

ABSTRACT

The Anointed Pulpit

Don A. McGregor

This study explores perceptions of the work of the Holy Spirit in preaching, focusing on the concept of anointing of the sermon. Review of the literature revealed eight areas where preachers believe the Spirit brings anointing to a sermon and preaching event. These areas embrace personal preparation of the preacher (prayer, character, and conviction), preparation of the sermon, pre-event preparation of the listener (including intercessory prayer), the preaching event (both event and sermon delivery), and the Word of God.

Drawing from the literature and personal experience, the underlying thesis of this study emerged – people anticipate different evidence of the Holy Spirit’s presence and activity, predominantly focused on either emotion or content. Age, gender, race, education, and other variables influence what evidence a listener anticipates.

The field study focused on the perceptions of clergy affiliated with the Church of God (Anderson, Indiana) concerning the work of the Holy Spirit in anointed preaching. A researcher-designed survey examined these perceptions. Analysis of data focused on 178 responses from a sample of 351 members of the 4,164 clergy listed in the 1999 Yearbook of the Church of God. Surveys covered predominantly Anglo and African-American ministers in the United States and Canada.

Preachers focus on prayer and preparation as the primary means the Holy Spirit uses to bring his anointing to the sermon. The least critical means proved to be the delivery style of the preacher. The age of the preacher, the frequency of preaching, and education

had the most profound effect on the perceptions of the work of the Holy Spirit in the preaching event. To a lesser degree, gender and specific ministerial function also influenced perception. Surprisingly, race and economics played relatively insignificant roles.

Conclusions from the study suggest that greater emphasis on preparation and prayer at both the personal and congregational levels will result in greater perceived effectiveness in preaching. This emphasis includes the personal prayer of the preacher and parishioner and the intercessory prayer of the church on behalf of the listener and the preacher. The study further suggests that intergenerational dialogue and mentoring might affect some of the areas where perceptions differ.

DISSERTATION APPROVAL

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THE ANOINTED PULPIT

presented by

Don A. McGregor

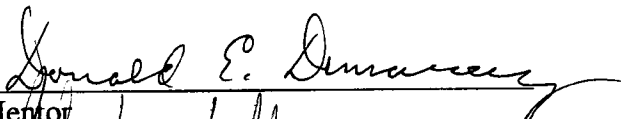
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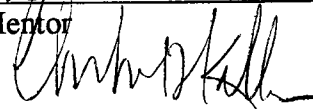
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Don Allen McGregor

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Dedication

Dedicated to my family, who pushed and prodded with encouragement and paid the price of time away from them when I needed to study, attend classes, do research, or write.

To Jeana, beloved wife, who believed in me all along, refused to let me settle for less than completing the course, paid the price when the choice between tuition, nice things, and time had to be made, and moved three times during this saga.

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To Dad, now in the great company of witnesses, and Mom, who nurtured in me the desire to complete my objectives and the courage to try.

To my extended family, who asked how I was doing until I finally got done.

Dedicated to Christ and the ministry of the Church of God (Anderson, Ind.) who proclaim Him. I count it an honor and privilege to be numbered among such a body of men and women committed to obedience to Christ and fulfilling the Great Commission.

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CHAPTER 1

Overview of the Study

When the preacher ascends to the pulpit to deliver the sermon, the process of inspiration and preparation reaches to embrace the persons who moved the heart of God to give the sermon to the preacher. Some sermons seem to bring a crescendo of heaven's angels while others seem to steal softly into oblivion. Knowing how God touches preaching through the Spirit enables the preacher to more effectively participate in this divinely inspired process.

The Problem

“What is the mark of a truly anointed sermon?” Through twenty-three years of pastoral ministry, I have served congregations varying in economic level, education, ethnicity, and social standings. Listening to these people evaluate preachers and sermons (my own included) garnered a wide range of answers to that question.

I know the joys, frustrations, and confusion that come from such evaluations. Some of my preaching exhibited great power and brought life-changing results; some seemed lackluster. Some sermons brought positive response from individuals; others, negative. Some sermons brought both in the same setting. On a given Sunday I would hear critics pronounce a sermon “dry” and having “missed the mark,” only to turn around to appreciative words of “the best sermon you’ve preached yet.” Thankfully, the appreciative words outnumbered the criticisms.

At a critical juncture, church struggles and the mixed evaluations of my preaching riveted my attention in new ways. I had received the appreciative remarks on Sunday only to hear the same sermon passionately berated on Tuesday. Trying to grasp how one

sermon could elicit such differing opinions, the question began to formulate in my mind, “What is the mark of a truly anointed sermon?” If my thoughts about preaching an anointed sermon contradicted these lay persons so sharply, perhaps the fault lay in my understanding and I might need to change. The final, emotional motivation to intentionally investigate the question in this doctoral dissertation came through a dear Christian friend affiliated with a group of churches where expectations of sermons and prayers include shouting and great length. On his visit to our congregation, our worship service and guest speaker, a learned friend, were surprisingly described as “lacking the Spirit” at times. The question reawakened in my mind, “What is the real mark of anointed preaching?” I seek to understand the source and means of power for preaching in an effort to preach more effectively. The answer will not stop all criticisms, but the knowledge that the sermon bore an anointing will take some of the bite from the criticism.

In the pre-pastorate years of my spiritual journey, I heard lay people compliment sermons using phrases like, “That sermon was really anointed,” “The preacher was really anointed today,” and “I could sense the unction in the message.” Closer inspection revealed inconsistencies in the standards by which these and similar evaluations were made. Some people measured sermons by the way the preacher presented the sermon, looking for shouting, movement, jumping, and bulging of neck veins. Lively presentations received high marks. Others seemed to evaluate the sermon by the amount of Scripture quoted or referenced, the more the better. Certain topics received higher praise, with doctrinal topics eclipsing pastoral and life application sermons. Sermons with an accusatory tone or a clear “we-they” orientation found acceptance as lines of demarcation

revealed the “chosen” ones. As time progressed, the terms “anointed” and “unction” gave place to other phrases, but the standards of evaluation changed little.

College, seminary, and the early years of my pastoral ministry exposed me to different thinking about what constituted a good, powerful sermon. Homiletics classes stressed techniques and delivery more attuned to public speaking. Delivery style gave place to substance. Evaluation of biblical content went beyond chapter and verse into context and spirit. Visible physical manifestations relinquished place to the sermon’s effect in the life of the hearer.

The answer to the question, “What is the mark of truly anointed preaching?” is vital for several reasons. First, if a sermon receives special anointing, then the critics must deal with that power and their criticisms may lose their effect. Confidence in the anointing helps the preacher withstand the critics. Second, if “anointing” reveals itself in certain preaching styles and high-energy mannerisms, my preaching, and the preaching of many others, may be lacking. Drastic changes might need to occur lest I fail to fulfill my calling. Third, if one way to access anointing functions over others, I want to know it and pursue it. Fourth, if the church wants to lessen the tension between the laity and the clergy in sermon evaluation, proper knowledge of what constitutes anointing must be taught. If preachers fail to educate the church in all matters of the Spirit, conclusions reached in ignorance will continue to misguide the church, frustrations will continue, and good preachers and congregations will continue to be injured. Fifth, America needs the power of the pulpit today more than perhaps at any other time. If more of God’s power in preaching is available and utilized, the effect on humanity will shape the future.

Purpose (Thesis)

Though most anticipated at the point of sermon delivery, anointing includes the processes of preacher and sermon preparation, listener preparation, sermon delivery, and the sovereign activity of God. This inquiry seeks to understand how that anointing manifests itself in the life and work of the preacher and preaching. Findings apply in three areas: personal, corporate, and congregational.

Personally, I want to understand the meaning of the anointing in the context of the historical church and apply that understanding to my own preaching ministry for greater effectiveness and results. Having heard so many evidences of anointing cited, I wanted to understand it more fully for myself. The project helped bring those findings into the context of my spiritual heritage. The beliefs of my peers will assist me in examination of my own beliefs.

Corporately, through the project, I described and explored the beliefs of ministers of the Church of God (Anderson, Indiana) concerning how the Holy Spirit anoints sermons and preaching. To my knowledge, such an effort has never been undertaken in the area of preaching. These beliefs, examined within the context of the historical church, produced suggestions to assist the preacher in preaching with greater anointing and results.

Congregationally, I hope to provide preachers and lay persons with an understanding of how the Holy Spirit anoints preaching, wanting to end some of the tension resulting in pastoral and congregational injury. When disgruntled members level criticism at the preacher, they usually attack the sermon. Many times the attacks seem vague, claiming a lack of feeding or absence of power. The problem of recognizing true anointing on preaching encourages such attacks. Correcting some of the errant criteria used for sermon

evaluation will disarm many of the arguments offered in pastor-parish strife. Clarifying and proclaiming the evidence of anointing will prove many of these attacks groundless.

Research Questions

What intervening factors affect perception of the Holy Spirit's anointing of a sermon?

How do contemporary Church of God clergy perceive the anointing? What elements of sermon preparation and delivery most frequently display the Holy Spirit's anointing on a sermon?

What, if any, physical manifestations, responses, or results do Church of God clergy observe in the audience at the time of delivery that reveal or confirm the presence and special anointing of the Holy Spirit?

How do preachers perceive the presence of a special anointing within themselves?

Definition of Terms

Anointing conveys several meanings in Scripture and in church circles. One type of anointing includes the use of oil and prayer for physical healing or ritual sanctification.

Noted examples of these applications come from the parable of the Good Samaritan and from the consecration of the Tabernacle by Moses.

Anointing by the Holy Spirit comes upon believers in a special manner in addition to His abiding presence. Anointing, as used in this paper, refers to the active presence of the Holy Spirit in the process of preaching beyond His abiding presence in the life of the believer. David Martyn Lloyd-Jones states,

It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power and enabling, through the Spirit, to the preacher in order that he may do his work in a manner that lifts it up beyond the efforts and endeavors of man to a position in which the preacher is being used by the Spirit and becomes a channel through whom the Spirit works. (305)

Another term used by the church to describe this anointing is “unction,” drawn most frequently from 1 John 2:20, 27 (KJV). Employing this term distinguished the Holy Spirit anointing from all other functions of the Spirit or anointing. For the purpose of this inquiry, anointing and unction convey essentially the same concept, with anointing receiving contemporary use.

