatic Movement."

<sup>46</sup> *Ibid.*

segments in Christianity in the U.S. and globally.<sup>47</sup> The charismatic movement has drawn millions, creating megachurches throughout the U.S. and worldwide. There are many factions of Christianity in this movement; there are traditional Pentecostals, the Assemblies of God, and the Vineyard movement.<sup>48</sup>

Charismatic influence has penetrated most traditional denominations, such as the Episcopalians in the United States, Anglicans worldwide, Roman Catholics, and Baptists.<sup>49</sup> According to Mohler, "Central to the Charismatic movement is the claim that a new visitation of the Holy Spirit has brought back the apostolic gifts and manifestations of the New Testament."<sup>50</sup> With an emphasis on a second blessing after conversion, Mohler asks, "Is the Charismatic movement a new wave of the Holy Spirit? How should Christians evaluate the movement, its practices, and its teachings?"

This research project aims to answer these questions and more concerning the charismatic phenomena from a preaching and biblical perspective and its doctrinal teachings. To understand why its preaching methods are effective regarding Christian growth in the church compared to expository preaching. Therefore, to grasp the preaching of charismatics, one must first evaluate the movement's theological and biblical concepts. Robert H. Culpepper notes:

The charismatic movement is an interdenominational movement within Christendom seeking to promote personal and church renewal and recovery of spiritual power by an emphasis upon the exercise of the gifts of the Spirit mentioned by Paul in 1 Corinthians 12:7-11. Historically, the movement is related to Pentecostalism, but it is not a separatist movement exercised in isolation from the rest of Christendom. Rather, it is Pentecostalism penetrating the various denominations of the Christian church, Protestant and Catholic. Generally speaking, the charismatic movement, instead of encouraging those who come

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<sup>47</sup> Mohler, "The Charismatic Movement."

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> Ibid.

under its influence to form a new Pentecostal denomination or to join an already existing one, urges its adherents to remain within their own churches and denominations and to act as spiritual leaven within them.<sup>51</sup>

### **Theological Issues with the Charismatic Movement**

Many theologians concur with Culpepper's analysis of the charismatic movement. Many believers within the traditional denominations embrace charismatic views. Believers on Sunday mornings enter their place of worship, needing to see some manifestation of God's Spirit in the church and their lives. Many believers, regardless of denomination, desire the Holy Spirit's move in their lives. Culpepper is right in his assertion that all Christians have the gift (charisma) of eternal life, as Paul states in Romans 6:23, and every believer is given the gift of the Holy Spirit who belongs to Christ (Acts 2:38; Romans 8:9).<sup>52</sup> From a theological perspective, according to Culpepper:

Charismatics adhere to basic Christian theology, such as is expressed in the Apostles' Creed, as well as to the particular teachings of their own churches and denominations. In addition to these, normally they have some distinctive doctrines which are related to their charismatic experience. Most leaders of the charismatic movement claim to ground such doctrinal views, not on their experience but on the teachings of Holy Scripture. They insist that in all cases, Scripture provides the norms. They believe that the interpretation of Scripture should not be weakened in order to conform to contemporary experience; instead, contemporary Christian experience should be blessed and empowered until it conforms to the pattern of Scripture.<sup>53</sup>

Charismatics believe and preach that the power of the Holy Spirit is the power of the church. That brings about spiritual energy to be used by the church in carrying out the Great

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<sup>51</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal*, (Valley Forge, PA: Judson Press, 1977), 10.

<sup>52</sup> *Ibid.*, 11.

<sup>53</sup> *Ibid.*, 53.

Commission. Charismatics argue that the tremendous power that the early church demonstrated is missing in most churches and Christians today.<sup>54</sup> This ideology is derived from their interpretations of the Scriptures. From the charismatic's theological viewpoint, churches today reside in elegant buildings, beautiful liturgies, variety of professional ministers but lack what the early church possessed, "Spiritual Power."<sup>55</sup>

Their theological reasoning is that the Holy Spirit in the early church endued the church with spiritual powers in the early church, to heal the sick, speak in tongues, cast out demons, make the lame walk, and make the deaf hear, even in some cases raising the dead (cf. Acts 5:12-16; 20:7-12). Their assertion is with Scripture's argument that the same spiritual power is still for the church to utilize in this modern age. Charismatics also point out that Christians in the early church experienced God moving in response to their prayers, that miracles attended prayer, and that the Holy Spirit empowered the Word's preaching.<sup>56</sup> As Culpepper states:

The church on the day of Pentecost provoked from the crowd's reactions of amazement and perplexity. People may possibly be perplexed at the church today, but they are seldom amazed at what is happening because the wonder and sparkle of those early days is usually missing. But the charismatic ask, why should it be so? Does not the New Testament tell us that Jesus Christ is the same yesterday and today and forever (Heb. 13:8)? And does not Jesus promise his disciples, "He who believes in me will also do the work that I do, and greater works than these will he do because I go to the father" (John 14: 12)? The New Testament associates spiritual power with the work of the Holy Spirit. All power has been delivered to the risen Lord in heaven and on earth (Matthew 28:18), and he pours out on the disciples through the Holy Spirit (Acts 1:8; 2:33; 4:31). Paul can say that his words and deeds were attended "by the power of signs and wonders, by the power of the Holy Spirit" (Romans 15:19; cf. 1 Cor. 2:4). He reminds the Galatians that by hearing with faith, God supplies the Spirit to them and works miracles (Gal. 3:5). Obviously, what is lacking in the church today, say the

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<sup>54</sup> Culpepper, *Evaluating the Charismatic Movement*, 53.

<sup>55</sup> *Ibid.*, 54.

<sup>56</sup> *Ibid.*

charismatics, is the same kind of experience of the Holy Spirit, which the early church had.<sup>57</sup>

Charismatics' preaching and theological teachings are based upon the Scriptures noted by Culpepper. Their theological premise in what they believe is in the rediscovery of what the New Testament calls baptism in or with the Holy Spirit, which is viewed as the Pentecostal experience, receiving the Holy Spirit, which endows the believer with power, energy for ministry service.<sup>58</sup> Charismatics believe spiritual baptism is two-fold. At conversion, there is a pouring of the Spirit for conversion and a second (subsequent) baptism of the Spirit for ministry empowerment. They preach that, first and foremost, the evidence of this second spiritual baptism is the manifestation of the gifts that the baptism bestows on believers. For most charismatics, proof of this event manifests in "glossolalia" or the speaking in tongues, which will be analyzed later in this chapter. Are the charismatics interpretation of the Scriptures biblically sound from a theological perspective? Do charismatics present solid biblical evidence that corroborates their theological presupposition that formulates such teachings and preaching?

#### Charismatics Biblical Interpretation Argument

Charismatics argue that Scriptures bear witness to a twofold experience.<sup>59</sup> The twofold experience interpreted by charismatics comes from the Synoptic Gospels, but some have venture outside of the Gospels to justify this experience. Their interpretation of (Matthew 3:13-17; Mark 1:9-11; Luke 3:21-22; and John 1:32-33) focuses on Jesus' baptism, with the Holy Spirit first descending on him and leading him out into the wilderness for forty days to be tempted by Satan,

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<sup>57</sup> Culpepper, *Evaluating the Charismatic Movement*, 54.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid., 56.

returning in the power of the Spirit. Charismatics asserts that this is that second pouring of the Spirit to empower for ministry because he began doing miracles after that event.

Culpepper asserts that charismatics "Point out that Jesus was born of the Holy Spirit (virgin birth) and was guided by the Holy Spirit throughout his infancy, youth, and young manhood...before his ministry receiving an enduement with power from on high..."<sup>60</sup>

Charismatics interpretation of these passages in the four Gospels seems to point to Jesus first being born of the Holy Spirit then filled with the Spirit following baptism in water (subsequence) coming back from the wilderness in the power of the Spirit. They believe that if Jesus, the son of God, needed an enduement with power for his ministry, then all who minister on his behalf need to be empowered by the Spirit as well.<sup>61</sup>

John F. MacArthur, a relevant advocate against charismatic dogma from a biblical perspective, relates:

Most charismatics define Spirit baptism as a post-salvation, second blessing experience that adds something vital to what Christians receive at salvation. Spirit baptism, they believe, is usually accompanied by the evidence of speaking in tongues or perhaps other charismatic gifts. Such an experience is considered essential for any Christian who wants to know the fullness of divine and miraculous power in his or her life...but I am convinced that the fundamental teachings of the charismatic movement create an extreme emphasis on external evidences and thereby encourage bogus claims, false prophets, and other forms of spiritual humbug. Where such things flourish, there is bound to be a scandal—and the charismatic movement in the past decade has certainly been marked by more than the normal amount of scandal.<sup>62</sup>

John MacArthur provides strong arguments against the theological and biblical presuppositions of the charismatic movement, interpretations, and dogma that formulate their doctrine teaching and preaching. However, MacArthur reveals solace in the fact that many in the charismatic

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<sup>60</sup> Culpepper, *Evaluating the Charismatic Movement*, 56.

<sup>61</sup> *Ibid.*, 57.

<sup>62</sup> MacArthur, *Charismatic Chaos*, 20-21.

ministries Christ is preached, and people come to Him<sup>63</sup> If charismatics are preaching Christ, this being the case, which is the sole foci of this case study, can charismatic and expository preaching co-exists as sound biblical doctrine for the edifying of the Body of Christ.

Theological and biblical scholars agree in the academic sphere that charismatic doctrine has some merits theologically and biblically and has achieved great things for the body of Christ. However, concurring with MacArthur, although the charismatic movement is preaching Christ and souls converted, that should not exempt the charismatic movement or its teachings and preaching from careful biblical scrutiny.<sup>64</sup> Because as stewards of the Word of God, Scripture admonishes us to "sift through everything; hold fast to that which is good" (cf. 1 Thess. 5:21).<sup>65</sup>

1 Corinthians chapters 12-14 are the Scriptures charismatics argue for their doctrine of spiritual gifts within the body of Christ. However, it is that experience that causes alarm with expository scholars. MacArthur argues, "If charismatics are honest with themselves, would have to acknowledge that personal experience—and not Scripture—is the foundation of their belief system...in their lives, the Scriptures too often rank second to experience."<sup>66</sup>

MacArthur does not dismiss the experience because experience has its place in the believers' life. It is the faith that induces this experience that confirms the belief that strengthens and empowers the believer in the sense of awe of God. It is one's faith that manifests the experience in the God that we serve. Therefore, experience has its place in developing disciples of Christ. MacArthur's argument is, "Our faith should provide a basis for our experiences. An

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<sup>63</sup> MacArthur, *Charismatic Chaos*, 21.

<sup>64</sup> *Ibid.*, 22.

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*, 23.

authentic spiritual experience will be the result of the quickening of truth in the Christian's mind—it does not occur in a mystical vacuum.”<sup>67</sup>

Therefore, according to MacArthur, “Charismatics error because they tend to build their teachings on experience, rather than to understand that authentic experience happens in response to the truth.”<sup>68</sup> From MacArthur's perspective, if charismatics emphasize preaching and teaching to experience, they are open to all kinds of false teachings. Especially when it comes to spiritual gifts, these gifts cannot have precedence over God's Word. Paul asserted in First Corinthians 12:4-11:

There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men. Now to each one the manifestation of the Spirit is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines (1 Cor. 12:4-11, NIV).

Charismatics believe, like many other Christians in different denominations, if they would truthfully acknowledge their beliefs, that spiritual gifts are there for the Saints to utilize in this modern era. Paul does not dismiss spiritual gifts to the believers in Corinth; he outlines how those gifts should be used within the church in an orderly fashion. Culpepper argues:

The charismatic movement rightly emphasizes the body as the context for the operation of the gifts and the building up of the body for effective witness in the world as the purpose of their manifestation. Indeed one of the greatest contributions of the movement is the profound sense that expresses itself within it of Christians ministering to one another through the gifts that the Holy Spirit inspires.<sup>69</sup>

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<sup>67</sup> MacArthur, *Charismatic Chaos*, 23-24.

<sup>68</sup> *Ibid.*, 24.

<sup>69</sup> Culpepper, *Evaluating the Charismatic Movement*, 87.

Expository and Charismatic preachers all attest that spiritual gifts are present in the church and that every believer has a gift bestowed upon them by the Holy Spirit. Spiritual gifts are given for the Body of Christ's edification and competence in spreading the gospel's good news to a dark world in need of the Savior (Jesus Christ). However, biblical theologians such as John MacArthur, Jerry Vines, Albert Mohler Jr, just to mention a few, view charismatic doctrine with cautious skepticism. Charismatics view spiritual gifts as spiritual power within the church to bring glory to God and His church.

As Culpepper points out, “Charismatics connect the operation of the gifts with spiritual power, often saying that as the character of Christ is demonstrated through the fruit of the Spirit (Galatians 5:22-23), so the power of Christ is manifested through the gifts (1 Corinthians 12:8-10).”<sup>70</sup> From Culpepper’s point of view, there is a connection between the gifts and power; otherwise, they would have no value in edifying the body.<sup>71</sup>

Suppose charismatics view the spiritual gifts as spiritual power from a preaching perspective. What spiritual power is there in speaking in tongues if it is to edify the Body of Christ? For many charismatics speaking in tongues is the evidence of spiritual baptism. The believer is filled with the Spirit of God and can perform ministry duties empowered by the Holy Spirit. Many charismatic preachers, while in the middle of a sermon, digress and speak in tongues. They are captivating the congregation with utterances that they do not understand. Nonetheless, the congregation embraces it, and many others begin to speak in utterances as well. How can speaking in tongues edify the Body of Christ if what is said cannot be interpreted. Concerning this issue, we must examine it from a biblical perspective.

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<sup>70</sup> Culpepper, *Evaluating the Charismatic Movement*, 87.

<sup>71</sup> Ibid.

## Glossolalia: “Speaking in Tongues”

New Hope Missionary Baptist Church, which is this researcher’s home church for over twenty years, was charismatic under the former pastor for about four years. During this time, the pastor introduced his charismatic doctrine, teaching that believers must be slain in the Spirit (Spiritual Baptism) to receive spiritual power and the spiritual gifts would manifest, that the evidence of being filled with the Holy Ghost, one would begin to “speak in tongues.” New Hope went from seven members to two hundred within a year, with most congregants speaking in tongues.

The preaching of this charismatic young preacher of New Hope had drawn many people to the small church. The worship service was filled with energy, which members viewed as the Holy Spirit's movement. However, it was the speaking in tongues that people saw as evidence of the church's spiritual power given by the Holy Spirit. Many charismatics view speaking in tongues as evidence of a spiritual baptism; however, is it biblically sound? The Bible does not command that all believers speak in tongues. However, there is a command “to be filled with the Spirit or walk in the Spirit (Eph. 5:18; Gal. 5:16).” Although 1 Corinthians 12:4-11 conveys to us that every believer has at least one spiritual gift, and some have the gift of tongues, but not all possess the gifts of tongues. Therefore, why do charismatics preach and encourage members to speak in tongues? Culpepper notes:

What biblical basis do charismatics have for interpreting tongues as a sign that one has received the baptism of the Spirit? Charismatics usually explain this along the following lines: When Paul asked the Ephesians, “Did you receive the Holy Spirit when you believed?” (Acts 19:2) He expected them to be able to answer very clearly one way or the other. For the early church, receiving the Holy Spirit was a very definite experience normally accompanied by charismatic manifestations, the most conspicuous of which was speaking in tongues. Speaking

in tongues was one of the outward manifestations of the coming of the Holy Spirit at Pentecost (Acts 2).<sup>72</sup>

Theologians argue that this event at Pentecost with the Holy Spirit coming on the apostles and speaking in foreign languages (tongues) was an event to establish the early church. However, does the gift of tongues apply to the contemporary church as preached by many charismatic pastors? John MacArthur distinctively answers this question, he states:

I am convinced by history, theology, and the Bible that tongues ceased in the apostolic age. And when it happened, they terminated altogether. The contemporary charismatic movement does not represent a revival of biblical tongues. It is an aberration similar to the practice of counterfeit tongues at Corinth. What evidence is there that tongues have ceased? First, tongues was a miraculous, revelatory gift, and as we have noted repeatedly, the age of miracles and revelation ended with the apostles. The last recorded miracles in the New Testament occurred around A.D. 58, with the healings on the island of Malta (Acts 28:7-10). From A.D. 58 to 96, when John finished the book of Revelation, no miracle is recorded. Miracle gifts like tongues and healing are mentioned only in 1 Corinthians, an early epistle.<sup>73</sup>

Charismatic preachers, with fervor closing of the sermon, often speak in tongues and captivate the congregation. Believers join in with a symphony of utterances (speaking in tongues), jumping up and down, crying, and smiling. Their hearts seem to open for God to fill some void. People unfamiliar with charismatic worship would perceive this to be chaotic and scary. Nonetheless, people gravitate to this preaching perceiving it by faith as a move of the Holy Spirit simply because their experience was a move of God in their lives.

One must ask, was the Body of Christ edified from this event? MacArthur asserts, “The gift of tongues was inferior to other gifts. It was given primarily as a sign (1 Cor 14:22) and cannot properly edify the church. It is also easily misused to edify self (1 Cor 14:4).”<sup>74</sup>

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<sup>72</sup> Culpepper, *Evaluating the Charismatic Movement*, 90.

<sup>73</sup> MacArthur, *Charismatic Chaos*, 231.

<sup>74</sup> *Ibid.*, 232. also, see, MacArthur, *Ashamed Of The Gospel, and The Gospel According To Paul*.

MacArthur argues that the church gathers for the body's edification, not for self-gratification or personal experience seeking.<sup>75</sup> From this perspective, tongues had limited usefulness in the church and were never intended as a permanent gift.<sup>76</sup> Paul stated in 1 Corinthians 14:1-5:

Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. However, everyone who prophesies speaks to men for their strengthening, encouragement, and comfort. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I would like every one of you to speak in tongues, but I rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified.<sup>77</sup>

Speaking in tongues for most advocates against the charismatic doctrine and preaching view this gift of the Spirit as neither miraculous (as many charismatics claim) nor is it pathological or diabolical (as many of its critics may claim).<sup>78</sup> Poloma explains speaking in tongues as “a form of non-discursive prayer, a pre-conceptual expression of spontaneous prayer. To the uninitiated, it appears as babbling in nonsense syllables and to involve altered states of consciousness. To the believer, it is a surrendering of mind and heart to a form of prayer believed to be biblically encouraged.”<sup>79</sup> Charismatic preaching with the manifestation of spiritual gifts by all accounts resonates with Christian believers. Although some may not acknowledge it openly, they desire the spiritual gifts that bring awe of God in their lives, the same gifts that the apostles displayed at the beginning of the early church where God's power, and His Spirit, advanced the Christian movement. Those at Pentecost heard the Word with the Holy Spirit's power on display,

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<sup>75</sup> MacArthur, *Charismatic Chaos*, 232.

<sup>76</sup> *Ibid.*

<sup>77</sup> 1 Corinthians 14:1-5, Gifts of Prophecy and Tongues.

<sup>78</sup> Margaret M. Poloma, *The Charismatic Movement: Is There a New Pentecost?* (Boston, Massachusetts: Twayne Publishers, 1982), 52.

<sup>79</sup> *Ibid.*,

empowering the apostles with spiritual gifts, and they believed and gave themselves over to Christ and the apostles' teachings.

In most charismatic worship services, the Holy Spirit's gifts manifest and captivates the congregation. By the Holy Spirit's unction, Charismatic preachers preach so tantalizingly that people flock to the services by the hundreds. In many of the services, the Spirit's gifts' manifestation is on display per se, like speaking in tongues, laying on hands, and prophesying. However, as Poloma notes, "Of all of the gifts of the Holy Spirit, glossolalia has most fascinated secular researchers and non-Pentecostal theologians and has provided subject matter for charismatics."<sup>80</sup> Critics of the Charismatic movement concede that it has made a tremendous impact on Christianity. Poloma asserts:

Charismatics have demonstrated the need that people have to participate actively in worship and have shown other Christians the need for greater commitment. Thus, even some unsympathetic critics of charismatic theology have come to recognize its religious impact. Charismatic teachings often warn against overemphasizing religious experience and are critical of those who skip from group to group in search of new religious experience or new "highs." The emphasis, most will say, must remain on the giver and not on his gifts. If the experience is from God, it is meant to bear fruit; it is meant to be a source of loving service to others. The psychologist-priest John Powell (1974, pp. 54-55) has argued that a genuine religious experience must be lasting, have a real effect on the believer, and be directed toward the spiritual enrichment of others. Taken as a whole, the charismatic movement seems to meet these criteria.<sup>81</sup>

Critics of the Charismatic movement attest to some merits the movement possesses concerning Christian dogma that benefits the church and advances the gospel, leading people to Christ. There are positive aspects of charismatic theology and preaching; even expository preachers have adopted some charismatic preaching methods by invoking the Holy Spirit's move and its

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<sup>80</sup> Poloma, *The Charismatic Movement.*, 52.

<sup>81</sup> *Ibid.*, 82.

gifts. The research goal is to bridge that gap between expository and charismatic preaching to find common ground from a hermeneutical foundation combining the two homiletically.

Therefore, charismatic doctrine must be evaluated extensively to understand the arguments for and against its theology and interpretation of Scriptures. For this research, both preaching methods (Expository/Charismatic) must be harmonized from an exegesis perspective regarding Scripture since it is the interpretation of Scripture that divides the two. Although biblical scholars view expository preaching as the bedrock of homiletics, charismatic preaching cannot be ignored because it has contributed a great deal to advance the gospel, and souls are being saved, accepting Christ as their Savior.

#### Arguments Against Charismatic Exegesis (Interpretation)

John MacArthur, a staunch critic against Charismatic dogma, conveys four texts that he considers charismatics repeatedly misinterpret. MacArthur points to the four texts: Matthew 12:22-31; Hebrews 13:8; Mark 16:17-18; and 1 Peter 2:24. First, in Matthew 12:22-31, MacArthur asserts charismatics misinterprets these passages in defense of their usages of spiritual gifts, such as speaking in tongues and the laying on of hands for healing or any action that the charismatic movement would consider an act of the Holy Spirit, which if anyone would refute would come perilously close to committing the unpardonable sin of blasphemy against the Holy Spirit.<sup>82</sup>

The second contention is in Hebrews 13:8, which the charismatics use as a proof text to confirm that Jesus is the same yesterday and today and forever.<sup>83</sup> Charismatics interpret this passage of Scripture to mean that the works Jesus did in His earthly ministry apply to Christians

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<sup>82</sup> MacArthur, *Charismatic Chaos*, 97.

<sup>83</sup> *Ibid.*, 99.

today in possessing the same spiritual power to continue doing the works of Christ for the upbuilding of the kingdom. MacArthur's question is this, "Does the Pentecostal and charismatic interpretation of Hebrews<sup>84</sup> 13:8 stand up to inspection according to sound hermeneutical principles? The literal meaning of the verse is plain. Jesus Christ is unchanging, yesterday, today, and forever." MacArthur proceeds to explain, "When tested by sound hermeneutical principles, the charismatic interpretation of Hebrews 13:8 does not stand up. Charismatics force into the verse a meaning that is not there in order to justify their contention that tongues, miracles, and healings are happening today just as they did in the first century."<sup>85</sup>

Thirdly, MacArthur insists that Mark 16:17-18 is a misinterpretation of Scripture by Charismatics who claim that passage means believers in Christ walk in spiritual power and are protected from all dangers seen or unseen. To provide a Pentecostal perspective, MacArthur typifies Oscar Vouga's usage of the passage where he states, "Through faith in the name of Jesus, devils are being cast out today, and many are being delivered from powers of darkness, into the kingdom of God. Signs are following the preaching of the gospel where it is preached in faith, and with the anointing of the Holy Spirit and power."<sup>86</sup> MacArthur's criticism is derived from the preacher's lack of addressing the entire text in his interpretation of the passage. From MacArthur's perspective, this is the same kind of understanding theological liberals use to divert Bible passages to their literal, miraculous meaning.<sup>87</sup>

Finally, 1 Peter 2:24 is another passage that MacArthur argues that charismatics misinterpret to defend their doctrine on the gift of healing. MacArthur's biblical insight on

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<sup>84</sup> MacArthur, *Charismatic Chaos*, 99.

<sup>85</sup> *Ibid.*, 100.

<sup>86</sup> *Ibid.*

<sup>87</sup> *Ibid.*, 101.

Scripture exposes many flaws in the hermeneutical process of charismatics. He points out that charismatics interpret this passage to mean that Christ's death provides physical healing to those who are in Christ. However, sound exegesis reveals that Christ's death was to heal the sickness of sin in humanity. The expository approach reveals the truth that it is the healing of sin, why Christ suffered, was mortally wounded, died, and gave up his spirit (1 Peter 2:24) for humanity's salvation.

Preaching the Word of God comes with tremendous responsibility, and interpretation is at the center of rightly dividing the Word (2 Tim. 2:15). F.B. Meyer notes from an expository viewpoint:

Our Lord was careful to consider the text in relation to the context and the whole tenor and teaching of Scripture. The habit of taking a little snippet of a verse from any part of the Bible and making it the subject of discourse exposes the preacher to the danger of an unbalanced statement of truth, which is very prejudicial. Nothing is more perilous than the partial knowledge of God's truth, which is based on sentences torn from their rock-bed and viewed in isolation from their setting.<sup>88</sup>

Interpretation of specific passages in the Bible is what divides expository and charismatic preaching. Considering Hebrews 13:8, charismatics preach that Jesus is unchanging, that the works he did during His earthly ministry are manifested today in the church, or at least available for the church to utilize. Critics may disagree with this interpretation, but some expository preachers preach this from their pulpits as well. As charismatic do, they assert that there are spiritual gifts in the church, and Jesus/God is unchanging. These gifts may not be used to the extent that the apostles established the church, but these gifts remain today. By claiming that the Spirit's gifts are no longer active in the church alludes to the absence of the Holy Spirit's power, which is part of the Godhead. The Holy Spirit empowers charismatic and expository preaching;

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<sup>88</sup> F.B. Meyer, *Expository Preaching*, 78.

without it, there is no spiritual power. Though theologians and biblical scholars may find flaws in charismatic doctrine and interpretations, common ground can be found between the two preaching methods. There is a state of parallelism regarding the two preaching methods because it is the same Spirit that dwells and empowers the two. Still, opponents against the charismatic interpretations of Scripture/exegesis provide valid arguments that, if overlooked, would jeopardize the inerrancy and authority of God's Word.

Therefore, both charismatics and expository preachers share a commonality in interpreting God's Word from a hermeneutical approach. William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., in their book, *Introduction To Biblical Interpretation*, explain:

Hermeneutics is essential for a valid interpretation of the Bible. Instead of piously insisting that we will simply allow God to speak to us from his Word, we contend that to ensure we hear God's voice rather than our culture's voice or our own biases, we need to interpret the Scriptures in a systematic and careful fashion. We need to proper hermeneutics. If we are to understand God's truth for ourselves (and to teach or preach it to others), we must discover precisely what God intended to communicate. A careful system of hermeneutics provides the means for the interpreter to arrive at the text's intention to understand what God intended to communicate through human minds and hands. A careful approach to hermeneutics provides the means for the interpreter to arrive at what God intended to communicate. Some conservative Christians abuse the Bible by their proof-texting. They use the Bible like a telephone book of texts they cite by chapter and verse to prove their viewpoint. This can lead to many distortions and errors that could be avoided by using hermeneutics. Hermeneutics safeguards the Scriptures against misuse by people who, deliberately or not, distort the Bible for their own ends. Proper hermeneutics provides the conceptual framework for interpreting correctly by means of accurate exegesis. Exegesis puts into practice one's theory of interpretation. Thus proper hermeneutics will generate proper exegetical methods.<sup>89</sup>

Hermeneutics is essential to interpret God's Word for the application for the contemporary church. Critics such as John MacArthur, Jerry Vines, and Chris Hand are vindicated because

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<sup>89</sup> William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation*, (Nashville, Tennessee: Thomas Nelson, Inc, 2004), 19-20.

their research revealed flaws in charismatic doctrine and Scripture interpretation. However, formerly stated, they also asserted that the charismatic movement's positive aspects have contributed to Christianity's advancement. Chris Hand quoting MacArthur from MacArthur's perspective, notes, "From MacArthur's perspective, desperate times call for desperate measures. They can agree to disagree about tongues and prophecy because other items on which they agree-such as reformed soteriology complementary gender roles, and church disciplines demand more urgent attention."<sup>90</sup>

There is common ground for charismatic and expository preaching, although there is a dispute regarding hermeneutical issues that can be rescinded by putting specific passages in a proper context. Charismatic interpretation of the spiritual gifts is a subject that both methods can find common ground because neither approach is helpful if the Holy Spirit does not empower it; the same Spirit empowers the entire church.

#### The Holy Spirit Validates Both Preaching Methods

The Holy Spirit must validate charismatic and expository preaching. What is done in the Body of Christ the Holy Spirit bears witness to it and empowers it; nothing is done without the help of the Holy Spirit, whom Christ promised, "will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you." John 16:13-14 (NIV)." Charismatic and expository preaching methods have *charism* as a ministry.

Webster defines charism, also pronounced "charisma," as the power or quality of winning large numbers of people's devotion or a significant personal magnetism or charm.<sup>91</sup>

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<sup>90</sup> Hand, "The Legacy of The Charismatic Movement," 13.

<sup>91</sup> *Webster's II New Riverside University Dictionary*, (Boston, MA: Houghton Mifflin Company, 1984).

From this perspective, charismatic and expository preaching is on familiar ground. Therefore, examining case studies on these two preaching methods is essential to the church's mission, reaching the lost, spreading the gospel's good news, revealing Christ to a dark world in need of this marvelous light that shines through the darkness. The Holy Spirit is the one that makes both charismatic and expository preaching relevant. Regarding *charism*, Kilian McDonnell conveys, "In the New Testament *charism* are operations or manifestations of the Holy Spirit in and for the Christian community. "To each is given the manifestation of the Spirit for the common good" (1 Cor. 12:7)."<sup>92</sup> McDonnell also notes, "A person may seek the charisms (1 Cor. 12:31), but they are essentially spirit gifts. The gifts are without number, as they are the multitudinous ways that the Holy Spirit comes to visibility in the church in service functions. To a greater or lesser degree, a charism is a ministry to others."<sup>93</sup>

Although charismatic and expository preachers have the same Spirit that empowers, it is the doctrine that divides the two when invoking the Holy Spirit's help in the ministry of preaching. However, Culpepper points out concerning the charismatic position on their doctrine; he asserts, "Most leaders of the charismatic movement claim to ground such doctrinal views, not on their experience, but on the teachings of Holy Scripture. They insist that in all cases, Scripture provides the norm."<sup>94</sup>

He proceeds to explain, "Charismatics believe that the interpretation of Scripture should not be weakened in order to conform to contemporary experience; rather, contemporary Christian experience should be blessed and empowered until it conforms to the pattern of

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<sup>92</sup> Kilian McDonnell, *Charismatic Renewal and the Churches*, (New York, N.Y.: The Seabury Press, 1976.),6.

<sup>93</sup> Ibid.

<sup>94</sup> Culpepper, *Evaluating the Charismatic Movement*, 53.

Scripture.”<sup>95</sup> If this is true from a charismatic perspective, they have more in common with expository preaching than they realize.

Therefore, researching these two preaching methods is essential, considering the tremendous influence and growth charismatics are experiencing in their churches. If these preaching methods can be integrated, the Body of Christ can be more effective in spreading the gospel, especially at the local church level. It would be astronomical. The number of people that will give their lives to Christ just by hearing the Word preached from these two methods can only enhance spreading the gospel. The charismatic movement has experienced tremendous success in the ministry. So, from a Christian perspective, “Is this a genuine move or manifestation of the Holy Spirit in this contemporary church age?”

The Holy Spirit’s presence must be experienced and manifested in the lives of believers. People of God need that boost from the Spirit at times to know that God is there. By the manifestation of spiritual gifts provides that awe of God. The Holy Spirit works must be active in the church charismatics, and expository preachers stand on this belief. Charismatics are not the only ones to advocate this. Many expository believers also agree that the Holy Spirit must be active in church life.

Those who stand firm on expository preaching principles contend that expository preaching is the first vehicle of advancing the Word, with truth and correctness. However, the Holy Spirit must be the guide that strengthens all preaching. Expository and charismatics both submit to “*Sola Scriptura*,” the principle that God’s Word is the only basis for divine authority.<sup>96</sup> Critics such as MacArthur fear that the influence of the charismatic teachings may cause many in

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<sup>95</sup> Culpepper, *Evaluating the Charismatic Movement*, 53.

<sup>96</sup> MacArthur, *Charismatic Chaos*, 56.

the church to abandon its cornerstone, which is the Word of God being the divine authority of Christian dogma, and gravitate more to spiritual experience.<sup>97</sup> Many biblical scholars may share MacArthur's sentiments as well, but what cannot be ignored is the conversions of the many people that receive and respond to the preaching and ministry of charismatics. The Holy Spirit will only work on God's behalf, manifesting truths of Christ, and empowering the church to do God's will. There is another reality that Satan is the master at work to hinder Christ's work. The church must guard against false doctrine that has a sense of godliness but is the enemy's work to lead God's people astray. Therefore, it is incumbent for believers to always walk in the Spirit, for it is the Spirit that provides discernment of those things that are not of Christ. Gordon D. Fee notes, "The role of the Spirit is on earth, indwelling believers in order to help them in the weakness of their present existence and thereby to intercede on their behalf."<sup>98</sup>

## Conclusion

Chapter 2 explored the differences between the two preaching methods (charismatic/expository). In this chapter, the charismatic doctrine was examined because it is the doctrine that formulates the preaching method of charismatic preachers. It was necessary to view its significance considering expository preaching for most biblical scholars is the bedrock of sound biblical preaching.