Use of the term in this context does not require a visible or overwhelming, presence of the Spirit. Any assumption of *glossalalia* or being “slain in the Spirit” falls outside of both the parameters of this definition and the focus of this inquiry. As noted in the Review of Literature, Pentecostals face the same dilemma of powerless preaching as do non-Pentecostals.

Capitalization of certain terms throughout this document reflects the conventions of writing and the convictions of the writer. The term, “church,” appears capitalized when referring to the universal Church, the body of Christ in this world, or the name of specific group (Church of God). On the occasions the term, “Christian Church,” appears, it refers not to the denominations using that name, but to the universal Church. In lower case, “church” generally refers to local congregations, or denominations.

The terms, “Scripture” and “Word,” appear capitalized when referring to the documents known as the Bible. Where “word” appears in lower case yet refers to God’s revelation, it frequently encompasses the Word and other expressions made by God of himself to humanity.

Methodology of the study

This exploratory study utilized survey research. Following approval of the project mentor, the survey went to three test groups. After incorporating changes recommended by the test groups, the survey was mailed by U. S. Postal Service to the members of the sample. Follow-up contacts obtained the number of responses required to sustain validity (50%). Results were tabulated and analyzed for significance.

Population and Sample

The population from which the sampling came consisted of 4,164 clergy in the Church of God (Anderson, Indiana) in the U. S. and Canada. The 1999 Yearbook of the Church of God recognizes 5,498 ordained and licensed active ministers (4,728 ordained, 740 licensed, unordained). Of this total number, only 4,585 are listed in the Yearbook. Omission of the 913 non-registered persons reflects their decision not to register and the difficulties involved with securing their involvement. Deleting the ministerial codes least likely to include preaching duties reduced the population to 4,164 persons believed to engage regularly in preaching and sermon preparation.

The sample of 351 persons resulted from the use of computer-generated random sampling.

The Church of God Reformation Movement

The population for this inquiry enjoys a heritage that interacted with the beliefs being examined. While generalizable beyond that context, the conclusions of this project gain credence when first interpreted within it.

The Church of God (Anderson, Indiana) grew from Winebrenarian Church of God roots. In 1880, Daniel Sidney Warner took a public stand that the Northern Indiana

Eldership should abolish formal membership and proclaim holiness in spirit and life. His views resulted in his expulsion from a meeting in Beaver Dam, Indiana. Followed by five persons accepting his message, the Church of God Reformation Movement began.

Over the years, the common name of the Church of God Reformation Movement has varied slightly. Believing the name Church of God has its roots in Scripture, the rise of other churches bearing the same title, yet not agreeing in doctrine (most noticeably in the area of *glossalalia*), resulted in the designation Church of God (Anderson, Indiana). This notes the location of the national agency offices and the printing house of the church, Warner Press (formerly the Gospel Trumpet Company). It also distinguishes this group from others, such as the Church of God (Cleveland, Tennessee). The most common names used by adherents are Church of God, Church of God (Anderson), Church of God Reformation Movement, or the Movement.

An early bias of the Church of God opposed seminary education for preaching in favor of “God-called” preachers. Seminarians received reserved receptions. The earliest “doctors” in the church received their degrees in fields other than preaching or ministry, since pursuing professional or academic degrees for non-ministry endeavors met little resistance. In 1917, Anderson Bible Training Institute (later Anderson College, and now Anderson University) began to train gospel workers, amid arguments over its existence. Decades later, formation of a seminary, the School of Theology at Anderson College, met with vocal resistance, as the Movement now had its own “cemetery” for preacher preparation.

In the early 1930’s, education fomented a small schism as a group of preachers denounced what they saw as an effort to replace God-called preachers with college-made

preachers. Though the leaders of that group, headed by a man named Slacum, later rejoined the Movement, several churches that separated during that time did not, becoming instead the Church of God (Springfield, Ohio).

The changing of the generations brought endorsement of ministerial education and preparation. Still, many preachers either do not possess college degrees or hold degrees in fields not normally associated with ministry and preaching. Suspicion of “man-made” preachers still exists, though increasing numbers of preachers pursue seminary and post-seminary education.

From the earliest days, the Church of God emphasized Holy Spirit organization of the Church through charismatic gifts. This applied especially to the gift of preaching. The ministry held that God called a person to preach and enabled that ministry through the gift of preaching. Recognition of this gift and calling resulted in ordination, should the individual feel so led.

Persons seeking ordination expected to preach as a major part of their ministry description. The 1980's brought changes to that system with recognition of some non-preaching ministries, such as youth, music, business administration, discipleship, and outreach.

State or regional assemblies of ministers retain the right of, and responsibility for, determining the appropriateness of individual ordinations. Details within the process for ordination varies from state to state. In the 1980's and 1990's, efforts were made to bring greater uniformity to the ministerial recognition practices of the various ordaining bodies.

The two-year process leading to ordination begins with licensing, or pre-ordination. During that two-year period, appearance before the credentials committee, personal

interviews, reference checking, reading, and preparation help verify the individual's readiness for ordination. Each assembly determines what educational requirements to place on ordinands. Some assemblies (or their credential committees) require the writing of doctrinal position papers, reading certain books, meeting educational requirements, psychological evaluation, and lengthy mentoring relationships. Others may not require all or any of these. In the interview process, individuals must explain their calling to the ministry. For those who seek ordination into the preaching ministry, the call is expected to be clear and unambiguous. Lack of uniform requirements for ordination contributes to the different beliefs concerning the anointing of preaching. Rarely, if ever, has the subject of the anointing of preaching been explored in an ordination setting. Once approved by the credential committee, the ordinand awaits approval by the ministerial assembly. A service of ordination follows approval by the assembly.

Little writing on the subject of the Holy Spirit oversight of preaching appears in the published works of Church of God ministers. Early *Gospel Trumpets*, edited by D. S. Warner, Noah Byrum, and others, spoke of the calling and power of the Holy Spirit in preaching, teaching, and gospel work, but dealt little with the mechanics of His work. The assumption that a person filled with the Spirit of God could tell the difference between preaching under the anointing of the Spirit and preaching without that anointing rendered such consideration unnecessary. Lack of intense, critical thinking on the subject corresponded with the anti-educational roots of the Movement.

Variables and Hypotheses

The first research question anticipates the presence of intervening variables that will exert profound influence on the responses in the survey. Based upon them, several

hypotheses surface at the outset of consideration of the beliefs of Church of God ministers. These lie in the areas of education levels, age, congregations, personal experience, pastoral tenure, and preaching frequency. It is hypothesized that:

1. Older persons will give more credence to the style of delivery than do their younger counterparts. Having grown up in a climate of a more “doctrinaire” style of preaching, older persons express greater comfort with that kind of delivery, often lamenting the more conversational approach popular today.

2. Personal experiences in the formative years of a preacher’s life strongly influence the expectations of the preacher in the years of formal ministry. The influence of former pastors and key individuals reinforce the positions they express.

3. The tenure of pastoral experience affects the views of a preacher concerning how the Holy Spirit works in a sermon. Seasoned preachers will see His work differently than those new to the endeavor. Tenure affords opportunity for experiences in general, and revelation in particular. Extended observation of the cumulative work of the Spirit reveals more ways he does His work.

4. Ministerial assignment influences one’s perception of the presence of an anointing. Persons serving in pastoral and preaching roles will vary sharply from persons in other roles.

5. Persons experiencing a greater frequency of preaching and sermon preparation anticipate the movement of the Spirit differently than persons who preach occasionally. The effect of regularly relying on the Spirit for text, topic, and development affects the expectations of results.

6. The education level of the respondents influences their interpretation of the methods of anointing by the Holy Spirit. It is expected that the higher the educational level achieved, the greater the emphasis on content, application, logic of thought, and depth of exposition. Education diminishes dependence upon physical manifestations, such as facial or body gestures, shouting, or “stoke preaching” (preaching with loud inhale). R. T. Kendall, drawing from his Nazarene roots, calls stoke preaching the “‘holy tone,’ what the Welsh would call the *hywl*.” He further describes it as “yelling the lungs out, and audibly gasping for breath after every sentence (Kendall 74).”

7. Gender and socioeconomic background of the preacher influences their perception of anointed preaching.

8. A secondary finding will show that the preacher’s perception of anointing reflects the ethnic composition of the congregation they serve. Over time, the preacher perceives anointing more in line with the congregation, even when that congregation shares an ethnic background different from the preacher. Given the adaptive nature of preachers, the congregation’s ethnic composition serves as a more reliable variable than the preacher’s ethnicity.

Instrumentation

This study utilized a questionnaire designed to gather responses from ministers in the Church of God (Anderson, Indiana). The survey instrument included agree-disagree, open-ended, and assumed-response questions. The last section of the document inquired about independent variables.

The survey instrument contained questions based upon the Review of Literature. Other questions revisited a survey conducted in the 1950’s. Under the general oversight

of the project mentor, the instrument underwent scrutiny from three test groups: a group of Church of God ministers not included in the sample, an interdenominational group of ministers, and the Congregational Reflection Group of laypersons. The responses from these groups led to adjustments in the instrument.

While all three groups offered comments of value, I selected each group for a particular focus. The Church of God ministers offered their greatest contribution in verifying the clarity and meaning of the questions within the theological framework and culture of the Church of God. The interdenominational ministers helped place the questions in a broader theological perspective, eliminating some unique Church of God terminology. The Congregational Reflection Group reinforced simplicity of thought and removal of ministerial jargon.

Data Collection Procedures

The sample group received surveys by mail (U. S. Postal Service), accompanied by a self-addressed, stamped envelope containing a reply code. The reply code facilitated follow-up.

Three weeks after the first survey returned, delinquent respondents received one or more forms of contact. E-mail contacts reached persons with that capability. Telephone contacts brought a strong response, especially where the researcher spoke directly to the respondent. Persons unable to be contacted by either of these means received a postcard. Once 176 (50%) surveys returned, tabulation came to completion utilizing the computer program, ABSTAT. The program also assisted in interpreting findings through correlation of variables.