Throughout this chapter, for research purposes, viewing the history of the charismatic movement, its interpretations of Scripture, and theological views was essential to understanding the issues that divide charismatic and expository preachers. Conducting this case study of these

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<sup>97</sup> MacArthur, *Charismatic Chaos*, 56.

<sup>98</sup> Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, (Grand Rapids, Michigan: Baker Academic, 1994) 838.

preaching methods is to determine if both ways can integrate into one sound doctrine for the benefit of the church,

The research has revealed that the charismatic doctrine possesses some flaws in its interpretation of Scripture's specific passages. Although expository preaching is grounded in its hermeneutical approach, charismatics are held to this same method of study of the Word of God. Charismatics and expository preachers are empowered by the same Spirit that empowers Christ's church and, therefore, common ground is established between the two. Despite the minor issues being debated, achieving unity is possible because the arguments are valid and mitigated.

## CHAPTER 3:

### ISSUES THAT DIVIDE CHARISMATIC AND EXPOSITORY PREACHING

Throughout the academic world, biblical and theological scholars debate the hermeneutical position of the charismatic movement's doctrine, which is the foundation of its preaching and ministry. At the center of the debate are the Holy Spirit's work and the spiritual gifts bestowed upon believers in their spiritual walk, which biblical scholars and theologians alike view as a "Pneumatology" issue (Doctrine of the Holy Spirit). Advocates against charismatic doctrine and preaching reveal that charismatics are in error of their interpretation of Scripture concerning the Holy Spirit's divine function at the believers' conversion and the distribution of spiritual gifts as evidence of a "*subsequential event*" of the "Baptism of the Holy Spirit."

Charismatics assert that Spirit Baptism, which they view as the believers' baptism, is then filled with the Holy Spirit's power and its presence for ministry, and the confirmation of this event in the believers' life is "*Glossolalia*" speaking in tongues. Despite some theological differences in the relationship between glossolalia and the Spirit's baptism, many charismatic Christians date their baptism of the Spirit to the first time they spoke in tongues.<sup>99</sup>

Margaret Poloma explains, "Most Pentecostals emphasize that glossolalia is the definitive evidence of Spirit baptism, while neo-Pentecostals are more likely to assert that glossolalia is only one indication."<sup>100</sup> According to Poloma, "Those who accept classical Pentecostal teachings

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<sup>99</sup> Margaret Poloma, *The Charismatic Movement: Is There A New Pentecost?* (Boston, Massachusetts: Twayne Publishers, 1982), 70.

<sup>100</sup> *Ibid.*, 72.

will recount their first experience with glossolalia when asked about Spirit baptism, but neo-Pentecostal testimonies (even from those who pray in tongues) may or may not include such a reference."<sup>101</sup> In other words, from a neo-Pentecostal's perspective, different spiritual gifts may confirm the same spiritual baptism other than glossolalia (speaking in tongues).

Therefore, speaking in tongues has little effect in the preaching methods of charismatic and expository preachers, simply because if there is no interpreter to what is said, then the congregants cannot be edified by what is said in a different language. There must be a formulated approach to conveying God's Word to his people. First, understanding the ideology of charismatic and expository preaching methods must be explored. For most biblical scholars, expository preaching is the foundation of conveying God's Word to humanity, to the saved and unsaved alike. Biblical expositors are preachers who hold to the unadulterated Word of God. According to the Scriptures, they preached only God's truth, not adding or taking away from what the Scriptures convey to its audience, the author's primary intent.

This method of preaching is a formulation of hermeneutics. Hermeneutics, as explained by William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr, "Describes the task of explaining the meaning of the Scriptures...it describes the principles people use to understand what something means, to comprehend what a message is written, oral, or visual is endeavoring to communicate."<sup>102</sup>

However, this does not resolve the issue that divides charismatic and expository preaching; because charismatic and expository preachers both must partake in the oasis of hermeneutical endeavors to correctly convey God's Word to His people. Therefore, the purpose

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<sup>101</sup> Poloma, *The Charismatic Movement*, 72

<sup>102</sup> William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation*, (Nashville, Tennessee: Thomas Nelson, Inc., 2004), 4.

of chapter three is to provide research methods from an intervention approach that will help resolve or bring clarity to the issues surrounding expository and charismatic preaching regarding their preaching approach to Scripture from a theological and doctrinal perspective.

This research hypothesizes that charismatic and expository preaching can be integrated with the correct application of Scriptures through the process of exegesis, hermeneutics, and homiletics to be even more effective preaching. Therefore, this research's methodology is the intervention approach, a form of qualitative research that provides an abundance of techniques to evaluate this theory.

The intervention approach will be in the form of a case study of these two preaching methods by visiting ten churches from a charismatic and expository preaching perspective to observe these preaching methods in action. The case study's foci will be on the effectiveness that both preaching methods have on the congregants, worship service, ministry, and church growth. Using this research method helps congregational and para-church settings because it helps a diverse group of participants become more aware of their church's issues.<sup>103</sup>

### **Purpose and Objectives of the Research's Intervention**

The researcher will observe both preaching methods and evaluate their effectiveness on the congregants' response to the church's preached message and its growth by visiting ten churches for this case study. The objective is to compare these preaching styles to determine if there is a correlation that would support this research hypothesis. That charismatic and expository preaching can co-exist as a profound doctrine preached for the Body of Christ's

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<sup>103</sup> Tim Sensing, *Qualitative Research: A Multi-Method Approach to Projects for Doctor of Ministry Theses*, (Eugene, Oregon: Wipf and Stock Publishing, 2011), 141.

edification. Also, within the scope of this intervention process, all pastors and chair deacons will be interviewed concerning their theological position and preaching methods.

Three members from each church congregation will complete a questionnaire. The time limit for the interviews and completion of questionnaires will take approximately thirty minutes for each participant. However, the evaluation of the intervention is a crucial component of the research project.<sup>104</sup> It allows the researcher to obtain data to mitigate the issues that divide charismatic and expository preaching methods.

### **People Involved: Purposive sampling**

The people involved in this research are the pastors, chair deacons, and three members from each church congregation. Each pastor will select three members and obtain their consent to participate in the study, although they will be anonymous to the researcher. Each member chosen should be knowledgeable of their church functions and doctrine to answer the questionnaire concisely. Therefore, the information received from all participants and the church worship service and preaching analysis will serve to address the issues concerning the two preaching methods. The *purposive sampling* is designed to select people who have an awareness of their church doctrine and the order of worship service, which is the essentials needed for this research.<sup>105</sup>

By observing the worship service, taking notes of each preacher's (charismatic/expository) delivery style, interpretation of Scripture, doctrine, and the response from the congregation, valuable information will be gathered for the researcher to evaluate both preaching methods and the effects on the church. Most importantly, assess the pastors'

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<sup>104</sup> Sensing, *Qualitative Research*, 79.

<sup>105</sup> *Ibid.*, 83.

theological positions on Scriptures conveyed and preached to the congregation on those Sundays will help formulate a strategy to implement both preaching methods as a combined preaching style.

Every preacher, be they charismatic or expository in preparation for preaching a sermon, must all begin with these four principles in mind: (1) exegesis, (2) hermeneutics, (3) homiletics, and (4) exposition. Jerry Vines and Jim Shaddix assert how such principles are essential when they state, "The very nature of preaching demands that the preacher applies the process of exposition. Viewing this process as a journey can help on this road to communicate God's revelation rightly."<sup>106</sup> Therefore, observing the preached Word from these pastors will be crucial to the research.

Defining these key terms (exegesis, hermeneutics, homiletics, and exposition) in the process of preaching is vital to understanding charismatic and expository preaching. Therefore, Jerry Vines and Jim Shaddix define these key terms in such a profound way when they state:

The road to exposition begins with careful exegesis. This can be defined as the procedure one follows for discovering the Holy Spirit's intent in a Bible passage...hermeneutics, the science of interpreting what a passage of Scripture means...homiletics, the art, and science of saying the same thing that the text of Scripture says. Technically, it is the study of sermon preparation. When delivery is added to this whole process of exegesis, hermeneutics, and homiletics, the result can be described as exposition, which means to lay open.<sup>107</sup>

Observing both preaching methods are critical to this research; however, an analysis of specific Scripture passages conveyed in the previous chapters from which charismatics base their theology and doctrine must be examined to formulate a strategy to combine both preaching styles.

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<sup>106</sup> Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons*, (Chicago: Moody Publishers, 1999), 27.

<sup>107</sup> *Ibid.*, 27-28.

Therefore, to combine both preaching styles, an exegesis and hermeneutical study on 1 Corinthians 12-14 concerning spiritual gifts and other passages (which will be revealed later) on the Holy Spirit's function in the believer's life from a charismatic and expository interpretation. Concerning these issues, Preben Vang provides theological insight when he states, "Spiritual gifts are communal and not given for mere personal benefit. God grants the gifts of his Spirit to enable the Christ community to manifest Christ and to continue his ministry of revealing the presence of God's kingdom (Mk. 1:15)."<sup>108</sup> The theological insight is that the gifts of the Spirit charismatics preach and teach on was given to manifest God's power to unbelievers at an appointed time, even for the household of faith when their faith is lacking. The Holy Spirit's power should not be quenched because not only should these gifts be displayed in charismatic-based churches, but the universal church as a whole.

The task is to find common ground biblically to substantiate this research's hypothesis that charismatic interpretations of the Scriptures concerning spiritual gifts and the Holy Spirit's move in believers' lives are not that distant from expository interpretations. However, while the researcher has found slight errors in some charismatic interpretations, the researcher will argue that such errors are due to their eisegetical approach to specific Scripture passages.

### **3. Biblical Task**

The biblical task consists of re-examining charismatics' interpretations of 1 Corinthians chapters 12-14, Matthew 12:22-31, John 16:7-11, Mark 16:17-18, Acts 1:5-8; 2:3; 2:4; 4:31, (Romans 15:19; cf. 1 Corinthians 2:4), and Galatians 3:5. These passages were chosen because they constitute some of the key Scriptures charismatics use as the foundation of their theology and doctrine. Examining these Scriptures from a charismatic and expository perspective will

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<sup>108</sup> Preben Vang, *1 Corinthians*, (Grands Rapids, Michigan: Baker Books, 2014.), 169.

contribute a great deal to a solution concerning the issues that divide these two preaching methods.

Theologians such as John F. MacArthur, Jerry Vines, and Jim Shaddix believe that the charismatics' profound error is their interpretation of the Holy Spirit's empowerment of believers at conversion and subsequential empowerment for ministry after the transformation into the Body of Christ. MacArthur argues that charismatic dogma all starts with the Baptism of the Spirit.<sup>109</sup> MacArthur asserts, "Charismatics generally believe that after someone becomes a Christian, he or she must seek diligently for the baptism in the Spirit. Those who get this baptism also experience various phenomena, such as speaking in tongues, feelings of euphoria, visions, and emotional outbursts."<sup>110</sup>

The experience of being baptized in the Spirit is the foundation upon which much of the charismatic belief system stands.<sup>111</sup> Charismatics' support of this belief system starts with their interpretation of the Book of Acts. Acts 1:5-8, Jesus is talking with His disciples before His ascension concerning the Holy Spirit, he states:

For John, baptized with water, but in a few days, you will be baptized with the Holy Spirit. So when they met together, they asked him, Lord, are you at this time going to restore the kingdom to Israel? He said to them: It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.<sup>112</sup>

Charismatic preaching and interpretation of this passage declare that when a person receives Christ and baptized, that individual should receive the Holy Spirit's power for service. However, charismatics asserts that empowerment occurs later, in which that individual then receives a

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<sup>109</sup> MacArthur, *Charismatic Chaos*, 26.

<sup>110</sup> Ibid.

<sup>111</sup> Ibid. 171.

<sup>112</sup> Acts 1:5-8, NIV.

*baptism of the Spirit* and only then is empowered for service (which they view as a subsequential event). Expository interpretation argues that charismatics are in error with their understanding of a subsequence event.

Expository scholar such as MacArthur argues that when the Holy Spirit came at Pentecost instituting a new order, from then on, the Holy Spirit came at the moment of faith and indwelt the believer in a permanent abiding relationship.<sup>113</sup> Charismatics and expository preachers agree that all Christians should be walking in the power of the Holy Spirit, that it is the Holy Spirit that imparts spiritual gifts to believers. Robert H. Culpepper explains:

Most Protestant Neo-Pentecostals follow Pentecostalism in distinguishing baptism in the Spirit from conversion. This baptism does not relate to an experience of salvation but is one in which the Christian is empowered for ministry in Christ's name. In conversion, the Holy Spirit comes to dwell in the believer (Roman 8:9), and through his indwelling presence, life is imparted. Through the baptism in the Spirit, there is a release of the Spirit so that rivers of living water flow out from the believer (John 7:37-38).<sup>114</sup>

Charismatics view the move of the Holy Spirit through different lenses with emphasis on experience. Their interpretation is twofold. First, an individual is baptized with water following conversion. Second, they receive the baptism of the Spirit. When an individual is baptized by total immersion in water, this is an outward expression of accepting Christ as their Lord and Savior (conversion), the Holy Spirit is imparted at that time; however, charismatics contend this is not related to the baptism of the Spirit. Acts 2:3-4, from the charismatics' perspective, is the core supportive passage concerning their Holy Spirit's baptism claims. Luke conveys in Acts 2:3-4, "They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit

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<sup>113</sup> MacArthur, *Charismatic Chaos*, 178.

<sup>114</sup> Robert H. Culpepper, *Evaluating the Charismatic Movement: A Theological and Biblical Appraisal*, (Valley Forge, PA: Judson Press, 1977), 54-55.

enabled them." Concerning charismatics' theology and interpretation of Acts 2:3-4 in-, John F.

MacArthur states:

The second chapter of Acts is the key passage of Scripture from which Pentecostals and charismatics develop their theology of the baptism of the Holy Spirit. Pentecostals and charismatic doctrine of subsequence are drawn primarily from that passage. Charismatics point out that the apostles and other disciples who experienced the baptism tongues in Acts 2:1-4 had already been saved. Here at Pentecost, they were receiving the power of the Holy Spirit, which they would use to change the world. On those points, the charismatic view cannot be faulted. We can be confident that the disciples mentioned in Acts 2, at least some of them had experienced salvation...how do we know that some of them were already saved? Jesus had told His apostles, "Rejoice that your names are recorded in heaven" (Luke 10:20), and "You are already clean because of the word which I have spoken" (John 15:3). There is no doubt that he was affirming their salvation.<sup>115</sup>

MacArthur asserts that charismatics suggest that Jesus' disciples had already received the Holy Spirit before Pentecost after the resurrection in the upper room when Jesus appeared to them and breathed on them according to John 20:21-22.<sup>116</sup> Charismatics' interpretation of this text (John 20:21-22) is ambiguous because Jesus did, in fact, state to the disciples "receive the Holy Spirit" in the upper room after His resurrection, but later passages do not confirm this receiving of the Spirit in John 20:21-22. However, the Holy Spirit's experience on the Day of Pentecost was, in fact, a permanent indwelling of the Holy Spirit that gave them the power for service in carrying out the Great Commission.<sup>117</sup>

MacArthur refutes this charismatic interpretation of (John 20:21-22) from an expository perspective. MacArthur suggests that the disciples did not receive the Holy Spirit at that time when Jesus breathed on them and said, "Receive the Holy Spirit" (John 20:22) because they did not walk nor manifest any spiritual power until the Holy Spirit came upon all of them on the Day

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<sup>115</sup> MacArthur, *Charismatic Chaos*, 175-176.

<sup>116</sup> *Ibid.*, 176.

<sup>117</sup> *Ibid.*

of Pentecost.<sup>118</sup> John 20:22, for the most part, is an ambiguous passage of Scripture from a charismatic and expository interpretation perspective.

This passage could guide both charismatic and expository preaching into an eisegesis approach if a concise semantic study is neglected. Therefore, in that context, what did Jesus mean when He said to the disciples, "Receive the Holy Spirit" (Jn. 20:22)? Advocates for the interpretive approach (expository) and methods refute the interpretation of charismatics concerning this passage to support their subsequential theology. Theologians such as MacArthur point to passages from Acts chapter 1 early verses, Acts 1:1-4; John 7:14-16; 16:7, which they argue support that the disciples did not receive the Holy Spirit till Pentecost.<sup>119</sup>

There might be some merit to the charismatic's interpretation if one viewed this from an exegetical perspective. Jesus did breathe on them, imparting some measure of the Holy Spirit regardless if they used or realized what Jesus had given them. The Holy Spirit was imparted at that time for a purpose. In verse 22 of John 20, he speaks in the present tense with His disciples, indicating that it is now and not some later event. Perhaps, the giving of the Spirit here was for life in the Spirit, not empowerment.

Looking at the proceeding verse, verse 23 of John 20, Jesus, after speaking, "Receive the Holy Spirit," verse 22, tells His disciples, "If you forgive anyone his sins, they are forgiven, if you do not forgive them, they are not forgiven." Could this be the reason for the giving of the Spirit at this time, to be able to forgive those who would persecute them? However, Culpepper asserts concerning John 20:22, "The disciples receiving the Holy Spirit at this moment experienced new life in the Spirit, but they were still in need of the enduement with power from

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<sup>118</sup> MacArthur, *Charismatic Chaos*, 176.

<sup>119</sup> *Ibid.*, 176-177.

on high." <sup>120</sup> This would occur on the Day of Pentecost when the outpouring of the Spirit would be given. MacArthur argues, "When the Holy Spirit came at Pentecost, a new order was established. From then on, the Holy Spirit came to every believer at the moment of faith and indwelt the believer in a permanent relationship."<sup>121</sup>

Acts 4:31 seems to provide credence to charismatic's doctrine of subsequent filling of the Holy Spirit and Baptism of the Holy Spirit. Here in Acts 4:31, Luke conveys that Peter and John were jailed because of their preaching, teaching, and healing of a man (Acts 4:1-22). They spoke with such power being filled with the Holy Spirit (Acts 4:8). However, Luke notes that they went back to their people upon their release and told what had happened (Acts 4:23-30).

Charismatics interpret verse 31 of Acts, chapter 4, to be a subsequent event. Because what Luke asserts, "After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly." All of this took place after the Day of Pentecost when all the disciples were filled with the Holy Spirit and spoke in tongues.

Derek W. H. Thomas believes that it is part of a sequence of things regarding the Holy Spirit's filling for power to proclaim God's word boldly. <sup>122</sup> However, expository-based preachers would also concur that this passage refers to a filling of the Holy Spirit event but would emphasize the power of "prayer." They are asking God for the power of the Holy Spirit for that moment in time to speak his words boldly and to perform miraculous signs and wonders in Jesus' name. Thomas acknowledges, "Luke wants us to see the connection between prayer and

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<sup>120</sup> Culpepper, *Evaluating the Charismatic Movement*, 57.

<sup>121</sup> MacArthur, *Charismatic Chaos*, 178.

<sup>122</sup> Derek W.H. Thomas, *Acts: Reformed Expository Commentary*, (Phillipsburg, New Jersey: P&R Publishing, 2011), 105.

the power of the Spirit."<sup>123</sup> However, MacArthur asserts there is a difference between the Spirit's baptism and the filling of the Spirit. MacArthur's position is that the charismatics error in understanding baptism in the Spirit to be filled with the Spirit. He suggests that charismatics are confusing Spirit baptism, which engrafts Christians in the body of Christ, whereas being filled with the Spirit produces active Christian living (see Eph 5:18; 6:11).<sup>124</sup> Understanding these principles concerning the function of the Holy Spirit will only enhance the preaching of both methods.

Charismatics' interpretation of Matthew 12:22-31 deals with their understanding of the usage of spiritual gifts, particularly the gift of healing. For charismatics, the gifts of the Spirit are still active in this modern age of the church. Charismatics preach that believers possess those gifts that the early church displayed during the time of the apostles. However, expository preachers argue that those gifts ceased with the passing of the apostles. However, many charismatic preachers practice the laying on of hands for healing during their worship service. Margaret Poloma confirms this with her assertion that, "The practice of placing hands on the head or shoulder of the person to be healed is a common practice of charismatics when praying for healing."<sup>125</sup> Poloma also acknowledges the charismatics position on deliverance from evil spirits as a real force in the world but is not as strong as the Holy Spirit's positive power in believers' lives.<sup>126</sup>

What charismatics argue is that the church possesses these gifts of the Spirit, which empowers the church. Charismatic and expository preachers alike preach with the Holy Spirit's

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<sup>123</sup> Ibid.

<sup>124</sup> MacArthur, *Charismatic Chaos*, 192.

<sup>125</sup> Poloma, 93.

<sup>126</sup> Ibid., 96-97.

power and acknowledge the work and power of the Spirit in the church. Mark 16:17-18 is another passage used by charismatics to validate their theology concerning the Holy Spirit and the healing ministry. One cannot dismiss the supernatural because the church moves in the supernatural by the Holy Spirit's power if it is grounded in Christ, the Word of God. MacArthur argues:

The gift of healing was one of the miraculous sign gifts given to help the apostolic community confirm the authority of the gospel message in the early years of the church. Once the Word of God was complete, the signs ceased. Miraculous signs were no longer needed. The apostles used healing only as a powerful sign to convince people of the validity of the gospel message.<sup>127</sup>

John 16:7-11 is concise in explaining the work and function of the Holy Spirit. Jesus conveys to his disciples that He must go back to the Father who sent Him, and if He does not go, the comforter could not come. However, He comforts them by letting them know it was for their benefit for the comforter to come (The Holy Spirit). Charismatics reference this passage to support their claim of the Holy Spirit being active in believers' lives as it was in the early church and with the apostles. Jesus provides evidence of this claim in John 14:12. Jesus asserts, "Anyone who has faith in me will do what I have been doing. He will do even greater things than these..." The writer of Hebrews assures, "Jesus Christ is the same yesterday and today and forever." (Hebrews 13:8)

Paul confirms in 1 Corinthians 12:27-37 that the Body of Christ possesses all the Holy Spirit's spiritual gifts to be used to edify the church, bringing glory to Christ so that the world may believe. Nowhere in the New Testament does it confirm that the spiritual gifts ceased.<sup>128</sup>

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<sup>127</sup> MacArthur, *Charismatic Chaos*, 215

<sup>128</sup> Culpepper, 85.

Therefore, what is the main point John is conveying in chapter 16:7-11? In his interpretation, renowned scholar Elmer Towns asserts:

Jesus finishes the Upper Room Discourse by pointing His disciples to the work of the Holy Spirit. Since the Holy Spirit is sent to meet a need. Jesus reminds them that they will be sustained by the Holy Spirit's presence. The disciples had difficulty conceiving of life without Jesus, but as He explained, His departure was to their advantage.<sup>129</sup>

Because of Jesus' departure, the disciples gain the Helper (The Holy Spirit).<sup>130</sup> Charismatics argues this solidifies their theological position on the work and actions of the Holy Spirit. Especially coming from Jesus confirms the Holy Spirit's importance and continuation in believers and the church's mission. Not only do charismatics insist that in every aspect of ministry in the church, the Holy Spirit is active, but those who are firm in expository preaching also concur that the Holy Spirit must be leading and guiding in one's ministry when it comes to preaching. Scholars Daniel L. Akin, David L. Allen, and Ned L. Mathews all concur with this argument by their assertion of Dr. Jerry Vines' acknowledgment of the Holy Spirit's anointing of preaching. Dr. Jerry Vines states:

We must seek the Spirit's anointing. Ask Him to come on you and your message. Allow Him to manifest His power in and through you. Never be satisfied with anything less in your sermon delivery. You may not always experience the power of the Holy Spirit upon your preaching in equal measure. For reasons in the realm of the mysterious, there are times when the anointing comes upon us in larger measure than at other times... But there should be such a surrender of life to the Spirit that every time we preach, there is evidence of God's blessings upon us.<sup>131</sup>

Therefore, there is an agreement between the two preaching methods regarding the Holy Spirit's work in preaching, in the church, and the believer. The Holy Spirit must be active because it

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<sup>129</sup> Elmer Towns, *The Gospel of John: Believe and Live*, (Chattanooga, Tennessee: AMG Publishers, 2002), 159-160.

<sup>130</sup> Ibid.

<sup>131</sup> Daniel L. Akin, David L. Allen, and Ned L. Mathews, *Text-Driven Preaching: God's Word at the Heart of Every Sermon*. (Nashville, Tennessee: B&H Academic, 2010), 57.

brings validation to one's preaching, ministry, and the gospel. The Holy Spirit will only illuminate the Father and the Son to believers and the world.

Examining Roman 15:19, also cross-referencing 1 Corinthians 2:4, the charismatic theological approach to preaching becomes more profound when viewed from Paul's theological perspective in verse 19 of chapter 15 in Romans and 1 Corinthians 2:4. Paul conveys that his entire ministry, through his preaching, signs, and wonders, was accomplished by the power of the Holy Spirit for the sole purpose of making Christ known to the Jews and especially to the gentiles. Paul acknowledges that his message and preaching were not with wise and persuasive words but with a demonstration of the Spirit's power (1 Cor. 2:4). Mark Taylor asserts in his commentary of 1 Corinthians, "Paul's preaching was effective for God's purposes because of the empowerment of the Spirit. The Spirit bore witness to the truth of the message,"<sup>132</sup>

Paul's theological position regarding the Holy Spirit's work is based on the argument that what they are preaching and doing is by the Holy Spirit's power. Paul confirms this throughout his Pauline discourse that it is by the Holy Spirit's power that signs and wonders are being done through him so that unbelievers should believe in Christ. Charismatics, without a doubt, display charisma in their delivery of the gospel message that many gravitate to them. However, expository preachers possess this same kind of charisma and experience tremendous growth in their churches.

As Kilian McDonnell notes, "In the New Testament, charisms are operations or manifestations of the Holy Spirit in and for the Christian community."<sup>133</sup> Thus, charismatics and expository preachers can agree, "That to each is given the manifestation of the Spirit for the

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<sup>132</sup> Mark Taylor, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, (Nashville, Tennessee: B&H Publishing Group, 2014.), 81.

<sup>133</sup> Kilian McDonnell, *Charismatics Renewal and the Churches*, (New York: The Seabury Press, 1976), 6.

common good" (1 Cor 12:7). Charismatic and expository preachers must possess the Holy Spirit to validate their preaching. Kilian acknowledges, "Like the Holy Spirit itself, the charisms are gifts, they are given by God and are not something a person merits."<sup>134</sup> Therefore, charismatics and expository preachers have a great deal in common regarding the Holy Spirit's work and function in their preaching ministry and other ministries in the local church.

1 Corinthians 12-14 are at the core of the charismatic theology, preaching approach, and doctrinal teaching. Paul's focus is on the spiritual gifts imparted by the Holy Spirit to the body of believers. Paul wanted to correct them on their understanding of spiritual gifts. Paul wanted them to understand the usage of spiritual gifts and come together in unity caring for the Christian community through the love of Christ.

In chapter 12 of 1 Corinthians, Paul emphasizes unity, community, many parts of the body, and the priority of love within the church. As Preben Vang points out, "God empowers his people by his Spirit for the common good of his community, not as a personal favor to the individual. When individuals use their God-granted power for personal gain, they act like pagans attempting to manipulate their idol, God."<sup>135</sup> Charismatic preaching must stand on the solid principles of biblical teachings about Christ and the salvation of humanity. Many charismatic preachers have lost their way by preaching more on spiritual experiences and the material things many seek than preaching to live by God's Word. God's Word says his desire is for us to prosper (see Proverbs 13:21). Our Christian experience is not based on material things "seek first the kingdom of God and all its righteousness, and those things will be given" (Mt. 6:25-34). In chapter thirteen of 1 Corinthians, Paul explains the importance of love that supersedes any

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<sup>134</sup> McDonnell, *Charismatics Renewal*, 6.

<sup>135</sup> Preben Vang, 160.

spiritual gifts. Paul viewed love as the ultimate force in the church that without it all Spirit gifts are unless.

From Paul's theological perspective, love unifies the church and controls the gifts' usage. With love, the gifts are of excellent service to the church, and without it, the gifts are in vain (see.1 Cor. 13:1-13, NIV) because first and foremost, God is "Love." As Gordon D. Fee notes, "Paul sets out to put their zeal for tongues within a broader ethical context that will ultimately disallow uninterpreted tongues in the assembly. That context is love for others over against self-interest, which in chapter 14 will be specified in terms of building up the church."<sup>136</sup> By love, the Spirit's gifts will be effective, in the church, especially in preaching. Chapter fourteen Paul confirms the importance of love and true Christian worship being done decently and in order among believers in the church, not denying the spiritual gifts but instructing how to use the gifts properly in worship with love. Vang notes:

Unless Christ's loving character becomes evident in the use and application of any and all of the Spirit's gifts, their practice becomes worthless for God's kingdom and mere demonstration of Christian immaturity...Although the Spirit's gifts do not grant status to their recipients, the gifts that benefit and build up Christ's community are of greater significance and value than those used only for the personal benefit of the individual...Christian worship gatherings must be conducted in an orderly fashion to avoid confusion and ensure that the character of Christ is clearly portrayed throughout the service.<sup>137</sup>

Therefore, it is love that charismatic and expository preachers find commonality through the Holy Spirit's precious guidance. Although there are disagreements between these two preaching methods, if these issues are debated in love letting the Holy Spirit mitigate the outcome would be unification; because the same Spirit dwells in both charismatic and expository

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<sup>136</sup> Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul*, (Grand Rapids, Michigan: Baker Academic, 1994): 198.

<sup>137</sup> Preben Vang, 180-192.

preaching. As Wayne A. Grudem explains, "At Pentecost, with the beginning of the new creation in Christ, it is the Holy Spirit who comes to grant power to the church (Acts 1:8; 2:4, 17-18 NIV)...the Holy Spirit empowers, he purifies, he reveals, and he unifies."<sup>138</sup> If the Holy Spirit empowers both preaching methods, then there is no doubt that the two can be solidified.

In *Galatians 3:5*, Paul's rebuke of the Galatians for yielding to false doctrine, turning from the true gospel they had heard and converted to follow Christ. Many biblical scholars perceive the charismatic movement as such of the Galatians. Paul's question to the Galatians is, "After beginning with the Spirit, are you now trying to attain your goal by human effort? (Gal. 3:3)." However, in verse five in chapter three, Paul asks the question, "Does God give you his Spirit and work miracles among you because you observed the law, or because you believe what you heard? (Gal. 3:5)."

This same question must be asked of the charismatic movement because of the tremendous criticism it receives from advocates against their interpretation of the Scriptures concerning receiving the Holy Spirit. MacArthur criticizes the charismatic movement because "It is scriptural to be concerned about whether our brothers and sisters are walking in the truth. Although it may not seem very loving to some, the Bible is clear that we are to "speak the truth in love" (Eph. 4:15)."<sup>139</sup> It is incumbent for both preaching methods to succumb to the Holy Spirit's power to be a valuable model for advancing the gospel and growth of the Church.

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<sup>138</sup> Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids, Michigan: Zondervan, 2000): 635.

<sup>139</sup> MacArthur, 245.

## Combining Both Preaching Methods

Although expository scholars from an exegetical viewpoint view charismatic interpretation of the Scriptures concerning speaking in tongues as evidence of being filled with the Holy Spirit is in error. However, combining expository and charismatic preaching is theologically sound. However, the approach must interject exegesis and hermeneutical skills vigorously. Peter Adams asserts, "Preaching is best understood as one part of the ministry of the Word, and it derives its theological character from the biblical basis for all aspects of the ministry of the Word."<sup>140</sup> Therefore, every word that comes from the preacher's mouth must be the unadulterated Word of God. To combine the two preaching methods, one first looks at the three great theological foundations of preaching.<sup>141</sup> First, the preacher must believe that God has spoken, second, that his words remain powerful and life-changing, and third, without the historical revelation of God's word, there can be no ministry of the Word.<sup>142</sup>

Charismatic preachers project a particular image or charisma to their audience or congregation when conveying God's Word. Also, expository preachers are charismatic as well when empowered by the Holy Spirit. Thus, both preaching methods are empowered by the Holy Spirit to convey the Word of God with power that convicts the souls of unbelievers and believers alike. Jerry Vines and Jim Shaddix concerning the Holy Spirit's influence in the pulpit suggest:

The message of the Bible is communicated through a twofold medium: the Holy Spirit and a human personality. From outset to conclusion, preaching is the communication of the Holy Spirit. John Knox said, "true preaching from start to finish is the work of the Holy Spirit." He inspired the Word we preach. He illuminates our understanding as to its meaning. He anoints our communication of it. He enlightens the minds of listeners. He

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<sup>140</sup> Peter Adams, *Speaking God's Word's: A Practical Theology of Expository Preaching*, (Downers Grove, Illinois: InterVarsity Press, 1996), 15.

<sup>141</sup> Ibid.

<sup>142</sup> Ibid.

convicts their hearts and prompts them to respond. Preaching is the Holy Spirit event. If He is left out, preaching does not happen.<sup>143</sup>

Charismatics' position has always been the Holy Spirit's foci and the gifts that He empowers believers within the church to enhance the gospel message. One can also assert that fundamentally expository preachers' foci are the Holy Spirit, so both preaching methods have this commonality. The Holy Spirit connects both preaching methods and illuminates such a charisma that the Word of God comes forth with such power that touches the congregation's hearts and souls, bringing forth acceptance of Christ as their Savior.

Therefore, observing these preaching methods for research purposes has revealed that Charismatic preachers' ministries surpass expository-based preachers. What has been observed is not so much as the context of the message but its delivery. Charismatic preachers come forth with such flair that they capture the audience from the very beginning with their gifts, be it singing or that charisma of speech to interact with the congregation, at the same time invoking the power of the Holy Spirit to lead and guide them into conveying the Word of God. Even when the charismatic preacher proceeds to bring God's Word, the atmosphere is so energized that he need not say anything else because of the experience that is taking place.