Delimitation and Generalizability

Findings in this study reflect the heritage of the Church of God (Anderson, Ind.) and its theological position concerning the work of the Holy Spirit, specifically as it pertains to preaching. First interpreted within that context, the findings may well apply to any Christian preacher.

From the interdenominational test group came the stark notation that the findings of this study may not freely generalize to all denominational groups. The Lutheran pastor held strongly that anointing came through the Word, specifically rejecting notions of special, discernible anointing on the preacher above that of any believer. The Advent Christian pastor shared the position that no unique anointing exists on preaching beyond the abiding presence and work of the Holy Spirit through all the *charismata*. While others of this test group expressed differing theological positions, several shared in backgrounds that engage terminology similar to the Church of God.

While the findings of this study most easily impact churches embracing the idea of special anointing by the Spirit, aspects of this study apply to all churches, regardless of their position on the special nature of the anointing in question. Churches emphasizing one aspect over another can adapt these findings to their own situations.

Application of this study assumes the sovereignty of God and the right of that sovereign to act according to His desires, not subject to human limitations or expectations. God anoints whom he chooses when he chooses to anoint them. Even if a church or preacher should take issue with a finding or recommendation of this study, that issue does not negate God's ability to touch the preacher, sermon, or listener.

Theological Reflection

Three major themes come together in the work of preaching in the Christian Church. The Church proclaims a communicating God, one who seeks to communicate with the crown of His creation. The Church gives high place to the ministry of preaching, holding it as a premier form of communicating God's love. The Holy Spirit works in and through God's people to reach others with that message.

God is a speaking God. In the beginning, God spoke the world into existence. Through creation, God speaks to those who have yet to hear of His Son, Jesus Christ (Romans 1:18-23). He has spoken to the world by a wide variety of means (Hebrews 1:1). From the call to Abram in Ur of the Chaldees, through the prophets of the Old Testament, God addressed the needs of His chosen people, Israel. In Christ, he has given the ultimate expression of His love and grace available to all people.

Israel emphasized the role of the prophet. The heritage of the prophets gave life and hope to the nation while revealing a national inconsistency. On one hand, to support an argument one appealed to the word of the Prophets. On the other hand, contemporary prophets found little acceptance in the life of the nation, their word eliciting lukewarm acceptance or open hostility. Those aspiring to a prophetic role found themselves both honored and despised. Jesus highlighted the problem when he pointed out to the Pharisees that their forefathers had put to death the very prophets now so freely and lovingly quoted.

Jesus brought the Christian ministry of preaching into the line of the prophetic tradition when he echoed Isaiah's claim of anointing for the ministry of proclamation: "the Spirit of the Lord is upon me, because he has anointed me to preach good news to the

poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Isaiah 61:12 in Luke 4:18-19, NIV) (Forbes 43). From that Word, couched in the rich prophetic heritage, the Christian Church embarked upon the mission of reaching the Roman world with the redeeming message of Jesus. With that anointing came power, purpose, hope, and change through the message of a crucified, resurrected Christ.

The Apostle Paul sets forth the concept and importance of preaching in Romans 10:14-15: ". . . and how can they hear without someone preaching to them? And how can they preach unless they are sent?" (NIV). Clearly, Paul emphasizes the role of preaching in the ministry of the growing Church, giving it high importance and visibility. He lists preaching as one of the *charismata* in First Corinthians 12, calling it one of the better gifts.

The Church holds preaching in high esteem. Its recognition assumes several forms, the highest being ordination. Ordination places the imprimatur of the Church upon the office of the preacher. Congregations may take exception, but the office of the preacher/pastor is not filled through hiring, but through calling of a person to the position. In daily life, the preacher receives honor and deference through respect and courtesy.

The preacher comes to the task with the anticipation of an anointing. As the Church expects to "hear a word from God" through the preacher, preachers expect God to deliver that word through them.

The Holy Spirit works in the lives of all believers to bring fruitful maturity. He may counsel, guide, empower, enlighten, discipline, and utilize a believer for the sovereign

purposes of God. His work has been misrepresented, misunderstood, and even ignored, but he continues working in the Church and believers nonetheless.

He gives prevenient grace to non-believers, bringing realization of their need for salvation and their hope in Christ. He ministers grace to the thirsting soul. The new believer finds strength and wisdom for growth. As growth occurs, the graces of the Spirit become visible in the daily life of the believer. Attributes of His presence include the fruit of the Spirit (Galatians 5); love, joy, peace, longsuffering, kindness, faithfulness, gentleness, meekness, and self-control. His ministry and presence abide in every believer.

In empowering the Church for ministry, the Holy Spirit gives gifts to the believers. These gifts prepare believers for effective ministry to persons of every ilk. The *charismata* include preaching, teaching, healing, serving, and other divine abilities. Sometimes these gifts come without evidence of ability on the part of the believer. At other times, they enhance abilities already present to a level beyond expectation. In the sovereign plan of God, the Spirit utilizes abilities and talents already part of the believer, or gives such gifts as he deems necessary or desirable.

Anointing for preaching must be seen in the context of the other *charismata*. How the Holy Spirit anoints the gift of teaching, or healing, or governing indicates the fruit of this inquiry apply to other gifts with some reliability. The Holy Spirit does not apply rules to preaching inconsistent with his ordination of the other gifts.

Beyond the presence of the Spirit in the daily lives of believers and in the charismatic ministry of the Church, when the preacher proclaims the Word of God something occurs that defies exact definition. Despair gives way to hope, lives are transformed, and changes take place that have the power to reshape history.

The Apostle Paul spoke in several places of a mystery, the work of Christ. The work of the Holy Spirit possesses mysterious qualities. Human understanding reveals its imperfection when discussion turns to this mystery. Persons from differing backgrounds emphasize one aspect of this imperfect understanding to the diminution or exclusion of the others. This creates an imbalance of emphasis. Still, the Spirit continues to touch people through preaching in unexpected ways.

Significance of Proposed Study

Few textbooks on preaching address the anointing of the Holy Spirit at any length. Most books serve as technical handbooks, honing the skills of the expositor. When the preacher's personal preparation or prayer life receives attention, the length of discussion usually amounts to a few paragraphs. This imbalance distorts the importance of non-technical matters in the process of presenting anointed sermons.

This study focuses attention on how the Holy Spirit anoints preaching. Matters of personal preparation, listener preparation, and the sovereign moves of God receive consideration within that context as tools in the hands of the Spirit. No one book addresses these issues as an integrated whole.

For the Church of God (Anderson), this subject carries vital ramifications. As the century closes, the church has addressed issues of national structure, changing to prepare for the next millennium. While streamlining the organization may enhance growth and efficiency, the real need of the church is power. This power often reveals itself in effective preaching. To make an impact on society, the local church needs the renewal of power, especially in the pulpit. No study in the Church of God has addressed preaching in the manner this one does. The few books on preaching written by Church of God authors

address singular aspects of the preaching task. This study should fill a gap in our literature.

This study further asserts that the Holy Spirit's anointing on a sermon does not always reveal itself immediately or by visible means. Removing false emphases frees the preacher from self-imposed criticism. When the Church accepts the proper criteria, pastor-parish relations should improve as people begin to measure preaching by the criteria of the Spirit instead of the vainglorious criteria of the flesh.

Overview of Chapters 2-5.

The Review of Literature, Chapter Two, examines teachings of the historical Church concerning anointing and preaching. Biographical notations offer illustration of elements within the anointing process. In addition to considering each element individually, the integration of these elements exemplifies Paul's imagery of the Church and the human body in First Corinthians and Ephesians, as "each joint supplies its strength" to the whole.

The Design of the Study, Chapter Three, focuses on field research in the Church of God (Anderson, Indiana) concerning the beliefs about the anointing of preaching. One portion of this study replicates a significant portion of a study conducted in the 1950's.

Findings, Chapter Four, presents the data and findings from the research.

Chapter Five presents interpretation of the data, conclusions, and suggestions for improving the level of preaching in the Church through greater access to the power of the Holy Spirit. It also presents several suggestions for further and follow-up research.

CHAPTER 2

Review of the Literature

Given the state of American society in the 1990's, respect for religion and the Church appears to have declined. Modern society holds preaching in lower esteem than former generations. Responses to everyday sermons seem lacking by the criteria of previous generations. From Sunday to Sunday preachers prepare sermons for anticipated audiences. Some sermons seem destined for greatness, others for oblivion. Some sermons elicit response from their hearers, others "run like water off a duck's back." On the average Sunday glowing examples of divinely anointed preaching seem lost among sermons that fill slots of time without desired results. Apparent lack of anointing or effectiveness frustrates preachers and churches. This perceived loss of power in preaching requires address and redress. The ministry of the Church in twenty-first century America demands a fresh anointing in the pulpit. Addressing the loss of effectiveness of preaching, a clergyman of an earlier period, A. J. Gordon, said, "This decline is due, we believe, more than anything else to an ignoring of the Holy Spirit as the supreme inspirer of preaching . . . the preacher does not simply use the Spirit, he is used by the Spirit" (Perry 23).

E. M. Bounds, a great writer on prayer, fixes unction in the greater context of preaching.

This unction is the art of preaching. The preacher who never had this unction never had the art of preaching. The preacher who has lost this unction has lost the art of preaching. Whatever other arts he may have and retain—the art of sermon-making, the art of eloquence, the art of great, clear thinking, the art of pleasing and audience—he has lost the divine art of preaching. This unction makes God's truth powerful and interesting, draws and attracts, edifies, convicts, saves. This unction vitalizes God's revealed truth, makes it living, and life-giving. Even God's truth

spoken without this unction is light, dead, and deadening. Though abounding in truth, though weighty with thought, though sparkling with rhetoric, though pointed by logic, though powerful by earnestness, without this divine unction it issues in death and not in life.

Mr. Spurgeon says: "I wonder how long we might beat our brains before we could plainly put into word what is meant by preaching with unction. Yet he who preaches knows its presence, and he who hears soon detects its absence. Unction is a thing which you cannot manufacture, and its counterfeits are worse than worthless. Yet it is in itself, priceless, and beyond measure needful if you would edify believers and bring sinners to Christ." (Bounds 476-477)

In contrast to the lofty emptiness alluded to by Bounds, Frederick Schroeder sees empty mediocrity.