However, expository preachers that possess the same talents or gifts as charismatic preachers exhibit that same type of flair, allowing the Holy Spirit to use them in a compelling way experience the same kind of response. Looking at it from R. Scott Pace's perspective, "We all have favorite preachers whom we admire. Whether because of their dynamic delivery, spiritual passion, or a clear explanation of the biblical text, certain preachers inspire us."<sup>144</sup> He

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<sup>143</sup> Jerry Vines and Jim Shaddix, 25.

<sup>144</sup> Scott Pace, *Preaching by the Book: Developing and Delivering Text-Driven Sermons*, (Nashville, Tennessee: B&H Academic, 2018), 3.

goes on to explain, "We may not be able to pinpoint a specific attribute that resonates most with us because good preaching involves a combination of essential factors, both human and divine."<sup>145</sup> These are the two factors that combine both charismatic and expository preaching. Both are human and divine; however, they must preach the unadulterated Word of God.

Intergrading both preaching methods must consist of the understanding that one's theology of preaching and convictions regarding Scripture compels one to kneel humbly before God with boldness and stand with confidence by His Spirit and proclaim the Word of the Lord.<sup>146</sup> As preachers, regardless of being charismatic or expository, we must keep the primary goal in mind to clarify or apply a textual truth.<sup>147</sup> Preachers must stand on the fact that Scriptural truth is spiritual truth regardless of the method.<sup>148</sup> The preacher's role is to communicate God's truth clearly and forcefully that no one is confused but understands what God is saying to them.<sup>149</sup>

Charismatics and expository preaching methods are subject to the rigorous process of exegesis, hermeneutics, and homiletics. Although charismatics may be considered in error on specific passages in the Scriptures, this can be mitigated with sound interpretation of the Word of God. As Jerry Vines and Jim Shaddix assert, "The very nature of preaching demands that the preacher applies the process of exposition."<sup>150</sup>

However, what is lacking with some expository preachers is the Holy Spirit's fire, which gives divine power to the oracle, bringing forth God's message. It is the Holy Spirit that moves

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<sup>145</sup> Ibid.

<sup>146</sup> Pace, *Preaching by the Book*, 12.

<sup>147</sup> Ibid., 80.

<sup>148</sup> Ibid., 81

<sup>149</sup> Ibid., 94.

<sup>150</sup> Jerry Vines and Jim Shaddix, 27.

and empowers the church. The Holy Spirit will only reveal Christ and God's will for humanity and his church. Therefore, as David L. Allen asserts concerning text-driven preaching regardless of preaching styles, notes:

The method of preparing text-driven sermons is ungirded by certain biblical and theological convictions...the biblical and theological foundation for all preaching is the fact that God has revealed Himself. God is a God who speaks. Hebrews 1:1 states it clearly, "God, having spoken in times past to the fathers by the prophets in many portions and in many ways, has in these last day spoken to us by his Son."<sup>151</sup>

### Conclusion

The sole purpose of this research is to determine if charismatic and expository preaching methods can be intergraded as a sound preaching method. The theological foundation of preaching derives from the preacher's convictions about God and his divine self-disclosure of Himself in Scripture.<sup>152</sup> Both charismatics and expository preachers share this same conviction in their approach to preaching God's Word. That is, declared by the Scriptures, "That there is only one true God who exists in three persons, the Father, the Son, and the Holy Spirit (Deut 6:4; Isa 46:9; Matt 28:19; 2 Cor 13:14)."<sup>153</sup> Every preacher must hold to this truth in proclaiming God's Word to the world. Although the charismatic preachers' approach may differ from expository preachers, the end is the same, and that is Christ died, was buried, and rose on the third day, and He and the Father are one with the Holy Spirit empowering the church and completing the Godhead.

Therefore, charismatic and expository preaching combined is even more effective in conveying the Word of God because the manifestation of the gifts of the Holy Spirit and sound

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<sup>151</sup> Daniel L. Akin, David L. Allen and Ned L. Matthews, *Text-Driven Preaching: God's Word at the Heart of Every Sermon*, (Nashville, Tennessee (B&H Academic, 2010), 101.

<sup>152</sup> Pace, *Preaching by the Book*, 5.

<sup>153</sup> Ibid.

biblical teaching will draw people to Christ. Although many biblical scholars point to errors in the charismatic's interpretation of Scripture concerning the Holy Spirit and the gifts the Spirit provides for the church, they cannot deny that the Holy Spirit empowers charismatics and expository preachers. Therefore, commonality can be argued concerning these two preaching methods; they both depend on the Holy Spirit's help and preach Christ being crucified, buried, and on the third day rose from the dead. Upon this confession is the gospel that all preachers preach to the world and their congregations.

This research's significance reveals that charismatic and expository preaching are intertwined, bound by the same fundamental principles of preaching: preaching is textual, preaching is contextual, preaching is theological, and preaching speaks to the mind and heart of the listener.<sup>154</sup> Upon these, impetus principles hinge charismatics and expository preaching methods. Concerning the Holy Spirit's work in which both charismatics and expository preachers receive their divine power is common because it is God's Spirit that speaks through them. The gifts of the Holy Spirit are crucial in the life of the Church. The Holy Spirit's power that manifested itself on the Day of Pentecost (Acts 2) is still empowering the church today. When the power of the Holy Spirit comes upon them, all Christians are charismatic because it is the power of God that is at work proclaiming the supremacy of His Son Jesus Christ. To Quote R. Scott Pace:

We must first recognize that the Spirit is the divine agent of inspiration. Scripture was conceived by the work of the Spirit through the biblical writers. By the Holy Spirit, human authors recorded God's message in a supernatural way that incorporated their knowledge, skills, personality, and experience while preserving the divine nature of His written Word (2 Peter 1:19-21). Through His work of inspiration, the Scriptures reveal God (2 Tim 3:16) and are a living and powerful, two-edged sword that cuts with the precision of a surgical scalpel (Heb 4:12). The same Holy Spirit who inspired Scripture

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<sup>154</sup> Clayton J. Schmit, "Key Principles of Preaching," Fuller Studio, Spring 2011, <https://fullerstudio.fuller.edu/key-principles-of-preaching>.

also works in us as the divine agent of interpretation...the Spirit is able to help us interpret them faithfully and accurately.<sup>155</sup>

There is still tremendous work and research to be done regarding these two preaching methods to build upon, particularly around the Holy Spirit's Doctrine. These two preaching methods are formally intertwined and can effectively advance the gospel and the church's growth.

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<sup>155</sup> Pace, *Preaching by the Book*, 7.

## CHAPTER 4: RESEARCH DATA ANALYSIS

### Purpose of this Study

The purpose of this research is to conduct a case study on charismatic and expository preaching to determine if these two preaching methods can be intergraded to formulate a sound biblical preaching method that will be effective in spreading the gospel to the world and its effect on the worship service and growth in the local church.

This case study's implementation revealed that charismatic and expository preaching is intertwined in its approach to delivering God's Word to His people and the world. From the data obtained, both preaching methods are guided by the Holy Spirit's divine power as conveyed by the pastors and deacons interviewed.

However, there are theological issues concerning charismatic's interpretation of Scripture regarding the Holy Spirit's work in the believer's life at the point of conversion. Their stance on a second filling of the Holy Spirit in the believer's life after conversion, which from charismatic's interpretation is a "Baptism of the Holy Spirit." According to charismatics, this event happens after the believer's conversion, empowering him/her for service in the Body of Christ.

Another theological issue that this case study revealed was the charismatics' position on speaking in tongues (glossolalia) and the Spirit's other gifts. However, many charismatics believe that when a believer speaks in tongues, this is evidence of being filled with the Holy Spirit. Nonetheless, the interviews and questionnaires conducted for this case study involved pastors, chairpersons of the deacon board, and three members from each church. Unfortunately, because of this historic deadly pandemic of the Covid-19 virus that has devastated this great nation, much of this research was hindered; only three churches could participate. Nonetheless, some significant research conducted with these churches provided tremendous input on this case

study's issues. These three churches offered valuable information comparing the two preaching methods and the highly debated topics in the theological sphere of biblical research that separates the two preaching styles.

Through vigorous hermeneutical and exegetical research, there can be a clarification of the theological and biblical issues between charismatic and expository preachers. This study's results with the pastors, chair deacons, and the three church members from each church confirmed this theory. The case study can provide a path for the unification of these two preaching methods.

The pastors and deacons interviewed were asked five questions concerning their thoughts on the Holy Spirit's work of the gifts and empowerment it bestows on believers. For instance, the gift of speaking in tongues (glossolalia), laying on of hands, and the Holy Spirit's work during worship service. The participants were asked to give their perspectives from a charismatic and expository viewpoint. The three church members from each church were also asked to answer ten questions in a questionnaire on their views on the Holy Spirit's work in the church and their lives. These results will be conveyed later in this chapter. The participants' responses were invigorating because they supported this case study's hypothesis that charismatic and expository preaching can be intergraded as a sound preaching method.

### **Review of Case Study Research by Chapter**

Chapter 1 consists of the Introduction, Ministry Context, Statement of the Problem, Statement of Delimitations, Statement of Limitations, Theoretical Basis, Statement of

Methodology, Review of Literature consisting of Books, Journals, and Scripture References to help support this case study's thesis.

Chapter 2 explored the question of what precisely charismatic and expository preaching is. Chapter 2 sought to define the two preaching methods and reveal the theological issues that divide the two by analyzing the Scriptures used by charismatics to justify their theological understanding of the Bible's messages that formulate their doctrine. It also explored expository preachers' perspectives on those same theological issues that were Scripture incorrect from their view.

Chapter 3 involved the research methods that were taken to address this research's issues—providing details of the approach that were to be used in coming to some understanding of the problems outlined regarding charismatic and expository preaching. At the center of the debate are the Holy Spirit's work and the spiritual gifts bestowed upon believers in their spiritual walk, which biblical scholars and theologians alike view as a "Pneumatology" issue (Doctrine of the Holy Spirit). Chapter 3 acknowledges that advocates against charismatic doctrine and preaching reveal that charismatics are in error of their interpretation of the Scriptures concerning the Holy Spirit's divine function at the believers' conversion and the distribution of the spiritual gifts as evidence of a "*Subsequential Event*" of the "*Baptism of the Holy Spirit.*"

Chapter 4 reveals the results of the research done. In this chapter, the interviews and questionnaires will be analyzed and reviewed to conclude the data obtained and make recommendations to add to this subject's study. However, to also implement a strategy that may consolidate both preaching methods.

Chapter 5 is the conclusion of the research project. Within this chapter's context, the researcher will make recommendations to this field of study because a tremendous amount of work can be added.

### **Review of the Results from Interviews and Questionnaires**

Interviewing these pastors, deacons, and church members from each church on charismatic and expository preaching was very informative for all who participated. Some of the church members were not knowledgeable of the terms charismatic and expository preaching. However, each pastor educated their members on the terminology, doctrine, and charismatic and expository preaching approach. The pastors helping their congregates understand these preaching methods enabled them to understand what their pastors and deacons were doing in their preaching and devotional services. Now, they could categorize these methods as expository or charismatic.

Approximately 15 people participated in this case study on charismatic and expository preaching. As stated earlier in this chapter, because of the COVID-19 pandemic, the research had to be scaled back to only three participating churches. Therefore, from each church, the pastor and chair deacon were interviewed. Three members from each church completed a questionnaire—interviews with the pastors and deacons, which took around 30 minutes to conduct with each interviewee, were quite insightful about charismatic and expository preaching. They were asked five questions, and these are the responses from both pastor and deacon for each church. The results of these interviews show that each pastor and deacon were knowledgeable of both preaching methods and aware of the Holy Spirit's role from both perspectives.

## Analysis of Interview Responses

### Interview with Pastor Spencer and Deacon Sherman (New Hope Missionary Church)

Beginning with pastor W. Spencer and G. Sherman, chair deacon of New Hope Missionary Church, they were the first to be interviewed.

Pastor W. Spencer was asked first to give his overall thoughts on the research subject of charismatic and expository preaching. His response was:

The only thing in our preaching is sound doctrine, and this is how it should be. However, from a charismatic perspective, it is all for show. If we look closely at Peter's first sermon (Acts 2:14-36), it was strictly on the fact Jesus died and was buried and on the third day rose. When one becomes a believer, it is the Word of God that pierces the heart. Therefore, Peter's preaching in Acts 2 was to bring non-believers to Christ. That is why Paul had to admonish the believers in the church of Corinth (1 Cor 1-12) because what they were doing was incorrect. Therefore, the main goal, regardless of spiritual gifts, is to preach God's Word.

Pastor Spencer is, by all definitions, an expository preacher. His position is that God's Word has sole authority. Pastor Spencer's thoughts on charismatic preaching concur with pastors' views, such as Jerry Vines and John MacArthur. For instance, Jerry Vines argues that charismatics put more emphasis on feelings and experience, which, from his perspective, is the Achilles heel of the charismatic approach to doctrine and discipleship.<sup>156</sup> Vines' view is that Christians must approach the Bible as the final source of authority.<sup>157</sup>

Pastor Spencer's theological position is the same as that of Vines that it is God's Word that Christians must adhere to and follow. However, Pastor Spencer accepts charismatic preaching in its totality but stated that it is all for a show for some preachers from what he has seen. Pastor Spencer noted that the same Spirit that empowers him also empowers a charismatic preacher. His skepticism is that some charismatic preachers are only showboating with the

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<sup>156</sup> Mohler, "The Charismatic Movement."

<sup>157</sup> Ibid.

gospel message. Sadly, many believers are captivated by their approach and miss the big picture, that it is about leading the lost to Christ regardless of spiritual gifts.

The complete list of questions is available in Appendix A Research Interview Questions. The following are the responses from the interviewees.

#### Interview with Pastor Spencer

Pastor Spencer's answer to these questions was expository based. However, because this is the pastor of my home church, the researcher decided only to summarize his response to the research questions:

Pastor Spencer's answer to these questions was straightforward. He strictly and unapologetically stands on the authority of God's Word. He believes that when anyone enters the sanctuary on Sunday mornings for worship service, there should be an expectation of hearing God's Word for empowerment and spiritual change. They should leave the service changed and empowered by the Holy Spirit. He acknowledges that God's Word and the help of the Holy Spirit enable the church.

Although the Spirit's gifts are present in the church, one should not put them before God's Word, Pastor Spencer asserted. "We do not need to speak in tongues or lay hands on the believers to show that we are filled with the Spirit. If we live according to God's Word, it will show that His Spirit is dwelling in you, and if you have any of the gifts, then that is a blessing as well for God's glory." Pastor Spencer does not dismiss the Charismatic movement in the final analysis of this interview but feels that it has its place if used correctly and not emphasized the gifts and experience but on God's Word.

## Interview with Deacon Sherman

The second interview was with chair deacon G. Sherman of New Hope Missionary Baptist Church, where he has been a deacon for twenty years. The same approach was taken in interviewing him, he was asked to give his thoughts on the case study topic, and he answered:

Both charismatic and expository preachers are in line with God. both methods can coexist. Although preachers must be straight with God, if not, they get into trouble. The preacher must be real with God's Word and live it as well. You can preach the Word and be straight forward with God by living out what you preach. Preachers got to do what the Lord commands and do it decent and in order. If you are doing what the Lord commands, he will provide the tools you need to complete the task He has called you to do. The gifts of the Spirit will be there for the usage of that task. Both charismatics and expository preachers possess gifts of the Spirit and believers as well.

Deacon Sherman's position is that all ministers are charismatic and possess spiritual gifts if they are humble and obedient to God's Word. Deacon Sherman sees no difference in charismatic and expository preaching. For him, the minister must be faithful to God and His Word. "It does not matter if you have spiritual gifts, but if you are devoted to Christ, these blessings will come to empower you for what God has called you to do."

Deacon Sherman's answers to the interview questions were along those same lines as his pastor, Walter Spencer. Summary of interview questions:

Deacon Sherman's response to the interview questions was for the love of God's Word. On every Sunday morning, he expected to hear a word from the Lord that the pastor must present God's Word truthfully and not with charismatic antics. Because if one is faithful to God's Word, the Holy Spirit would reveal it. If the preacher is right with God and in tune with God, the Holy Spirit will move. The Holy Spirit is not the problem; it is within us. Being faithful to God, the Holy Spirit will lead and guide us.

Nonetheless, one must believe in God's Word. Sherman's total theology is based on God's Word is authoritative. From his perspective, no one needs to speak in tongues or show any

spiritual gifts; if God's Word is put first and lived by it, the Spirit of God will shine through believers. In conclusion, Deacon Sherman accepts charismatic preaching. He believes that if a preacher is faithful to God, and his walk is in submission to Christ, both preaching methods can coexist.