Let it be admitted honestly that the method of the pulpit does leave something to be desired. At the same time it must be said that the difficulty is by no means solely one of method. The ineffectiveness of preaching must be ascribed to a large extent to its ineptness and mediocrity. It simply fails to put people on the *qui vine* of expectancy. To put it mildly, much of the mine-run preaching is poor in form, prosaic in delivery, platitudinous in content, and irrelevant to the situation in which people find themselves. Poor to mediocre preaching is partly to blame for the all-too-evident state of somnolence or semisomnolence of many worshipers during the sermon; also for absenteeism, so prevalent in Protestantism. (Schroeder 15)

The power of the sermon suffers from a variety of difficulties, lack of anointing stands as primary.

The problem of powerless preaching transcends denominational and theological boundaries.

The problem is universal. There is not a denomination or fellowship of pastors that does not designate powerlessness in the pulpit as its greatest weakness, and there is no shortage of homiletic literature that suggests to preachers the source of power and a revolution to their ministry. For some the answer is *glossalalia*, but the same powerlessness is evident in Pentecostal pulpits and in non-Pentecostal. For others the answer is intimidatingly austere and almost frighteningly monastic in its tone—agonizing in prayer, fasting, mortification, and self-denial are all absolutized as the only answer to our powerlessness. How it intimidates the young pastor! It is like reading Psalm 23 without the green pastures. Of course the shadow of the cross falls across everything in our Christian lives including the pulpit. Where is there power in preaching if a man is a stranger to self-denial and cross-bearing? But no man ever became a powerful preacher through

mortification alone; neither the Word of God nor our own experience allows us to reach that conclusion. (Thomas 369-370)

Heartbeat of Anointing: Definition

Throughout history the Church has employed a variety of terms to describe powerful preaching. The twentieth century American Church commonly uses “unction” and “anointed,” with the latter being preferred. Both terms serve in translating the Greek term *chrisma*, with the King James Version using unction most notably in 1 John 1:20, 27. While interchangeable, unction, Extreme Unction, serves as one of the seven sacraments of the Roman Catholic Church, being enjoined most frequently when a person faces imminent death. David Martyn Lloyd-Jones illustrates the common understanding of those terms.

It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power and enabling, through the Spirit, to the preacher in order that he may do his work in a manner that lifts it up beyond the efforts and endeavors of man to a position in which the preacher is being used by the Spirit and becomes a channel through whom the Spirit works. (305)

R. T. Kendall, pastor of Westminster Chapel in London, notes, “The anointing is the power of the Holy Spirit. At the end of the day there is no better definition” (Kendall 3). He continues, “the anointing is the Spirit, and the Spirit is a person. . . . The anointing is unmerited favor – it is sheer grace” (Kendall 6).

Unction distinguishes preaching from every other form of public address. James Earl Massey notes, “Christian sermons have no independent integrity or power; they find life and effectiveness only under the creative touch of God. The New Testament sums up this fundamental, inclusive, and compelling gift in the descriptive words *charisma* and *chrisma*” (Massey, Sermon 102). The Greek root, *chrío*, underlies the words translated

Christ (Anointed One), *chrisma*, *charisma*, and *charismata*. *Chrisma* differs from *charisma* (used to indicate a person's electrifying personality) and *charismata* (gifts of the Holy Spirit). Both *charisma* and *charismata* "are nonetheless the result of the anointing" (Kendall 8). Nathaniel J. Burton adds, anointing "is the divine element in preaching which makes it vital. The sermon gets to be a sermon, and is saved from being a lecture, by being made and delivered in the Holy Ghost" (C. R. Brown 227). E. M. Bounds observes,

Unction is that indefinable, indescribable something which an old renowned Scotch preacher describes thus: "There is sometimes somewhat in preaching that cannot be ascribed either to matter or expression, and cannot be described what it is, or from whence it cometh, but with a sweet violence it pierceth into the heart and affections and comes immediately from the Lord; but if there be any way to obtain such a thing, it is by the heavenly disposition of the speaker."

This divine unction is the feature which separates and distinguishes true gospel preaching from all other methods of presenting the truth, and which creates a wide spiritual chasm between the preacher who has it and the one who has it not. It backs and impregnates revealed truth with all the energy of God. Unction is simply putting God in his own word and on his own preacher. (Bounds 478)

The poet describes it as:

A two-edged sword
Of heavenly temper keen,
And double were the wounds it made
Where'er it glanced between.
'Twas death to sin; 'twas life
To all who mourned for sin
It kindled and it silenced strife,
Made war and peace within. (Bounds 479)

Anointing transforms these descriptions into living, pulsing realities, making preaching

an event in which the living Word of God is proclaimed in the power of the Holy Spirit by members of the covenant community. It is by that process that the preacher serves to focus the dialogue between God and the people in the context of worship. . . . Preaching is bearing witness to the resurrecting power of God, which extends itself into the regions of death so that news of life in Christ breaks forth in all directions of the created order. (Forbes 56)

Karl Barth states that “through the activity of preaching, God himself speaks” (Barth xiv).

The very nature and role of preaching insist upon this divine presence. D. Otis Teasley adds:

We sometimes say that God is anointing us to deliver a discourse or write an article. This virtually means God is inspiring us. He breathes into our souls the divine word and we feel the glowing fire burning in our hearts, and cannot rest till we have delivered the God-breathed message. Every minister of God has felt this divine influence and knows what it means to speak under the inspiration of the Holy Spirit. There is also a vast difference in listening to a sermon from a man inspired and anointed by the Holy Spirit and listening to a dry man-made sermon preached by human effort. (Teasley 204-205)

Skeleton of Anointing: Biblical Framework

Historically, anointing with oil symbolizes submission (consecration) to a deity. It symbolizes a transfer of power from a superior to an inferior. The community recognizes both the power and the authority. Oil and anointing also marked a person or item as holy, consecrated to the Lord (Exodus 30:22-33, 40:12). The Bible introduces the concept of anointing to the Judeo-Christian mind. When a king or prophet rose to prominence, a prophet or priest anointed his head with oil. The same awaited priests or inanimate objects set apart for religious service. Anointing with oil symbolized the Holy Spirit and prefigured the anointing of the Spirit upon individuals fulfilled on the day of Pentecost.

Moses sanctified the tabernacle, its altars, and instruments through the anointing of oil and sacrificial blood (Leviticus 8:10, Numbers 7:1). When Moses consecrated Aaron as high priest of Israel, he placed a holy and aromatic oil upon his head, thumb, and toe, marking him as separated from the average person of the community for God’s service (Exodus 29:7, Leviticus 8:12). The psalmist spoke of the “oil that ran down Aaron’s

beard” when referring to the beauty of unity among brethren (Psalm 133). The sons of Aaron received the same sign in their consecration (Exodus 40:15, Leviticus 8:30).

Anointing of kings followed the same basic practice and purpose as the consecration for priests. Set apart as ruler over the people, the anointing served to remind the monarch of their submission to God. Noted Justin Martyr, “For the Spirit which was in the prophets anointed your kings, and established them” (Justin 439). Samuel anointed Saul king of Israel (First Samuel 10:1). Later, he anointed David as Saul’s successor (First Samuel 16:13). Respect for the anointing restrained David from striking Saul because “he is the anointed of the Lord” (First Samuel 24:9-11). Elijah anointed Hazael king over Syria, Jehu king over Israel, and Elisha as his own successor (First Kings 19:15). Jehoida anointed young Joash king of Judah, to the fatal consternation of Athaliah (Second Chronicles 23).

A Jewish adage noted Saul, newly anointed king of Israel, as “found among the prophets” (First Samuel 10:1, 5-11). Prophets became known for their behavior as well as their preaching and social pronouncements. Prophets declared “in the spirit” frequently engaged in ecstatic, strange psychological behavior (Horne 99). Prophetic illustration included unusual activity, such as Jeremiah’s tearfulness and Ezekiel lying on his side for an extended period of time. Still, they sensed the presence of this powerful anointing when preaching. The anointing enabled Elijah to confront Ba’al’s prophets on Mt. Carmel without fear (1 Kings 18:20). Micah declared the anointing of power for the proclamation of justice (Micah 3:8). Old Testament prophets demonstrated the anointing of God in their work. Their frequent use of the phrase “The word of the Lord came to me, saying” accentuated their sense of his presence and anointing. Their efforts formed the foundation

for a New Testament understanding of anointing. This same anointing would later cause Stephen's face to shine when proclaiming the ascended Christ at his own execution (Acts 7).

The public ministry of Jesus began in Nazareth. His first recorded sermon at Nazareth (Luke 4:14) linked the Christian sermon to the prophetic tradition when he connected the moment with the fulfillment of Scripture (Forbes 43). The cited passage from Isaiah 61 presents the concept of anointing for preaching. Building upon the baptismal appearance of the Spirit as a dove, miracles of a wide variety testify to the power in his ministry.

Matthew 7:38 indicates the public's perception of a difference between the authority of the preaching of the scribes and Jesus. Jesus' authority derived not from originality (he was Talmudic), simplicity, nor manner of delivery, but from his person (Schroeder 118).

The difference between the preaching of Christ and the scribes was, that He spake with authority, and they did not. And the same authority with which He spake, He also gave to His ministers and witnesses. "All power (authority) in heaven and earth is given unto Him." And we are also commanded to "speak and exhort and rebuke with all authority."

How was Christ invested with this unlimited authority? By the positive knowledge of the fact that His words were not His own but the Father's which sent Him. "He that sent me is true: and I speak to the world those things which I heard of Him." "I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:26,28.

These and other Scriptures show us that Christ spoke with authority because He knew that the Father was speaking in Him by the unerring Spirit. The same is true of God's ministers and witnesses, who live and move in the power and light of the Spirit of God.

Jesus spake with authority because He positively knew the truth of what He taught. As He said to Nicodemus, "verily, verily, I say unto thee, we speak that we do know, and testify that we have seen." John 3:11. The great fact that the disciples of Christ are to positively know the truth and therefore testify with the same authority that He did has never been apprehended by the sect-licensed preachers of today. (Warner, "Authority" 3)

Jesus brought to the preaching task a sense of relevance absent from the preaching of the scribes and Pharisees. His words rang with a credibility of character. He revealed close familiarity with Scripture and intimacy with his divine father. He communicated difficult concepts in simple, yet often profound, images. His teaching affected the daily lives of his listeners.

Scribes and Pharisees served as role models for young men during Jesus' life. Young men preparing for their bar mitzvah delighted at the opportunity to discuss the Torah with them. Joseph and Mary found their son talking with these men in the Temple when they returned to Jerusalem to find him (Luke 2:45-52). As models of piety, they possessed the best education available. Their interpretation of Scripture became the final word in matters of the faith. Their presence in a room commanded respect and deference. As speakers, they had no peers in eloquence or presentation. People knew of their personal disciplines, such as fasting and tithing (Matthew 9:14; 23:23-25). Few served as a greater model for young Jewish men to emulate.

Jesus, preaching to the populace, presented a different view of their holiness. When speaking of prayer, Jesus contrasted their proud speaking to a contrite publican (Luke 18:10-14), showing the Pharisee as unjustified because of his pride and arrogance. He noted that the Pharisees and teachers knew the truth of the kingdom, but chose to resist it, and worse, kept others from pursuing that truth (Matthew 23:13). He recognized their personal disciplines, but noted their willful avoidance of the "weightier matters of the law" (Matthew 23:23-33).

John the Baptist confronted the Pharisees, labeling them “a brood of vipers” and calling for the fruits of repentance (Matthew 3:7-10). These same viperous leaders attempted to trap Jesus in his own words and later called for his crucifixion.

The Pharisees illustrate the ability to preach with eloquence and still have flawed character. To broadly brush the Pharisees as flawed denies the character of Joseph of Arimathea and Nicodemus, two members of the ruling Sanhedrin who became disciples of the Master. It belittles men like Gamaliel, who urged caution in punishing the Apostles, seeking a careful response to the upcoming Church (Acts 5:34-40). The flaws that existed were both personal and systemic. The tribe of Levi enjoyed the hereditary position and possession of the Temple. In returning from the Babylonian captivity, the Levites found the Pharisees and Sadducees serving in this manner. While most, if not all, of these leaders claimed Levitical lineage, the nature of their selection negated the rejection of individuals unless they suffered physical problems that disqualified them from Temple service. Like most serving in inherited roles, the new Levite became vulnerable to abusing their positions. Many of the Pharisees had usurped their position for personal gain, from the political favoritism that placed Annas and Caiaphas in the position of high priest, to the image of wealth and opulence prevalent among the caste. Their education, logic, delivery, eloquence, position, and piety failed to receive the commendations of Jesus. He summarized the appropriate response to their messages with a “do as they say, not as they do” response (Matthew 23:3).

Jesus confronted men of such position in the conduct of their duties as keepers of the Temple on two noted occasions. Jesus, coming to the Temple, twice scattered the tables and the moneychangers in the court of the Gentiles (John 2:13-17; and Matthew 21:12-13;

Mark 11:15-17), once at the beginning and once toward the close of his ministry. In telling these incidents, each of the Gospel writers quote Isaiah 56:7, calling into question the commitment the Pharisees had to the concept and practice of prayer. If their own lives had exemplified prayer, they would have been more concerned about the prayer life of all worshipers. Their prayers issued more from tradition, ritual, and rote than from hearts broken before the Almighty. Their lament focused on the fate of the national entity rather than on the broken lives of individuals.

The book of Acts records the experience of the early Church under the anointing of the Holy Spirit. The outpouring of the Holy Spirit upon the men gathered in the upper room on Pentecost enabled the evangelizing of the Roman and Jewish world. On the day of Pentecost alone, three thousand souls came to conversion as the Holy Spirit convicted their hearts (Acts 2:37). With the success of those first efforts, devout Jews became openly militant. As persecution began, the Church prayed for more power to proclaim Jesus. The answer came in mighty ways (Acts 4:23-31). As Stephen faced death by stoning, the Spirit permitted him to see Jesus standing at the hand of the Father (Acts 7:54). His proclamation further angered his murderers, but influenced a young man named Saul (Paul). Paul's recorded sermons before the populace in Jerusalem, King Agrippa, and synagogue and pagan crowds in various cities of the Roman Empire resulted in the spread of the message of Christ and the establishment of churches throughout the empire. In summary,

The Mediterranean world was won for Christianity not by a book or even by the passionate letters of evangelists, but by inspired, courageous preaching. The many different types of early sermons which are summarized in the Book of Acts may be considered illustrations of the way in which the Spirit empowered men to preach. (Kjeseth 32)

Paul writes to the church in Rome, noting that faith comes from the proclaimed Word (Romans 10:17). His accent on preaching emphasized the necessity, priority, and power of the proclaimed Word, the *kerygma*. People could not come to Christ without it. The content and focus of preaching revealed the saving power of Christ. Paul's emphasis on pure doctrine in preaching cast some preachers in a poor light, labeling them "ear ticklers" (Second Timothy 6). Preaching the crucified Christ seemed foolishness to the Greek and a stumbling block to the Jews (First Corinthians 2) but served as the means by which people would come to know eternal life. Other statements emphasize the need for giftedness and diligent preparation. Paul reminded Timothy to nurture the gift placed within him. Peter reminds the elders of their need to give an account of the hope within them by being ready to preach at a moment's notice.

Power in preaching derives from the person and work of the Holy Spirit. Jesus describes the Spirit's ministry in John 16. The Holy Spirit convicts people of sin, righteousness, and judgment. He brings people to Christ then continues to nurture them in their new faith. In bringing people to salvation in Christ, there are four stages to the work of the Holy Spirit: "conviction of sin to enable the unbeliever to see his need, illumination to acknowledge Christ as Lord, regeneration to new life, and sanctification to Christlike purity" (Perry 23-24). This work precedes preaching and succeeds sermons. The Spirit has not limited Himself to preaching alone in His work. Testimony after testimony affirms the wider scope of the Spirit's work in the lives of pre-believers.

When a person accepts Christ as personal savior and Lord, the Holy Spirit becomes an active part of their life. Abiding in believers, the Spirit empowers all persons for service

through giftedness (Ephesians 4, First Corinthians 12). He works to bring all believers to maturity. As believers minister to the church and the community the Spirit anoints their efforts with His presence and power.

Jesus said the Spirit would give words to speak, teach, and strengthen believers (Mark 13:11, John 14:26). In Acts, a term reminiscent of the Old Testament prophets, “came upon them,” finds a counterpart in “filled with the Spirit.” This phrase describes the initial filling of believers (Saul, Acts 9:17, the house of Cornelius, Acts 10) and special occasions of preaching (Acts 4:8, 41; 13:9). The term translated “filled,” *πλεθσ*, means to fill, imbue, or supply. Used with Spirit-filled believers, the implication is not that of initial filling but supplemental power for the task ahead. This supports the idea of special anointing in preaching or the exercise of any charismatic gifts.

Acts 1:8 holds the promise of power to the modern Church for its witness to the world. This power abides in the presence of the Holy Spirit in the Church. As seen in Acts 4, the Church anointed by the Spirit has greater power to witness than a collection of people without the anointing. “It is this Holy Ghost unction that intensifies all our power and electrifies our entire being so that when thus anointed we will preach the gospel with the Holy Spirit sent down from heaven” (Warner, “Power” 9). For the preacher, the act of preaching anticipates this anointing.

To be anointed, then, is to have the Holy Spirit poured upon us, giving a divine insight into the Scriptures, a supernatural freedom and readiness in communicating truth, and a divine afflatus or breath to accompany our utterances to the hearts of those who hear. . . . It can come on none who are willing to use their natural oratory, or acquired elocution, or their native zeal, or the enthusiasm excited by great assemblies, or the animation awakened by the hope of success, or anything else as substitutes for the ardor, energy, and zeal of the Holy Spirit. Not until the believer feels that he can do no more preaching, or class-leading, or Sunday school teaching, or any other Christian work without the anointing, can it come upon him.

The self-life must be crucified, self-seeking, and all perverse measures must be abandoned, and inward purity must take place, before this divine endowment can be realized and used. (“Anointed” 5)

In more than a figurative sense, Paul speaks of coming in the demonstration of the Holy Spirit. Some interpret this as a foundation for miracles and displays of power, and it may include such. Others have misapplied it to justify personal conduct and self-centered activity. In First Corinthians 2:4, the term translated “demonstration” is a rhetorical term, ἀποδειξεί, *apodeixis*, suggesting the right words in the right order (Stapleton 41). This suggests that passion in preaching is the “right words in the right order appropriately expressed in voice and gesture” (41).

With the presence of the Spirit, the Church receives gifts, *charismata*, for the work of ministry. Paul, in First Corinthians 12 and 14, deals with the abuse of these gifts in a local congregation. In the discussion he suggests a hierarchy of value in the gifts (First Corinthians 12:31), urging the desiring of the better gifts. In the same discussion, he avers that all of the gifts come from God through the Spirit, and are given under the hand and desires of God (First Corinthians 12:4-11). The gift of preaching (prophecy) receives status equal to teaching, ruling, wisdom, knowledge, and healing.

Comparing preaching to other gifts raises a valid question; does the Spirit anoint preaching differently than teaching or the other gifts? The Church historically emphasized preaching over other gifts, holding preachers in higher esteem than teachers. Still, many of the elements within the anointing of preaching have direct application to the work of teaching. Personal preparation, character, prayer, and delivery join with intercession and audience preparation to bring results. These results parallel the desired results of preaching, transformed lives and mature believers. The methods may differ in emphasis or

style. Other gifts display the special anointing of the Spirit in manners unique to themselves.

Footprints of Anointing: Historical Tracings

“Remove not the ancient landmark, which thy fathers have set.”
Proverbs 22:28 (KJV)

How does powerful anointing reveal itself in the sermon and preaching event? “All through sacred history we find that the power of God is God himself at work through His agents, producing, creating, conveying His power to effect what he is after, to bring to reality His purpose and intention” (Buege 30-31). A survey of persons from history gives some insight. Their lives and the techniques and aspects of their work give glimpses of the workings of the Holy Spirit in the preacher, showing both the power of the anointing and its fleeting nature.