### **Interview with Pastor Watson and Deacon Ford (Mt Olive Baptist Church)**

#### Interview with Pastor Watson

Pastor L. Watson of Mt. Olive Baptist Church is a man after God's own heart. He has pastored at Mt. Olive Baptist Church for over twenty years. He is one pastor that balances the preaching method of both. Although he is an expository preacher in method, when the Spirit engulfs him, he can be very charismatic in his presentation. He was asked to elaborate on his thoughts of charismatic and expository preaching as it pertained to the case study thesis to find out if these two preaching methods can become a solidified method for preaching. His response was:

I do not think that charismatic and expository preaching can coexist as a combined preaching method. The reason why is charismatic and expository preaching is, from my perspective are different. For two reasons, one expository preaching lets the Word speak for itself, and second, whereas charismatic preaching is based on one's understanding of what the Scriptures may be saying. Their faith and belief are rooted in their experience and spiritual gifts, be it genuine or not. When it comes to God's Word, my opinion is not what the Bible conveys to its readers. Charismatics read into the Bible their understanding of what the Scriptures are saying on a particular subject. However, the same Spirit flows through both charismatics and expository preachers, empowering the preacher to proclaim the gospel message.

Pastor Watson's theological position is like Pastor Spencer's. Both pastors hold to a foundational-based expository preaching method. They take time to approach their sermons by preparing hermeneutically, exegetically, and homiletically in dealing with God's Word. His answers to the interview questions reflect his theological position on the research subjects. Below are Pastor Watson's responses to the interview questions.

Q 1. What are your expectations on Sunday mornings when entering the sanctuary for worship?

Pastor Watson: “On Sunday mornings, I expect a real understanding of the gospel that will come alive in the flock that I lead.”

Q 2. What are your thoughts on the Holy Spirit? Do you look more to the move of the Holy Spirit to validate your spirituality or to live out God's Word as conveyed in Scripture?

Pastor Watson: “For me, it is to live out God's Word as conveyed in Scripture to validate my spirituality. To look at the Holy Spirit to validate my spirituality means I would have to rely on the Spirit's gifts, which means I would have to display that speaking in tongues are some manifestations of the spiritual gifts. Whereas, with God's Word, all that is required is to be obedient and live as His Word indicates. Therefore, I must do what God's Word conveys. See, the Holy Spirit reveals those signs at that moment for God's purpose but living out God's Word is an ever-going process.”

Q 3. Do you think that the gifts of the Spirit, such as speaking in tongues and signs and wonders such as the laying on of hands for healing, must be manifested in the church during worship services to give credence that God is still actively empowering the church, other than by the power of His Word?

Pastor Watson: “No, I think that God's Word is manifested in our lives as evidence. That is why I do not feel charismatic and expository preaching cannot coexist as a sound preaching method.”

Q 4. Do you feel that a believer must speak in tongues as evidence of being filled with the Spirit?

Pastor Watson: “No, because that is another wall that divides, this subject keeps charismatic and expository preachers apart. However, I am not suggesting that the spiritual gifts are not significant because they are when it comes to the church; it is the Holy Spirit that empowers. Nonetheless, I do not think speaking in tongues is the central evidence of being filled with the Spirit. Not all Christians speak in tongues. The undisputed evidence is love, that gift of love that Christ said of and Paul (cf. Lk. 6:27-36; John 13:34-35; 1 Cor. 13-14). All Christians must possess the gift of love.”

Q 5. Do you, as a believer, feel that God's Word is sufficing, or is there a need for the miraculous manifestation of the supernatural in the life of the believer to prove being filled with the Spirit?

Pastor Watson: “God's Word is enough. God's Word does it all, the Word manifests itself in believers' lives, and it achieves God's purpose.”

## Interview with Deacon Ford

The interview with chair deacon W. Ford of Mt. Olive Baptist Church was informative regarding his theological views of charismatic and expository preaching. Deacon Ford gravitates more to seeing the Holy Spirit move in his life and others in his church. He is more in line with charismatic doctrine and preaching, experiencing the Holy Spirit's gifts in the believer. Below is Deacon Ford's response to the interview questions.

Q 1. What are your expectations on Sunday mornings when entering the sanctuary for worship?

Deacon Ford: "On Sunday mornings, entering the sanctuary for worship, it is a time to be still for me. I expect the Holy Spirit to show up and fill the sanctuary with God's glory. On that morning, I look forward to hearing a Spirit-filled Word conveyed by the pastor, bringing God's Word with power from the Holy Spirit. With this power-filled Word, we all can be filled and replenished for another week's journey."

Q 2. What are your thoughts on the Holy Spirit? Do you look more to the move of the Holy Spirit to validate your spirituality or to live out God's Word as conveyed in Scripture?

Deacon Ford: "First and foremost, the Holy Spirit is what Jesus left us as he went back to the Father (John 16:5-16). It is hard to call yourself a Christian if you are not filled with the Holy Spirit. When the Holy Spirit is upon you, you cannot be; still, you got to move, even shouting out amen, clapping your hands or something, all because it is the Holy Spirit at work in you. God's Word is authoritative, but I need to feel the presence of the Holy Spirit.

Q 3. Do you think that the gifts of the Spirit, such as speaking in tongues and signs and wonders such as the laying on of hands for healing must be manifested in the church during worship service to give credence that God is still actively empowering the church, other than by the power of His Word?

Deacon Ford: "We know what the Bible says about speaking in tongues. We must have faith in Christ to have any of these spiritual gifts. First, and foremost you must believe. If you do not believe and have no faith, it is all in vain. You are like a ship without a sail."

Q 4. Do you feel that a believer must speak in tongues as evidence of being filled with the Spirit?

Deacon Ford: “No, you do not have to speak in tongues. Paul said, "It is better not to speak in tongues if it is not going to edify the church" (see 1 Cor 14). Besides, no one knows what you are saying when speaking in tongues. Only God knows.”

Q 5. Do you, as a believer, feel that God's Word is sufficing, or is there a need for the miraculous manifestation of the supernatural in the believer's life to prove being filled with the Spirit?

Deacon Ford: “I am 74 years old. God and His Spirit have blessed me because the Holy Spirit has guided me through life, especially the difficult times. The Spirit of God has changed me; it turned my life around. Therefore, for me, it takes both God's Word and the manifestation of the supernatural at certain times in your life on this Christian journey. Sometimes, believers need to see and even experience the supernatural move of God in our lives and the church. However, His Word kept me grounded and in comfort. If we allow God's Word and His Spirit to guide us, the evidence of being filled with his Spirit is transparent.”

#### Interview Summary for Pastor Watson and Deacon Ford

Pastor L. Watson and Deacon W. Ford of Mt. Olive Baptist Church presented different theological responses to the interview questions on the case study of charismatic and expository preaching. The interview questions formulated were to obtain their understanding of the Holy Spirit's work and God's Word in the preaching process of worship in the church. Also, to get some indication from them if charismatic and expository preaching can coexist as a solidified method of preaching God's Word.

The interviewees understood both preaching methods but had slight differences concerning charismatic dogma. Pastor Watson reasons that God's Word should be the center of their ministry and preaching for all gospel ministers. Believers should not base their spiritual walk on experience as it pertains to the Spirit's gifts but should live by God's Word.

However, Pastor Watson does not rule out the Holy Spirit's work but emphasizes God's Word. He recognizes that the Holy Spirit's gifts are active in the church but stresses the need to focus on God's Word. Therefore, Pastor Watson disagrees with charismatic dogma because of

their foci on spiritual gifts defining a believer's spiritual walk with Christ. Thus, from his perspective, these preaching methods are separate.

Deacon Ford's view is more along the lines of spiritual experience. He recognizes that it is God's Word and the Holy Spirit that empowers the church. From his perspective, the Holy Spirit is the source that inspired God's Word through human agents, and it is the Holy Spirit that empowers the preacher and the believers to preach the gospel and those to come to repentance. Deacon Ford's overall Christian view is that both are needed in the life of believers and the church. He argues that not only do we need God's Word but the Holy Spirit's guidance and empowerment to fulfill Christ's mandate of the Great Commission to go forth and spread the gospel (Mt. 28:19-20). Adding to this argument, Scott Pace argues:

A theology of preaching begins with the humble acknowledgment that preaching is not a human invention but a gracious creation of God and a central part of His revealed will of the church. Because God has ordained preaching as a designated means for accomplishing his work, we can benefit from tracing the theological root of preaching to the spiritual fruit it produces. God himself, in the person of the Holy Spirit, is the divine agent that unifies all of the elements of preaching, from preparation to proclamation. Our understanding of the Spirit's work in preaching is also a crucial theological component for us to consider...the same Holy Spirit who inspired Scripture also works in us as the divine agent of interpretation. Jesus identified him as the "Spirit of truth" who guides us into the truth and discloses God's Word to us (John 16:13-15). He teaches us all things (John 14:26) and enables us to understand spiritual and scriptural truth (1 Cor. 2:10-16). As the one who inspired the Scriptures, the Spirit is able to help us interpret them faithfully and accurately.<sup>158</sup>

Deacon Ford's theological argument presents some merits as it pertains to both charismatic and expository preaching being able to exist as one sound preaching method. Although Pastor Watson acknowledges that the same Spirit empowers charismatic preaching, he feels that they cannot function as a solidified preaching method. However, both interviewees believe in the divine work of the Holy Spirit in the preaching process.

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<sup>158</sup> Pace, *Preaching by the Book*, 6-7.

## **Interview with Pastor Payne and Deacon Dawson (Zion Sister Missionary Baptist Church)**

### Interview with Pastor Payne

The interview with pastor James Payne of Zion Sister Missionary Baptist Church was conducted in the same format. He was asked to first give his thoughts on the case study of these two preaching methods before going forward with the interview questions. He conveyed:

The charismatic movement and preaching have been necessary for the teaching and growth of the church. I feel that experience, as held by charismatics, is essential for growth. That spiritual experience that believers may encounter only brings them closer to God and Christ. Therefore, speaking in tongues and experiencing the move of the Holy Spirit in the church and believers' lives is only confirmation of God's presence. We need that experience to let us know that God is still empowering His people.

Pastor Payne's opening remarks revealed that he is a charismatic preacher who believes in the Holy Spirit's move in the church and the lives of his flock. Below is Pastor Payne's response to the five interview questions.

Q 1, What are your expectations on Sunday mornings when entering the sanctuary for worship?

Pastor Payne: "I expect to have an encounter with God with the intent of whatever burdens we may have to give it to God. When we worship God inhabits our praises, then the anointing flows when we begin to sing and give God honor and glory; the Holy Spirit moves throughout the sanctuary."

Q 2. What are your thoughts on the Holy Spirit? Do you look more to the move of the Holy Spirit to validate your spirituality or to live out God's Word as conveyed in Scripture?

Pastor Payne: "Yes, I do look to the Holy Spirit for validation in my spiritual walk with the Lord. The Holy Spirit is the third person of the Godhead. The Holy Spirit is our comforter and guide; it is by the power of God's Spirit that we can operate in the Body of Christ. The Holy Spirit plays a crucial role in the church. How can I preach without the anointing of the Holy Spirit? The Spirit is needed in our lives; without God's Spirit, our walk is in vain."

Q 3. Do you think that the gifts of the Spirit, such as speaking in tongues and signs and wonders such as the laying on of hands for healing, must be manifested in the church during worship service to give credence that God is still actively empowering the church, other than by the power of His Word?

Pastor Payne: “From my perspective, the Holy Spirit is always present. The Holy Spirit moves within us on our hearts and dwells with us. However, to answer that question concisely, the Spirit's gifts, such as speaking in tongues or laying on of hands, do not have to manifest itself in the church to prove that God is still actively empowering the church. The Holy Spirit validates God's Word, and it is a witness to the Word of God. The Holy Spirit is present to lead, guide, and empower the church. However, if God sees a need for this manifestation of the gifts, it is by His divine authority to do so.”

Q 4. Do you feel that a believer must speak in tongues as evidence of being filled with the Spirit?

Pastor Payne: “My answer to this question is a simple no. Simply because not everyone speaks in tongues, the gifts of the Spirit are available to the church. Speaking in tongues does not confirm being filled with the Spirit; it is your walk with the Lord and how you live that validates that. Some may be faking speaking in tongues, saying things that people do not understand to be truthful. That is why we must be careful to validate being filled with the Spirit as it pertains to the Spirit's gifts.”

Q 5. Do you, as a believer, feel that God's Word is sufficing, or is there a need for the miraculous a manifestation of the supernatural in the life of the believer to prove being filled with the Spirit?

Pastor Payne: “No, I do not think that there is a need for the miraculous to prove that one is filled with the Spirit. Just by you, living by God's Word is evidence of being filled with His Spirit. However, I look for the move of the Spirit in all avenues of my life and ministry. Ultimately it is living out God's Word obediently that people will see the Spirit of God in you.”

#### Interview with Deacon Dawson

The interview with Chair Deacon Leroy Dawson of Zion Sister Missionary Baptist Church was informative. His Theological views were in concert with his pastor's views (J. Payne) regarding charismatic and expository preaching. Since Zion Sister Missionary Baptist Church are charismatic. The church embraces much charismatic dogma regarding the Spirit's gifts, preaching, and how they worship, engaging in that spiritual experience. Below are deacon Leroy Dawson's responses to the interview questions.

Q 1, What are your expectations on Sunday mornings when entering the sanctuary for worship?

Deacon Dawson: “I expect to meet the Holy Spirit; that is my first and foremost expectation. To worship God in Spirit and truth in our church service and beyond. I look for the power of God through his Spirit because it is the Holy Spirit that illuminates

God's Word in the believer and through the man of God that delivers His Word every Sunday morning.”

Q 2. What are your thoughts on the Holy Spirit? Do you look more to the move of the Holy Spirit to validate your spirituality or to live out God's Word as conveyed in Scripture?

Deacon Dawson: “I recognize that the Holy Spirit is the agent that leads and guides the church in all truths about God, Christ, and His Word. The Holy Spirit moves believers by touching their hearts regarding righteousness in the Lord. The Holy Spirit convicts the heart and minds of believers concerning sin and ungodly living. So, I look for the Holy Spirit to validate my spiritual walk. Although I stand firmly on God's Word, it is the Holy Spirit that validates that stance because the Spirit dwells in us.”

Q 3. Do you think that the gifts of the Spirit, such as speaking in tongues and signs and wonders such as the laying on of hands for healing, must be manifested in the church during worship service to give credence that God is still actively empowering the church, other than by the power of His Word?

Deacon Dawson: “No, I do not think the gifts of the Spirit need to manifest itself in the church to show that God is actively empowering the church. We come together in one place on Sunday for fellowship and worship; the spiritual gifts can be displayed anywhere if God wills it. God cannot be put in a box; this is what caused the Jews to lose sight; they look more upon the presence of the Ark of the Covenant than to God himself. God can manifest these spiritual gifts through believers at any time.”

Q 4. Do you feel that a believer must speak in tongues as evidence of being filled with the Spirit?

Deacon Dawson: “No, I do not think that speaking in tongues is evidence of being filled with the Spirit. Not all Christians speak in tongues; however, we all have gifts. It all depends on God how he bestows them on the church.”

Q 5. Do you, as a believer, feel that God's Word is sufficing, or is there a need for the miraculous a manifestation of the supernatural in the life of the believer to prove being filled with the Spirit?

Deacon Dawson: “I think that God's Word is enough because every time you open your eyes, it is a supernatural event, but God's Word is forever; it is supernatural on its own.”

#### Interview Summary for Pastor Payne and Deacon Dawson

Interviewing these two leaders from Zion Sisters Missionary Baptist Church provided tremendous input into this research. Both the pastor and chair deacon leaned more for the experience of the Holy Spirit. However, they emphasized that we cannot neglect God's Word's

playing a critical role in believers' lives. Pastor Payne and his chair deacon acknowledge the importance of the Holy Spirit in church ministry.

Both conveyed that it is the Holy Spirit that enables the preacher to preach God's Word with truth and power and is always present to guide the church in the ways of the Lord. Neither Pastor Payne nor Deacon Dawson dismissed the charismatic dogma and its theology concerning spiritual gifts within the church. They see that both are necessary in fully presenting the gospel to the world and within the church's foundations in fellowship.

Although they did provide their theological thoughts on some critical aspects of charismatics teachings, what was not conveyed was their position on how this affects the preaching methods of charismatic and expository preaching. Nonetheless, the information received indicates that they are charismatically indoctrinated, not alienating expository preparation as it pertains to the preaching process. For them, preaching is at the core of spreading the gospel.

The interviewees' echoed a zest for God's Spirit and his Word, which is needed in the preachers' life and all believers. Charismatic and expository preachers concur that the Holy Spirit is active in confirming God's Word; without the Spirit, there is no power because it is the Holy Spirit that validates all truth of the Father and the Son (see John 14-16). The preachers are the instrument God uses to convey his Word to his people. As Peter Adams states, "God accommodates himself so completely to the theological, emotional, and spiritual needs of his people through his preachers."<sup>159</sup> Therefore, the same God empowers both preaching methods

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<sup>159</sup> Peter Adam, *Speaking God's Words: A Practical Theology of Expository Preaching*, (Downers, Grove, Illinois: InterVarsity Press, 1996), 142.

regardless of what interpretation issues may exist because it is the Holy Spirit that reveals all truth of God's Word.

### **Analysis of Questionnaire Responses**

The next phase of this case study of charismatic and expository preaching involved a questionnaire. Three congregational members from each church completed a ten-question questionnaire; however, their names are only known to the researcher. The members were informed that their participation would be confidential. Thus, allowing them to be more genuine in answering the basic “yes or no” questions. The complete list of the ten questions is available in Appendix B Research Questionnaire. A total of nine members completed the questionnaire.