Not all periods of history share equally in the influence of preaching. Speaking of the period from 30-230 A. D., John Broadus noted the absence of recorded sermons, concluding that most sermons possessed conversational form and structure with delivery primarily by lay preachers (Broadus 46, 47). The spread of the Roman Catholic Church came more with emphasis on rites than on preaching.

There is general agreement among scholars who have made a study of preaching that this important function of the Church did not receive its full due in the Middle Ages. . . . Aside from the efforts of men like Bernard of Clairvaux, Thomas Aquinas, Saint Francis, Saint Dominic, and Savonarola, preaching in general had fallen into neglect and abuse. (Schroeder 27)

Concerning the period of time from the Latinization of the Celtic church until the life of John Wycliffe and John Colet, F. R. Webber, in his work, History of Preaching in Britain and America, summarizes,

Preaching had declined to such an extent that it is hardly possible to name a preacher of the first magnitude from the time that the last remnants of the Celtic church were absorbed by Rome in the twelfth century until the appearance of John Wyclif (1320-1384) and John Colet (1466-1519). . . . The missionaries who came from Rome were great organizers and they built up a powerful outward ecclesiastical order, but where do we find among them such evangelical preachers as Ninian, Comgall the Great, Columbanus, and Columba? (Webber 153)

Pre-Reformation notables display the variety of persons used by the Spirit. Though unschooled, Peter the Hermit (1050-1115) became a strong force for the first Crusade. His preaching appealed to every passion of the hearer, to the heroic and the devout in human nature (Pattison 92). John Wycliffe (1320-1384) “was not a spectacular preacher, and there is no evidence that he was an acrobat in the pulpit. He gained the attention of his hearers by his simple straightforward appeal, by clarity of voice, by grip of logic, by simplicity of thought, and by lovable personality” (McGraw 15). John Huss (1369-1415) “spoke with ‘unction,’ which W. E. Sangster called the most important quality of preaching—a quality which is observed immediately by the spiritually sensitive, and even by the insensitive who see that the preacher has ‘stepped aside’ so that the hearers can see God. When Huss preached, the people were moved” (McGraw 20).

Names from the Reformation and later show the anointing as transcendent to personality or theological perspective. George Whitefield, John Wesley, Charles Wesley, Cotton Mather, Jonathan Edwards, David Brainerd, and later Spurgeon, Finney, and D. L. Moody join Martin Luther, John Calvin, Hugh Latimer, Robert Bruce, and John Knox in attesting to the power of God in the seventeenth and nineteenth centuries.

Unfortunately, with few exceptions, eighteenth-century Europe did not live up to the claims of centuries bordering it.

The pulpit had well-nigh lost its power in England. So had it also in France, where the corruption of the clergy and the invectives of Voltaire alike prepared the way for the prevalence of atheism at the French Revolution. So had it also in Germany, where the rationalizing movement called Illuminism had transformed Christianity into a system of morality mixed up with the secular topics of the day. (Pattison 249)

The greater historical ebb and flow of anointing parallels the lives of individuals. C. R. Brown notes, "Unction can be as uncertain as the wind used to describe it" (244). The week-in-week-out work of preaching confirms that not all sermons carry equal effect, nor do preachers always evidence anointing on ever-increasing levels in their ministries. From the Welsh revivals around 1859, the life of David Morgan exemplifies the transitory nature of unction. "I went to bed one night just David Morgan as usual. I woke up the next morning feeling like a lion, feeling that I was filled with the power of the Holy Ghost." After two years of powerful ministry, "I went to bed still feeling like a lion, filled with this strange power that I had enjoyed for two years. I woke up the next morning and found that I had become David Morgan once more." The next fifteen years contained a most ordinary ministry (Lloyd-Jones 322-323). For Howell Harris (Wales, 1735) the anointing came and went until his death in 1773 (Lloyd-Jones 320).

A sense of the presence of an anointing exists. From a 1950 survey of 102 ministers in the U. S. and Canada (sixty-two respondents), thirty-eight responded that they knew when they were preaching in the power of the Spirit. They cited several evidences: results (twenty-three), inexplicable outside motivation (eighteen), liberty in delivery (seventeen), and trust in having proclaimed biblical standards (twelve). This same survey named prerequisites for powerful preaching as prevailing prayer, surrender, obedience, consecration, and being filled with the Spirit (Whitesell 146).

Anointed preaching “carries the hearer beyond the limited benefit of the preacher’s personality and rhetorical abilities” with a sense that God speaks through the preacher (Massey, Responsible 105). Common sermons ring with divine reality and potency. The power from on high becomes the plus factor in preaching and work. This may or may not contain an emotional component. Luther noted that “the preaching of the Word of God is the Word of God.” In his Institutes, Calvin proclaims that God “deigns to consecrate to himself mouths and tongues of men in order that his voice may resound in them” (Calvin 1161).

To David Martyn Lloyd-Jones two evidences attest to the presence of unction. First, the preacher develops a consciousness, a clarity of thought and speech, ease of utterance, sense of authority, awareness of power, a sense of "looking on," and an indescribable sense of joy. Second, people become serious, gripped, convicted, moved, humbled, delighting in the things of God, wanting more teaching (Lloyd-Jones 324).

Gilbert Stafford, professor of theology at Anderson University School of Theology, describes three elements present when the anointing occurs: conformity, connection, and change. The anointed sermon balances these three elements. First, it conforms to the written and eternal Word with strong biblical content. Second, the speaker connects with the hearer, visible through response and later references to the event. Third, the preacher’s life reveals harmony with the preached Word. This harmony requires a longer perspective prior and subsequent to the event. In this regard, the assessment of “anointed” remains tentative.

When imbalance of these three elements occurs, the flaw will reveal itself. If a preacher delivers strong messages and connects with the hearer but lives a life out of

harmony, the result reveals itself in the manner of F. Scott Fitzgerald's Elmer Gantry. Conversions may occur and may prove genuine, but the power of the sermon suffers dilution and distortion. Strong messages delivered by upright preachers but lacking connection become irrelevant to the life of the hearer. Non-biblical messages presented by upright preachers who can engage the hearer result in minimal change in the hearer and distorted views (Stafford).

Evidence of Holy Spirit anointing comes when believers find a word from God for their lives in prayers, liturgy, sermon, or other aspects of the worship service (Kjeseth 35). Sensitive hearers detect the presence or absence of anointing. "Any man who knows the Lord knows when he has been spoken to. The Church has called this experience the inner witness of the Holy Spirit" (Kjeseth 36). Said one country sage, "I may not be able to tell you what it is, but I can sure tell you when it ain't."

Fingerprints of Anointing

Consideration of the anointing of the Holy Spirit upon preaching in general and the sermon or the preaching event in particular usually takes one of three general approaches. First is the preparation of the preacher on a personal and professional level, including the person, prayer, study and sermon methodologies. Second stands the support of the preacher through the prayers of others. Third, the Holy Spirit encounters the hearer apart from and through the preaching moment itself. Within these three approaches individual elements of anointed preaching receive attention. In addition to these stands the Word of God itself.

Spirit: Anointed Word

*“My word will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.”
Isaiah 55:12 (NIV)*

Final authority for the preacher resides in the divine revelation to which Christians lay claim. Preaching begins with the divine self-disclosure revealed through history and Scripture. Preachers seek special anointing, pray for it, anticipate it, rely upon it, but God does not have to deliver it. By contrast, the Bible possesses a guaranteed anointing, “My word will not return void” (Isaiah 55:11). That promise comes from the very nature of God himself and brings assurance to the preacher. It frees humans from bearing full responsibility for results while reserving the glory for God, the author. When other evidences of an anointing or any activity seem lacking, the promise of effectiveness in the Word itself remains. Said Emil Brunner, “Where there is true preaching, where in the obedience of faith, the Word is proclaimed, there, in spite of all appearances to the contrary, the most important thing that ever happens upon this earth takes place” (Brunner 142). With full responsibility resting upon the Word and its author for results, preaching becomes the proclaimed Word of God and therefore his action. The way opens for Him “to use my mouth” so that he speaks (Ritschl 33). The responsibility of the preacher focuses on personal preparation and presentation.

Deitrich Ritschl presents three interdependent biblical aspects of the Word relevant to the preaching task and the revelation of God through Jesus Christ: the revealed Word, the written Word, and the proclaimed Word. Emphasizing one to the exclusion of another tends towards heretical theology or practice.

We have seen that it is indeed the “revealed Word” which gives authority to the written Word, and that it is the written Word (the Bible) which gives authority to the proclaimed Word. This is the order: 3-2-1, the order of authority. . . . This is the order of authority, and, for that matter, the order of succession of historical events in God’s history with His people. But this is not the order in which we see and hear when we are confronted with the living Word, i.e., with Christ Himself who is present when two or three are gathered in His name. We hear and understand in the order 1-2-3: proclaimed, written, revealed Word. . . . The Biblical witness says that faith comes from the sermon, that we are confronted with the life-giving Word through the testimony of another brother, and that only then can we go back to the Scriptures. (Ritschl 43)

To further illustrate this concept of process, Ritschl cites the Trinity. The Holy Spirit proceeds from the Son who comes from the Father. The authority of the Trinity progresses Father-Son-Spirit, yet the line of understanding and revelation progresses Spirit-Son-Father. John’s gospel cites Jesus’ teaching that the Spirit would reveal the Son (John 16) as the Son reveals the Father (John 14). In the same manner, the proclaimed Word focuses upon and draws authority from the written Word. The written Word directs to, draws authority from, and displays the revealed Word. The sermon strives to display the revelation through proclaiming the written Word. Ritschl concludes:

The sermon is an act of God the Father in Jesus Christ through the Holy Spirit. The sermon, therefore, cannot be mere exegesis, reflection, meditation, repetition, or “theology made simple” in the form of preaching. The sermon must be understood as an acting of the risen Lord through the Holy Spirit in the “Communion of the Saints.” Because Jesus Christ Himself is the Preacher, the second form of the Word—the written Bible—“yearns” to become a sermon (the first form). The word of a preaching man can only be a word which serves this one Word of God that wants to break through from its second to its first form. (Ritschl 45)

Ritschl presents the implication for authority, “The authority of the preaching man is not a derivation or reflection, not an experience or a ‘status;’ it is the gift of the presence of Jesus Christ. This given authority, then, is not smaller or less important than Christ’s authority, for He is the Preacher Himself” (Ritschl 45).