Below are the results that show the participants' answers from each church to the questionnaire given, which provides data on how believers view charismatic and expository preaching and its theological position on the Holy Spirit's issues and the gifts it bestows upon the ecclesial. A questionnaire completed by some of these church members gives theological insight into how members in the church's congregation perceive these preaching methods/teachings.

### **Results**

Q 1: This question relates to speaking in tongues, which is a practice of charismatics. There are nine participants, three from each of the churches, that participated in this case study. All three members from New Hope answered "yes" to speaking in tongues, Mt. Olive three members responded "no," while Zion Sister's three members answered "yes." Therefore, ninety percent of the participants believe in speaking in tongues. Interestingly, the three New Hope members believed in speaking in tongues as they attend an expository-based church.

Q 2: Deals with the members of these three churches believing if healing is still active in the church, 89% answered "yes" with only one answering "no."

Q 3: Participants were asked if they believed the Holy Spirit still empowered the church?

Question three was answered with one hundred percent saying, "yes."

Q 4: This question dealt with the members' perspective on expository preaching as the best preaching method to reach believers and non-believers. Surprisingly, one hundred percent answered "yes," considering that Zion Sisters is a charismatic church.

Q 5: Question five was constructed to get insight into how believers perceive charismatic preaching if it is a new wave of the Holy Spirit. All participants answered one hundred percent "no." Again, Zion Sisters Baptist Church followed the populous in answering "no," which was intriguing because they identify as charismatic.

Q 6: Each participant was asked which preaching methods they preferred, and 89% percent chose expository preaching versus charismatic. One member from Zion Sisters picked expository.

Q 7: Participants were asked if they spoke in tongues. 44% answered "yes," with 56% stating "no."

Q 8: All participants answered "no" to the spiritual gifts ceasing with the Apostles, one-hundred percent concurring that the spiritual gifts are still active in the church in this modern age.

Q 9: Sought input from the church members regarding charismatic preaching appealing to all age groups, and 89% said, "yes."

Q 10: The final question asks if the church members think expository preaching should incorporate some charismatic methods, and one hundred percent said "yes."

## Final Analysis of Case Study Findings

Researching charismatic and expository preaching methods yielded some interesting findings. It was surprising how most of those who participated in this study did not dismiss what charismatics hold theologically, and that is the move of the Holy Spirit in ministry; however, because of the Covid-19 pandemic, only three churches were able to participate. The case study consisted of interviews with the deacon board's pastors and chairpersons and three members from each church completing questionnaires about this case study. The churches that participated were New Hope Missionary Baptist Church, Mt. Olive Baptist Church, and Zion Sisters Missionary Baptist Church.

The interview data obtained from these pastors and deacons reveal a strong stance on the Word of God being the ultimate authority in their preaching and deacon ministry. However, both churches' ordained offices recognized that the Holy Spirit is the agent in which they are empowered. Therefore, both charismatic and expository preaching methods rely on the Holy Spirit in their preaching ministry. Theologically, both preaching methods' interpretations of Scripture concerning the Holy Spirit's work in the church are not that far apart. Although charismatics embrace the Holy Spirit's gifts and the experience of believers in confirming being filled with God's Spirit, it does not mean it is negated.

Furthermore, without the Holy Spirit, the ministry is in vain. The same Holy Spirit who inspired Scripture is the same Spirit that dwells in us to help interpret Scripture.<sup>160</sup> As Pace asserts, "Jesus identified him as the "Spirit of Truth" who guides us into the truth and discloses God's Word to us (John 16:13-15)."<sup>161</sup> These interviews are substantiated that charismatic and

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<sup>160</sup> Pace, *Preaching by the Book*, 7.

<sup>161</sup> *Ibid.*

expository preaching are intertwined and can be a valuable model for preaching combined in this modern age.

Pastors and the chair deacons acknowledge that the spiritual gifts are active in the church; preferably, they are used depending on the believers, but the Spirit's gifts are present for the church. All the members that participated in the questionnaire embraced charismatic dogma but were steadfast on God's Word being the ultimate authority that Christians should cling to for Christian living. This case study results show that Christians embrace expository preaching but emphasize the need for charismatic flair in presenting God's Word. Although the participants resonate with God's Word, the charismatic approach is not neglected, for it is by God's Word, every believer shall live by. The Holy Spirit's experience and its gifts are only there to enhance one's spiritual walk as a child of God and be obedient to Christ.

### **Conclusion**

There have been other studies on this topic, as cited in this research. However, there is much more work to be done on this subject. This case study has shown the fruit these preaching methods can produce if combined for the church's edification. The same Spirit that empowers the expository preacher does the same to the charismatic. It is the Holy Spirit that leads and empowers the church and all its ministries. We cannot dismiss charismatic doctrine solely on some errors in interpretation.

Those interpretations can be rectified with sound exegesis, hermeneutical skills, and prayer, asking the Spirit to guide in understanding of the Scriptures. The data acquired reveals that charismatic preaching is an anointing from God bestowed by his Spirit, so we can embrace this method to better and spread the gospel. Nonetheless, there is tremendous work to be done in preaching from a charismatic and expository perspective, which can only bless the church.

## **CHAPTER 5: FINAL CONCLUSION AND FINDINGS**

### **Introduction**

This case study on charismatic and expository preaching has provided insight into preaching methods that have been beneficial to the church's spiritual and numerical growth for many years. Preaching is the ultimate tool in the church's ministry in which the gospel is conveyed in every community. Charismatic and expository prowess is not a new concept to preaching. The ability to preach from a charismatic or expository perspective is evident throughout the Bible.

Moses' speaking to the Israelites in Deuteronomy 4-6 concerning obedience, idolatry, God's law (Ten Commandments), and loving the Lord were both charismatic and expository in his approach. Even Jesus presented a charismatic and expository flare throughout His three years of ministry before going to the cross. Therefore, this case study's main objective was to identify these two preaching methods and conclude if these preaching methods could be intergraded as a solidified preaching approach for the local church's spiritual and numerical growth.

Therefore, a series of interviews were conducted, and questionnaires were completed by three church members from each church that participated in this case study. The interviews conducted with the pastors and chair deacons from each church and the questionnaires supported this case study's thesis. The findings revealed that charismatic and expository preaching are intertwined solely because both methods depend on the Holy Spirit's empowerment. Preachers

rely on the Holy Spirit's help in their ministry because it is the Spirit that reveals all truth of Christ as being the Word of God.

### **Finding 1**

In interviewing the three pastors of the churches that participated, all the pastors conveyed that God's Word is front and center in their preaching ministry. Although two of the pastors were expository-based preachers, the other was charismatic but unequivocally expository in how he presents God's Word. However, all the interviewees expressed that the Holy Spirit is the driving force in their ministry. They all concur that the gifts of the Spirit are available and active in the church. However, two out of three of the pastors believe that if the Word of God is going forth with power, the manifestation of spiritual gifts is not necessary.

Even with the questionnaires, the findings are the same as the members' who lean more to God's Word being preached with power from the Holy Spirit than looking for the spiritual gifts to manifest in worship service. Church members, like their pastors, prefer reliance on God's Word than the outward manifestation of spiritual gifts such as speaking in tongues and laying on of hands during worship service. However, they acknowledge the crucial role of the Holy Spirit in the church. Members believe that both charismatic and expository preaching is beneficial in the ministry but prefer sound doctrine over spiritual showboating.

Chair deacons are more inclined to see the manifestation of the Holy Spirit active in the church service. It is confirmation that what is being said and done in the worship service is of God. The deacons insist that if the Holy Spirit is upon the man of God, preaching only the truth of God's Word will come forth and fill the hearts of those present. The deacons believe strongly

in the manifestation of the gifts of the Spirit. Also, they think both preaching methods are intertwined for the edification of the church.

## **Finding 2**

This case study revealed that believers within the church desire that God's Word be preached unadulterated. However, there still is a need for the manifestation of the Holy Spirit in believers' lives. Although pastors, deacons, and members concur, God's Word is what all Christians live by spiritually. They attest that the Holy Spirit energizes and guides the Body of Christ (the church). The results of the interviews and questionnaires succinctly reflect that charismatic and expository preaching is effective in worship service. However, there is a contrast when it comes to numerical growth in the local church.

What could be ascertained from this study is that churches that are charismatic or even try to balance the two experience a more significant numerical increase than expository-based churches. Zion Sisters Baptist church is charismatic and has a large membership; Mt. Olive Baptist Church is expository based but with a balance of the charismatic approach in worship service and has adequate membership of roughly eighty.

New Hope Missionary Baptist Church is succinctly expository and has only 30 members with little or no growth. Attending Mt. Olive and Zion Sister's church services in the past, the researcher observed a robust worship service filled with God's Spirit and excitement. One can only ascertain from this observation is that people gravitate to this type of spiritual energy, and in return, that church grows.

Charismatic preaching with this type of spiritual life excites the people, and if expository preachers exhibit this same spiritual energy, then there is no difference if God's Word pierces the hearts of those listening. Since the Holy Spirit is the agent that empowers both charismatic and

expository preachers, then everything is in order as God would have it to be. However, the main issues still reside in interpretation differences of certain Scriptures between the two. Those differences deal with the Holy Spirit's movement and the gifts it bestows to believers in ministry. This case study failed to ascertain why these hermeneutical issues have divided the two preaching methods because there are solid arguments for the Spirit's gifts being active and not ceasing with the apostles' death. Therefore, further research on this subject could reveal more insight into these issues. Although an abundance of research has been conducted on this subject, as conveyed in the literature review in chapter one, there is still room for more.

### **Results Compared to Previous Studies In This Literature Review**

Compared to other research studies on charismatic and expository preaching, this study's results are minimal. Further studies are broader than this case study. For instance, Peter Adam's approach is a practical theology of expository preaching; he asserts, "Preaching is addressed to the congregation. The great advantage of this is that it provides an opportunity to address the believers assembled as the Body of Christ. Preaching is essentially a corporate activity, and its most useful aim is corporate edification."<sup>162</sup>

From Peter Adam's perspective, all preaching has one universal goal: corporate edification of the Body of Christ. Both charismatic and expository preaching is solidified in this quest of edifying the church with its preaching. Then there is Jerry Vines and Jim Shaddix's work that argues for the power in the pulpit from an expository approach. Their study is based on preparing and delivering a powerful sermon from the pulpit.

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<sup>162</sup> Peter Adam, *Speaking God's Words: A Practical Theology of Expository Preaching*, (Downers Grove, Illinois: InterVarsity Press, 1996), 70.

Their research is significant because it is the premise of this case study that charismatic and expository preaching are intertwined and intergraded as a solidified preaching method. Both charismatics and expository preachers follow the rules of preparation in preparing a sermon. However, with the charismatics, charisma in delivery fueled by the Spirit is the difference, although, in contrast, expository preachers can exhibit the same kind of appeal and still be expository based. Vines and Shaddix relate that the call to preach is precisely that, a call to preach.<sup>163</sup> From their perspective, the call to preach is much more than just preaching; it is also a call to prepare.<sup>164</sup> This case study's research explored this aspect of preaching from a charismatic and expository viewpoint and concluded that this is a path that all preachers must take in their preaching ministry.

Dr. Jerry Vines is an expository-based preacher and an homiletician in his own right who believes we must seek the Spirit's anointing in our preaching.<sup>165</sup> This statement from Dr. Vines makes it very significant because the results of this research show that believers stand and live by God's Word; however, the Holy Spirit's power must be the guiding force in their lives and ministry from their perspective. Dr. Vines is very profound with this assertion regarding the Spirit's anointing as it pertains to preaching; he acknowledges:

We must seek the Spirit's anointing. Ask him to come on you and your message. Allow Him to manifest His power in and through you. Never be satisfied with anything less in your sermon delivery. You may not always experience the power of the Holy Spirit upon your preaching in equal measure. For reasons in the realm of the mysterious, there are times when the anointing comes upon us in larger measure than at other times...But there should be such a surrender of life to the Spirit that every time we preach, there is evidence of God's blessings upon us.<sup>166</sup>

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<sup>163</sup> Jerry Vines and Jim Shaddix, *Power in the Pulpit: How to Prepare and Deliver Expository Sermons*, (Chicago: Moody Publishers, 1999), 13.

<sup>164</sup> Ibid.

<sup>165</sup> Daniel L. Akin, David L. Allen and Ned L. Mathews, *Text Driven Preaching: God's Word At Heart Of Every Sermon*, (Nashville, Tennessee: B&H Academic, 2010), 57.

<sup>166</sup> Jerry Vines and Jim Shaddix, *Power in the Pulpit*, 13.

Charismatics and expository preachers drink from this same well, the waters of the Holy Spirit. Therefore, as much as sermons' preparation is crucial, it cannot supplant the Holy Spirit's reliance to perform the supernatural work that only he can accomplish in lives and ministry.<sup>167</sup> Expository preachers and their congregations would do well to seek that spiritual power and life charismatics vigorously stand on.<sup>168</sup> Charismatics, in turn, need the solid biblical teaching that is found in expository preparedness.<sup>169</sup> Achieving this would solidify both preaching methods.

Implementing this research revealed that charismatic and expository preaching is not as opposed as one may think; the key that both shares are their need for the Spirit's power in their ministry. For instance, when asked, "How do you know that the Holy Spirit dwells within you?" The typical answer from a charismatic perspective is, "I know that the Holy Spirit dwells within me because I have experienced it. I have spoken in tongues."<sup>170</sup> However, from an expository perspective, the answer would be:

The biblical answer is found in Romans 8:9, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwells in you. Now, if any man have not the Spirit of Christ, he is none of His." If a person does not have the Holy Spirit, then he is not His. He does not belong to Christ. He is not a Christian. If I am a saved person, then I have the Holy Spirit. How do I know? I know so because God says so. All who believe in Christ have received the Spirit (John 7:39). Paul said, "The Holy Spirit dwelleth in us" (2 Timothy 1:14), and this is true of every blood-bought child of God. According to God's definition (1 Cor. 6:19; John 7:39), a Christian is one who is indwelt by the Holy Spirit and thus has received the Spirit. There is no such thing as a person who is justified by faith but who has not received the Spirit. The fact of the Spirit's reception and indwelling presence is not based on some subjective and questionable experience. It is based upon the direct statements of the Word of God.<sup>171</sup>

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<sup>167</sup> Pace, *Preaching by the Book*, 103.

<sup>168</sup> Chris Hand, "The Legacy Of The Charismatic Movement," [media.sermonaudio.com/article/cr-11309133345-1](https://media.sermonaudio.com/article/cr-11309133345-1), PDF, 2018, 13, <https://media.sermonaudio.com/article/cr-11309133345-1>.

<sup>169</sup> Ibid.

<sup>170</sup> George Zeller, "The Charismatic Movement: 35 Doctrinal Issues," [www.middletonbiblechurch.org/doctrine/charis35.pdf](http://www.middletonbiblechurch.org/doctrine/charis35.pdf), p.3, revised Jan. 1, 1999.

<sup>171</sup> Ibid.

The Scriptures are unequivocal in the idea that all who belong to Christ have the dwelling of the Holy Spirit within them. From conversion and baptism, the Spirit is with the believer. Scripture conveys to believers that those who belong to Christ have the Holy Spirit to lead and guide them in life and ministry. The Holy Spirit confirms the Word of God by which all Christians live. Charismatics are correct in their assertion that believers should possess the gifts of the Spirit in some measure. However, even if a believer does not display any spiritual gifts, that does not *mean* that person has not received the Holy Spirit. The Spirit's gifts are there for the church to spread the gospel, and they have not ceased.

What seems to be the great divide between the two preaching methods is their understanding of the Holy Spirit's function in believers' lives and ministry. To negate this problem, it is incumbent on believers, especially the pastors and deacons, to understand that both charismatics and expository preachers stand on God's Word and yield to the Holy Spirit that reveals all truth and leads and guides the church. It is God that determines when and where the gifts of the Spirit will be manifested for His glory.

Sound contextual exegesis of the Bible passages regarding these matters of the Holy Spirit and its gifts to the church is needed.<sup>172</sup> Most importantly, the charismatics assertion that spiritual gifts are still active in the church has merit. According to Paul in 1 Corinthians 13:8-12, these gifts will cease when Jesus Christ returns. The cessation of these gifts' need will end when he comes, and we are caught up to meet Him in the air and changed from mortal to immortal.<sup>173</sup>

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<sup>172</sup> Eric Hanson, "What is a "Charismatic"?", *sermoncentral.com/sermon/what-is-a-charismatic-eric-hanson-118311*, 2008.