Attempts to harmonize these descriptions of the Word frequent the history of theology. Luther and Barth considered the incarnation aspect of the *logos*, the divine in the human (McClelland 5, 6). Luther saw the sermon as a fresh incarnation of the divine Word. The sermon carried weight comparable to the Word it proclaimed. Barth, representative of neo-orthodoxy, viewed the Bible as the vehicle through which the Word comes to us, not actually the Word in itself. The theological task entailed determining which portions of the written Word are divine and which are human, separating the two portions, discarding or rightly regarding the human and proclaiming the divine according to informed human reasoning and human foibles. The Bible then serves as a human and fallible witness to the Word of God (Turnbull 183, 184).

Preaching relies upon the authority of the written Word for its power. Scripture, authoritative both theologically and pragmatically, creates faith and generates responses (Demaray, Proclaiming 112,113). G. Campbell Morgan's dependence upon Scripture for authority exemplifies this attitude. "I read a text to my congregation. This is the message. That is the one thing that is absolutely and finally authoritative in it at all, except as an interpretation or an exposition, or an illustration of the truth in the text. The text is everything. That is the point of authority" (Fant, VIII 10).

The Bible possesses power because it is the Word of God (Second Timothy 3:16). Faith, demonstrated through the life of the preacher, displays its power (Thomas 381). No authority marks the pulpit without evidence that the minister lives under the authority of the divine Word (Schroeder 119). "It is the personal relationship of the ministry with Jesus Christ that serves as the critical foundation of all he is and does in the Lord's

service. This kind of relationship empowers the minister with unction from on high”

(Thomas 371).

Historic preachers relied upon Scripture for power.

The force in John Calvin’s preaching unquestionably came from the fact that his mind and heart were saturated by the Word of God. Calvin’s preaching avoided homiletic devices, his introduction frequently consisted of a phrase continuing the previous day’s lecture, ‘we saw yesterday, . . .’ conclusions were often ‘therefore we see now, . . .’ literature never adorned his illustrations, and his appearance could be deemed a negative. . . . The source of his greatness came because he always had something to say, and used the language of the Holy Spirit without ornamentation, without attempts at oratorical or rhetorical beauty, yet with the force and power found only in the Word. His example calls for the powerful preacher to be a real student of the Bible, preach often, appeal to the hearer’s deepest needs, and speak plainly. (McGraw 47, 48)

Review of Spurgeon’s sermons reveals extensive use of Scripture. A “strong Biblical base, consistent evangelistic objectives, variety of themes and applications, native sense of humor, wealth of illustrative material, conversational quality in delivery, and profound earnestness” highlight Spurgeon’s preaching strengths (Cox 195). The noted preachers of the past gave prominence to the written Word in their presentation. For them this issue superseded argument.

Soul: Anointed Character

*“Whether they listen or fail to listen . . . they will
know that a prophet has been among them.”
Ezekiel 2:5 (NIV)*

In First Corinthians 5, Paul pictures a treasure in earthen vessels. While the Gospel found in the Word is the treasure, the impact of the vessel merits consideration. The life of the preacher impacts the sermon. That life serves a critical role in the proclamation of the revealed Word. Summarizes David Read,

The sermon constructed in the isolation booth could be theologically immaculate, structurally perfect, thoroughly biblical, beautifully illustrated, logically impeccable—yet a total failure as an instrument for the Word of God. Why? Because it lacks incarnation; it has never been earthed in the experience of the preacher with the people to whom he speaks. The man sent from God is not a hermit—he knows life. (Read 68)

“The soil out of which powerful preaching grows is the preacher’s own life. The minister’s life is the life of his ministry” (Maxey, ch. 5 3).

The seat of authority in preaching is first and last a work of divine grace; this is beyond controversy. At the same time there is something that the preacher must contribute if the spoken word is to accomplish its intended purpose. He must bring to his task the dedicated labors of a humble spirit, an open mind, a devout attitude, an obedient will, and a believing heart. (Schroeder 128)

The preacher must allow the Spirit to have clear passage through mind and personality laid open and bent to the purpose of God. “Powerful preaching is conceived in the new birth and sustained and enriched in communion with our Savior Jesus Christ” (McGraw 371). Said Bishop William F. Anderson: “The life of God in the preacher’s own soul gives his message the only authority which will meet the demands of such a day and such a world as ours. Every preacher must achieve this authority for himself by godly living. Nothing else can give the preacher’s message the ring of reality” (Oxnam 240). “Clearly its only explanation is the life of God in the soul of the preacher. It is born in regeneration by the Holy Ghost” (Thomas 370).

Great sermons are not prepared. At least they do not become great by preparation. They are great because they issue from a preacher whose littleness has dissolved in the immensity of God; from such a life nothing that is little or without consequence can spring forth. Gaining this spiritual immensity can be hard. It may come only as we are brought to the edge of our sanity.

Great sermons are not born in illustration books but in the needy lives of preachers. Here, where the preacher’s inwardness is fashioned by yearning and desperation is the womb of important preaching. . . . Great preachers are great because they lift Sunday’s messages, paragraph by paragraph, from the personal

altars of their lives. If there is no personal altar, naturally the sermon must all come from secondary sources. (Miller 10, 11)

William Still offers that ensuring the Holy Spirit in preaching depends not primarily on subject or delivery, but on character (Still 9). Character adds human dimension to a message. Character reflects the spiritual life of the preacher, pure and holy, or sinful and corrupt. To reflect positively upon the holy Word, the life must display purity and cleansing from sin. The messenger “dare not live with known sin in his life. It is imperative that he be honest, transparent, thoroughly cleansed. Anything less will not do, because any sin in the preacher is quickly communicated and obscures the authentic word no matter how eloquent the language” (Demaray, Preacher 17).

In the African-American Church, the preacher arrives at the task with an expected anointing. The community expects a sense of divine possession (Massey, Sermon 107). From that expectation the preacher receives a hearing. Massey notes, in The Responsible Pulpit, that the black church looks for authentication in the life of the preacher. The community expects the preacher’s life to demonstrate application of the sermon. To the degree the life of the preacher lacks marks of experience, the sermon lacks validation. As the words find support in the observed life they gain credence (Massey, Responsible 103).

The preaching task includes energizing the hearer to respond to the message. The sermon transmits some of the preacher’s energy to the hearer by displaying vibrancy of faith and lending credibility to the message. “What was important was that we were moved into a presence . . . that knows our down-sittings and our uprisings. . . .” (Forbes 69). This movement can only take place in the presence of the Holy Spirit. The transmission of energy to the hearer transcends emotional stirring, even if the process

includes it. Stirring emotions alone leaves hearers in a state of excitement or release with little long-term effect.

Energy has a spiritual dynamic the preacher cannot transmit alone. The preacher blunts or sharpens that dynamic, however. “Although the principal cause of the effectiveness of preaching is the Holy Spirit using the preacher as his living instrument, nevertheless, the keenness—or dullness—of that instrument determines whether the sermon penetrates to the soul or leaves it untouched” (MacNutt, Gauging 60).

Paul’s admonition to “take heed to yourself” in Acts 20:28 directs the preacher’s attention inward to preparation for outward ministry. The preacher’s inward preparation entails first the assimilation of the Word of God into heart and life. “Without this, the head may be correct and the hands busy, but the heart will be cold and the Bible will become only an official manual in the administration of official duty” (Maxey, ch. 5 3). Demaray continues that the preacher’s life must demonstrate both energizing and integration (Demaray, Preacher 19, 24). Energizing summons the vitality of the message into the presentation. Integration calls forth the balance and maturity of the individual. Modern vernacular would say, “They have it all together.” A person without balance in emotions or thought tends toward extremism or becomes tangential. Paul informs Timothy of a “spirit of love, power, and a sound mind” given to the believer (Second Timothy 1:7). Sound-mindedness intimates the same balance. The Holy Spirit guides into this maturity.

Most preachers of historical note have exhibited solid character. Among them stands F. B. Meyer (1847-1920). Meyer noted, “No man’s preaching power can be explained or understood however, apart from his own spirit and his own character.” In describing

Meyer's life and preaching, Carl W. Baker observes, "His great power emerges out of the depths of a life hidden in God. Meyer's life behind his words gave them power as he laid them upon the altar, and Holy Spirit blessed them and anointed the sacrifice" (McGraw 132). Meyer's relationship with God defined his character. His character reinforced his message.

Backbone: Anointed Conviction

"And you, son of man, do not be afraid of them or their word. Do not be afraid, though briars and thorns are all around you and you live among scorpions. Do not be afraid of what they say or terrified by them, though they are a rebellious house. You must speak my words to them. . . ."
Ezekiel 2:6-7a (NIV)

The life hidden in Christ produces conviction revealed in the sermon. The force of conviction imbues the message with urgency, vibrancy, and relevance to the message, moving hearers to acceptance and action.

Conviction emanates through the office of preacher. "The true Christian preacher is the voice of the Church; an officer of the Word that created it, and an expositor of the message that establishes it. He is not the organ of a human fraternity, but the oracle of a divine gospel" (MacDonald 36). No other individual within the church has the same freedom and platform to speak and shape understanding. While offering platform and authority, position is inadequate within itself. Passion and conviction must come from sources within and beyond position.

Conviction issues from the calling of the preacher. "One common element, among others, among the noted apostles, the early preachers, and those who have served him as preachers since is the direct call of Christ to so serve him. The same Lord initiated each call to this responsibility" (Massey, Responsible 37). Sensing that one speaks for

Almighty God and not just for a human organization gives courage and veracity to the speaker. The commission to speak comes with the calling. Paul uses the image of ambassador (First Corinthians 5) when describing the task of representing Christ to the world. This image reminds of task (delivering the good news), prestige (representing the King of the Universe), and limits (delivering, not creating the message). An ambassador speaks for the sending government. The message originates not from the ambassador but from the leader of the country. All authority of the ambassador derives from the office the ambassador holds. Much of the prestige and honor enjoyed by the ambassador depends upon the country represented and the country of service. The preacher represents the greatest power in the universe, delivering the most important message ever given.