<sup>173</sup> *Ibid.*

For now, the gifts are needed to help spread the gospel and fight the darkness of this fallen world that Satan has a hold on.<sup>174</sup> Arguably, expository preachers have scrutinized this interpretation because they believe that the gifts ceased with the apostles' death. If this were the case, it would mean that the Holy Spirit is limited in his work and empowering the church. For these two preaching methods to co-exist in harmony for the church's betterment, they must agree to disagree with love. It is the Holy Spirit that empowers all preaching from God's pulpits. Beata Urbanek correctly asserts, "According to the teachings of the New Testament, the Spirit always stands behind the words of God spoken by man: "For no prophecy ever came through human will, but rather human beings moved by the Holy Spirit spoke under the influence of God" (2 Peter 1:21)."<sup>175</sup>

What is applied here is that regardless of the preaching approach, be it charismatic or expository, both are called by God and are empowered by the Holy Spirit to preach. So, there is common ground here for both to build upon in ministry that will edify the church and advance the gospel. As Urbanek notes, "The assistance of the Holy Spirit while preaching the word and its presence in the herald of God's message is at the fore in the chronological and logical order. If a man is to preach the word of God, he must have direct contact with Him and thus supernatural access to God's truth."<sup>176</sup>

Therefore, without God's consent and his Spirit, neither preacher, charismatic, or expository has the power of God in his delivery, and the words they speak are of human support, not of God. Josh P. S. Samuel acknowledges, "There are some Pentecostal preachers

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<sup>174</sup> Hanson, "What is a Charismatic?"

<sup>175</sup> Beata Urbanek, "The Holy Spirit Acting in the Message of the Word of God," *Ruch Biblijny I Liturgiczny* Volume 71, Number 4 (2018): 344, <https://doi.org/1021906/rbl.245>.

<sup>176</sup> *Ibid.*, 347.

(charismatics) who not only mishandle Scripture in their sermons but also rely on hype to generate responses that appear to be supernatural."<sup>177</sup> Samuel conveys that these same preachers often claim that it is the Spirit who leads them to do what they do.<sup>178</sup>

If it is of God, it will stand and be fruitful according to God's will. However, therefore members in the church from this case study preferred sound biblical preaching than manifestations of the spiritual gifts in worship service. They realized that sometimes it could be all for show and not of God, as God's word cannot be faked. In implementing this research, what emerged was that regardless of the preaching approach, God is actively involved in the process, and both preaching methods can stand together, producing fruit for the kingdom of God.<sup>179</sup>

All the previous works and published works on this subject still could not dismiss charismatic doctrine and preaching sound as it is. There are valid arguments from both sides, which only created an impasse. Nevertheless, from charismatic and expository preaching perspectives, God and His Spirit empower all preaching. As Samuel explains:

God is more interested in developing messengers than messages, and because the Holy Spirit confronts us primarily through the Bible, we must learn to listen to God before speaking for God. God's role in preaching is critical, as the Spirit must first deal with the preacher and subsequently with the congregation for effective preaching through Scripture.<sup>180</sup>

Charismatics and expository preaching are jewels of the ministry, which has blessed the church for many years. All the studies that have been conducted on the issues of these preaching methods have only touched the surface of the theological problems confronting these methods.

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<sup>177</sup> Josh P. S. Samuel, "The Spirit in Pentecostal Preaching: A Constructive Dialogue with Haddon W. Robinson's and Charles T. Crabtree's Theology of Preaching," *Pneuma* 35.2 (2013): 199, <https://doi.org/10.1163/15700747-12341314>.

<sup>178</sup> Ibid.

<sup>179</sup> Ibid., 201.

<sup>180</sup> Ibid., 203.

However, these problems can easily be mitigated by a hermeneutical and exegesis approach. Concurring with Samuel where he states, "Spirit baptism is a gift that any Christian can receive by faith within the context of praise and prayer...and there is a difference between a preacher who has received Spirit baptism and one who has not."<sup>181</sup> Samuel explains, "Those who have not experienced Spirit baptism are like the disciples on whom Christ breathed and to whom he said, "Receive the Spirit" before the Day of Pentecost."<sup>182</sup> What is needed for all preachers of the gospel is the spiritual power that only the Holy Spirit can provide.

### **Final Conclusion**

This case study was informative concerning charismatic and expository preaching. This case study concludes that charismatic and expository preaching can be integrated. Many expository preachers do not realize that they are charismatic because it is the Holy Spirit at work. All participants in this case study recognize that the Holy Spirit confirms the Word of God.

The charismatic approach to preaching has drawn young and old to the church, and those churches that are expository based with a balance of the charismatic flare also drawn people to Christ and His church. The power of the charismatic movement could not be significant if it were void of the Spirit of God. Therefore, both preaching methods are intertwined because of the Holy Spirit. Believers see the effectiveness of both methods regarding the edification of the church. Thus, the research hypothesizes that charismatic and expository preaching can be solidified even with issues that seem to divide both preaching methods from a biblical perspective.

The issues concerning the work of the Holy Spirit before and after a believers' conversion could be rectified; simply by understanding that "Because God is love, the Holy

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<sup>181</sup> Samuel, "The Spirit in Pentecostal Preaching," 204

<sup>182</sup> Ibid.

Spirit pours God's love into our hearts (Rom. 5:5; 15:30; Col. 1:8, NIV) and often the strongly manifested presence of the Holy Spirit will create an atmosphere of love. Because God is not a God of confusion, but of peace (1 Cor. 14:33 NIV), the Holy Spirit brings an atmosphere of peace."<sup>183</sup> By love through the power of the Holy Spirit are these preaching methods are solidified.

The Holy Spirit dwells in both charismatic and expository preachers. Only one Spirit is part of the Godhead, and this same Spirit (the Holy Spirit) is what unifies charismatic and expository preaching. Because God is not divided, through the Holy Spirit, there is commonality, which Love solidifies. Combining these two preaching methods empowered by the Holy Spirit's incredible power will strengthen the church in its mandate to witness and spread the Gospel. It is love through the Holy Spirit between the two preaching methods that will prevail. The research conducted has shown that charismatic and expository preaching can be solidified for the church's edification and a tremendous tool in spreading the Gospel.

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<sup>183</sup> Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, (Grand Rapids, Michigan: InterVarsity, 2000): 644.

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## Appendix A

### Research Interview Questions

Name and Title \_\_\_\_\_

Name of Church \_\_\_\_\_

Date \_\_\_\_\_

**The following questions are part of a research case study on charismatic and expository preaching methods pertaining to the Body of Christ's edification and growth.**

1. What are your expectations on Sunday mornings when entering the sanctuary for worship?

2. What are your thoughts on the Holy Spirit? Do you look more to the move of the Holy Spirit to validate your spirituality in living out God's Word as conveyed in Scripture?

3. Do you think that the gifts of the Spirit, such as speaking in tongues and signs and wonders such as the laying on of hands for healing, must be manifested in the church during worship service to give credence that God is still actively empowering the church, other than the power of His Word?

4. Do you feel that a believer must speak in tongues as evidence of being filled with the Spirit?

5. Do you as a believer feel that God's Word suffice, or is there a need for the miraculous, a manifestation of the supernatural in the life of the believer to prove being filled with the Spirit?

**Appendix B**  
**Research Questionnaire**

**Name** \_\_\_\_\_

**Name of Church** \_\_\_\_\_

**Date** \_\_\_\_\_

1. Do you believe in speaking in tongues?  
Yes or No
2. Do you believe that healing is active in the church?  
Yes or No
3. Do you believe the Holy Spirit still empowers believers to do miracles?  
Yes or No
4. Is sound expository preaching the best method in reaching the saved and unsaved?  
Yes or No
5. Do you believe that charismatic preaching is a new wave of the Spirit?  
Yes or No
6. Do you prefer charismatic preaching or expository preaching? (circle one)  
Charismatic or Expository
7. Do you speak in tongues?  
Yes or No
8. Do you believe that speaking in tongues and the other spiritual gifts ceased with the apostles?  
Yes or No
9. Do you believe charismatic preaching appeals to all age groups?  
Yes or No
10. Do you think expository preaching should incorporate some charismatic methods?  
Yes or No

**Appendix C**  
**Consent Form (Pastor)**

The Liberty University Institutional  
Review Board has approved  
this document for use from  
6/19/2020 to --  
Protocol # 4103.061920

**CONSENT FORM**

Charismatic and Expository Preaching: A Case Study of Two Preaching Methods within the  
Local Church

Lewis D. Mathis  
Liberty University  
Rawlings School of Divinity

**For Pastors and Chairperson of Deacon Board:** You are invited to be in a research study on charismatic and expository preaching. This study seeks to determine if charismatic and expository preaching and methods can be integrated as one sound doctrine for church growth, teaching, and edifying the Body of Christ. You were selected as a possible participant because you are 18 years of age or older, and you are the pastor or chairperson of the deacon board at one of the churches chosen to participate in this study. Please read this form and ask any questions you may have before agreeing to be in the study.

Lewis D. Mathis, a doctoral candidate for Doctor of Ministry in Biblical Studies at the Rawlings School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to determine if charismatic and expository preaching can coexist as one sound biblical doctrine for the growth and teaching of the church. From an expository preaching perspective on the Day of Pentecost, the Apostle Peter preached the first sermon that established Christ's church. Thousands of people were added by the move of God from hearing this gospel, which was from the foundation of creation. It was

given first to the Jew then to the Gentiles (Acts 2:14-47). This very fact is compared with the charismatic movement and preaching methods this research is to explore. The questions to be answered regarding this research are (1) Is the charismatic movement in this modern age a new move of the Holy Spirit? and (2) Should Christians embrace this movement and its practices and teachings to be the vehicle for church growth? From a theological perspective, Peter's first sermon was charismatic, grounded in expository preaching with the powerful move of the Holy Spirit (Acts 2). Therefore, the theological basis of this research is solely on the fundamentals of sound biblical doctrine to determine if, in fact, these two approaches/methods of preaching (charismatic and expository) can be integrated into sound biblical preaching and teaching as one fundamental doctrine for church growth in the local church.

**Procedure:** If you agree to be in this study, I will ask you to do the following:

1. After Sunday worship service, the researcher will meet with the pastor and chairperson for an interview session.
2. The pastor and chair deacon will be asked some interview questions concerning charismatic and expository preaching. The interviews will be conducted as one-on-one sessions, with the approximate time being 30 minutes for each participant.
3. The researcher will observe the worship service in order to compare charismatic and expository preaching methods within the church.

**Risks:** The risks involved in this study are minimal, which means they are no more than what you would experience in everyday life.

The Liberty University Institutional  
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6/19/2020 to --  
Protocol # 4103.061920

**Benefits:** Participants should not expect to receive a direct benefit from taking part in this study. However, this research may provide the church with a concise understanding of two preaching methods that will help the church grow and understand the Word of God from a charismatic and expository perspective.

**Compensation:** Participants will not be compensated for participating in this study.

**Confidentiality:** The data of this study will be kept private. Research data will be stored securely, and only the researcher will have access to this data. The researcher will assign pseudonyms to participants. Data will be stored on a password-locked computer; however, the code list will be secured in the researcher's locked file cabinet for the next three years upon completing the study. Then all data will be disposed of by shredding the materials.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or your church. If you decide to participate, you are free not to answer any questions or withdraw at any time without affecting those relationships.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you decide to withdraw, data collected from you will be destroyed immediately and not included in this study.

**Contacts and Questions:** The researcher conducting this study is Lewis D. Mathis. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at [REDACTED] or email me at [REDACTED]. You may also contact the researcher's faculty chair, Dr. Jeffrey Cockrell, at [REDACTED].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information for your records.*

**Statement of Consent:** I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

---

Signature of Participant

Date

---

Name of Church

---

Signature of Investigator

Date

**Appendix D**  
**Consent Form (Church Member)**

The Liberty University Institutional  
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Protocol # 4103.061920

**CONSENT FORM**

Charismatic and Expository Preaching: A Case Study of Two Preaching Methods within the  
Local Church  
Lewis D. Mathis  
Liberty University  
Rawlings School of Divinity

**For Church Members:** You are invited to be in a research study on charismatic and expository preaching. This study seeks to determine if charismatic and expository preaching and methods can be integrated as one sound doctrine for church growth, teaching, and edifying the Body of Christ. You were selected as a possible participant because you are 18 years of age or older and a church member at one of the churches chosen to participate in this study. Please read this form and ask any questions you may have before agreeing to be in the study.

Lewis D. Mathis, a doctoral candidate for Doctor of Ministry in Biblical Studies at the Rawlings School of Divinity at Liberty University, is conducting this study.

**Background Information:** The purpose of this study is to determine if charismatic and expository preaching can coexist as one sound biblical doctrine for the growth and teaching of the church. From an expository preaching perspective on the Day of Pentecost, the Apostle Peter preached the first sermon that established Christ's church. Thousands of people were added by the move of God from hearing this gospel from the foundation of creation. It was given first to

the Jew then to the Gentiles (Acts 2:14-47). This very fact is compared with the charismatic movement and preaching methods this research is to explore. The questions to be answered regarding this research are (1) Is the charismatic movement in this modern age a new move of the Holy Spirit? and (2) Should Christians embrace this movement and its practices and teachings to be the vehicle for church growth? From a theological perspective, Peter's first sermon was charismatic, grounded in expository preaching with the powerful move of the Holy Spirit (Acts 2). Therefore, this research's theological basis is solely on the fundamentals of sound biblical doctrine to determine if these two approaches/methods of preaching (charismatic and expository) can be integrated into sound biblical preaching and teaching as one fundamental doctrine for church growth in the local church.

**Procedure:** If you agree to be in this study, I will ask you to do the following:

1. Complete an anonymous questionnaire, which should only take about 30 minutes or less.

**Risks:** The risks involved in this study are minimal, which means they are no more than what you would experience in everyday life.

**Benefits:** Participants should not expect to receive a direct benefit from taking part in this study. However, this research may provide the church with a concise understanding of two preaching methods that will help the church grow and understand the Word of God from a charismatic and expository perspective.

**Compensation:** Participants will not be compensated for participating in this study.

The Liberty University Institutional  
Review Board has  
approved this document  
for use from  
6/19/2020 to --  
Protocol # 4103.061920

**Confidentiality:** The data of this study will be kept private. Research data will be stored securely, and only the researcher will have access to this data. Data will be stored on a password-locked computer for the next three years upon completing the study. Then all data will be disposed of by shredding the materials.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or your church. If you decide to participate, you are free not to answer any question or withdraw at any time without affecting those relationships.

**How to Withdraw from the Study:** If you choose to withdraw from the study, do not complete and return your questionnaire, and please contact your pastor, so the pastor can choose someone else to participate.

**Contacts and Questions:** The researcher conducting this study is Lewis D. Mathis. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact me at [REDACTED] or email me at [REDACTED]. You may also contact the researcher's faculty chair, Dr. Jeffrey Cockrell, at [REDACTED].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

September 2, 2020

Dear Brothers and Sisters in Christ:

As a graduate student at the Rawlings School of Divinity at Liberty University, I am conducting research as part of a Doctorate in Ministry requirements. The purpose of the study is to determine if charismatic and expository preaching can be integrated as one sound doctrine that edifies the Body of Christ as a move of the Spirit of God. Therefore, I am writing to invite congregants to participate in this study.

If you are 18 years of age or older, a member of the church congregation, and would like to participate, you will be asked to complete a questionnaire. The questionnaires will be anonymous as no identifying information will be collected. It should take approximately 30 minutes to complete.

If you are a pastor or the chairperson of the board of deacons and would like to participate, you will be asked to answer some interview questions that would last approximately 30 minutes per participant. I will also observe the entirety of the worship service and note the order of the worship service, music selection, speakers' method of approach, speakers' sermon text, exposition of the text, and the congregation's response. Your name and other identifying information will be requested as part of your participation, but the information will remain confidential.

To participate, please let your pastor know that you are interested. If you are a member and selected to participate, you will be given the questionnaire at the end of the worship service. Since the questionnaires will be anonymous, congregants will not need to sign a consent form; but if you are a pastor or the chairperson of the board of deacons, a consent form will need to be signed in advance of the interview and will return the form at the time of the interview. The consent form will contain additional information about the research.

Sincerely,

Lewis D. Mathis

Candidate for Doctor of Ministry Degree

Contact Information: email address, [REDACTED]

Phone number: [REDACTED]

**IRB APPROVAL**

**LIBERTY UNIVERSITY.**  
INSTITUTIONAL REVIEW BOARD

June 19, 2020

Lewis D, Mathis

IRB Exemption 4103.061920: Charismatic and Expository Preaching: A Case Study of Two Preaching Methods within the Local Church

Dear Lewis D, Mathis,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under exemption category 46.101(b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:101(b):

(2) Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

(i) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects;

(iii) The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Please note that this exemption only applies to your current research application, and any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,



**G. Michele Baker, MA, CIP**

*Administrative Chair of Institutional Research*

**Research Ethics Office**



*Liberty University | Training Champions for Christ since 1971*

## VITA

Lewis D. Mathis

### PERSONAL

Born: March 7, 1967

Married: Phyllis D. Mathis, July 4, 1996

Children: Tekela Mathis, Danielle Mathis, Dominique Mabry, and nine Grandchildren

### EDUCATIONAL

B.S., Liberty University, 2015

M. Div., Liberty University, 2017

### MINISTERIAL

Licensed: May 2005

Ordained: February 2020

### PROFESSIONAL

Chairperson of Trustee Board

Associate Minister of New Hope Missionary Baptist Church

### PROFESSIONAL SOCIETIES

Alpha Lambda Delta Honor Society