Conviction rises from confidence in the presence and activity of the Holy Spirit when speaking. "When a pastor believes God is speaking as he preaches, confidence returns to the pulpit, and life flows from God. God is heard. He is present. The apathy of the people is dealt with when God speaks" (Torrey 30-31). Realizing that the majesty of the handiwork of God goes beyond the message into the hearer helps the speaker deliver the message with enhanced freedom.

Conviction made a marked difference in the results of preaching throughout history. Erasmus' letter reveals one of John Colet's strengths, clarity of vigorous, convicting speech. "You say what you mean, and mean what you say. Your words have birth in your heart, not on your lips. They follow your thoughts instead of your thoughts being shaped by them. You have the happy art of expressing with ease what others can hardly express with the greatest toil." His simple explanations and illustrations made the Bible a living book, even to the scholars of his day (J. Brown 38).

Luther's (1483-1546) greatness came from his fearless and plain speech enhanced with a sense of humor and common sense (Pattison 137, 138). Luther possessed dynamic eloquence. People "came again and again to hear his penetrating voice and see the fire flashing from his dark eyes, for they sensed the deep conviction of his soul and were moved by the sincere, urgent intensity of his delivery" (McGraw 29). Ulrich Zwingli, on the other hand, lacked as an orator, nor did he possess the eloquence and infectious enthusiasm characterizing Luther's preaching. His power came from logic, common sense, clear thinking, and a burning heart. "Like Luther, conviction possessed him" (McGraw 31-32).

"If ever a preacher proclaimed the Christian gospel with utter conviction it was Charles Wesley, and therein lay largely the secret of his wonderful success" (Doughty 266). Only after his conversion did Charles Wesley really begin to *preach*. "His lips had been touched with the live coal from off the altar and he became, almost instantly, an impassioned evangelist" (Doughty 264). John Valton describes Charles Wesley, "his word was with power and I thought my Savior was at hand, never being so sensibly affected under a discourse before" (Doughty 267).

The success of Wesley's contemporary, George Whitefield,

. . . lay in the fact that he had a pure heart-kindling Gospel, a lucid and simple style, boldness and directness, intense earnestness, pathos and feeling, perfect action, a powerful and sonorous utterance, and a singular faculty of description. Perhaps a clearer case could be made, if there is anything upon which all his contemporaries agree, it is his absolute sincerity. He felt deeply everything that he preached, and if tears flowed when he pleaded with sinners to repent, his interest in their eternal welfare was absolutely genuine. (Webber 360)

William R. Moody's analysis of D. L. Moody's Edinburgh mission cites the Edinburgh Daily Review of January 6, 1874, observation, "he speaks as one who thoroughly believes

what he says and is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to believe it.” The paper further noted, “[Moody] speaks with the fearlessness, the boldness, and the directness of one delivering a message from the King of Kings and Lord of Lords” (Moody 176).

The power of John Broadus’ preaching derived from a firm conviction concerning the calling to preach as a commission and devotion to the Word. Scripture constituted the content of the message, revealed through simplicity of language, figure, outline, and development. He made conscious efforts to lead hearers to spiritual decision, displayed prepared extempore delivery, and possessed an impeccable personal character (Stanfield 384-402).

Jesus places all the elements of preaching, especially character and conviction, into eternal perspective in Luke 13:23-30, when he notes, “Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity (Luke 13:26-27 KJV). With final judgment in focus, Jesus proclaims that absence of a personal relationship with Him voids all good works. He does not attack their persons, just their duty and excuses. No indication contradicts the claim of Jesus’ presence in the various settings. Nothing denies the results or reality of his presence there. These individuals assumed that position or permission would serve as their salvation, but they illustrate the words of Paul, “having a form of godliness, but denying the power thereof” (Second Timothy 3:5).

Knees: Anointed Prayer

*“The prayer of a righteous man is powerful and effective.”
James 5:16 (NIV)*

Lack of power causes preaching to seem out of place and not in God’s appointment. “Above all, power comes from walking in close fellowship with the Lord. God will only give his unction to those who do his work his way” (Still 10). The prayer and devotional life of the preacher become the primary avenue of Holy Spirit anointing of the preacher and the sermon. It seems improper that books claiming to have the definitive answers for effective preaching afford little if any space for the subject of prayer. Technique and style receive much press, but the privacy and primacy of prayer fall to the editor’s floor. W. E. Sangster avers that the nature of preaching and a holy life demands a steeping in prayer (Sangster 101, 102, 109). Said Richard Baxter in The Reformed Pastor,

Above all, be much in secret prayer and meditation. It is there that you must fetch down the heavenly fire that you expect to kindle upon your sacrifices. . . . Be careful to take special pains with your heart before you go to the congregation. Be certain that your heart is warmed by God’s word, by prayer to God, before you go out to warm the hearts of your hearers. (Baxter 59, 60)

E. M. Bounds adds:

How and whence comes this unction? Direct from God in answer to prayer. Only praying hearts are the hearts filled with this holy oil; praying lips only are anointed with this divine unction. Prayer, much prayer, is the price of preaching unction; prayer, much prayer, is the one, sole condition of keeping this unction. Without perseverance in prayer, the unction, like the manna overkept, breeds worms. (Bounds 482)

Biblical consideration of the importance of prayer for the leaders and preachers in the kingdom of God catalogs well-known names. Noah heard from God before constructing the ark (Genesis 6:13-22). Abraham’s memory expresses faith through prayer (Genesis

12:1, 8; 15; 20:17; 21:12). Moses spent forty days and nights in the presence of God leading Israel (Exodus 3; 17; 19; 24:18; 33). Joshua met the captain of the armies of the Lord of Hosts (Joshua 5:14). Samuel heads the list of prophets known for prayer: Nathan, Jeremiah, Ezekiel, Amos, Daniel, Isaiah, Zechariah, Joel, and Elijah (James 5:17). Nehemiah's desire to rebuild the walls of Jerusalem resulted from prayers following the news of its ruinous condition (Nehemiah 1:4).

The greatest example of the importance of prayer graces history in the person of Jesus. In addition to teaching on prayer, he devoted many evenings and early mornings to the practice of prayer (Luke 5:16, Matthew 14:23; Mark 1:35; 14:32; Luke 9:18, 29; John 11:41-42, etc.). The night before meeting antagonistic religious leaders found Jesus in prayer (Luke 5:16). Before the selection of the twelve apostles, Jesus spent the night before the Father (Luke 6:12-16). Following great moments of ministry, such as the feeding of the five thousand (Mark 6:46), Jesus withdrew for prayer. God incarnate spending so much time in prayer underscores the need for mere mortals in ministry to devote adequate time to the preparation through prayer.

The Lord's model finds emulation in the lives and teachings of the Apostles. Anointing for boldness and power in proclamation came on Pentecost (Acts 1:13; 2), and in response to prayer (Acts 3:1; 4:8, 31). In Acts 6:4 they designate their critical work as the linked ministry of the Word and prayer. Acts 13:1-3 finds the leaders of the Antioch church in ministry before the Lord, resulting in commissioning Paul and Barnabas to their first missionary journey. Paul and his missionary team prayed when they preached God's Word in Europe (Acts 16:13). Paul's dependence on prayer and God rather than human ability in preaching found voice in his letter to the Corinthians (First Corinthians 2:1-5).

He called the church in Ephesus to pray for the ministry (Ephesians 6:18-20). He desired prayer in every form and in all seasons. He desired prayer for steadfastness and for those who would preach and hear the Word.

The Church Fathers and their successors made frequent and direct connection between prayer and proclamation. St. Augustine states:

Thus this orator of ours, when he speaks of the just and holy and good—nor should he speak of anything else—so acts when he speaks that he may be understood and that he may be willingly and obediently heard. And he should not doubt that he is able, if he is at all able and to the extent that he is able, more through the piety of his prayers than through the skill of his oratory, so that, praying for himself and for those whom he is to address, he is a petitioner before he is a speaker. When the hour in which he is to speak approaches before he begins to preach, he should raise his thirsty soul to God in order that he may give forth what he shall drink, or pour out what shall fill him. (Augustine 140)

Wrote Hubert de Romanus, General of the Dominican Order circa 1250, “Let the sermon be preceded by prayer; so that the soul fired with divine love may utter forth what it feels of God with glowing words; so that the preacher, as he burns in his own heart may enkindle a flame also in the hearts of his hearers” (Pattison 101).

More recent writers add:

Good sermons are born in prayer, nurtured by prayer, grow in the creative atmosphere and soil of prayer, and through prayer they become charged with the Spirit of God until they touch and bless the hearts of those who hear them. . . . Such a sermon comes from earnest prayer, deep consecration, and the baptism of the Spirit of God. (Charles E. Brown, “Preaching” 4)

E. M. Bounds noted:

This unction comes to the preacher not in the study but in the closet. It is heaven’s distillation in answer to prayer. It is the sweetest exhalation of the Holy Spirit. It impregnates, suffuses, softens, percolates, cuts, and soothes. It carries the Word like dynamite, like salt, like sugar; makes the Word a soother, an accuser, a revealer, a searcher; makes the hearer a culprit or a saint, makes him weep like a child and live like a giant; opens his heart and his purse as gently, yet as strongly as the spring opens the leaves. This unction is not the gift of genius. It is not found

in the halls of learning. No eloquence can woo it. No industry can win it. No prelatical hands can confer it. It is the gift of God—the signet set to his own messengers. It is heaven’s knighthood given to the chosen true and brave ones who have sought this anointed honor through many an hour of tearful, wrestling prayer. (Bounds 479-480)

Andrew Blackwood wrote:

Not by bellowing about his authority, not by claiming supernatural power, but by living close to God and close to people, the minister takes for granted that he speaks to them for God. So do the hearers know and feel that this man has a message from the King, a message that suits the needs of the hearers. Alas, who can understand or explain the spirit and the ways of the minister who speaks with authority? On the other hand, who can fail to sense in the pulpit the presence of such authority, or else the absence? (Blackwood 6)

John Stott echoes the thoughts of the sages:

It is on our knees before the Lord that we can make the message our own, possess or re-possess it until it possesses us. Then, when we preach it, it will come neither from our notes, nor from our memory, but out of the depths of our personal conviction as an authentic utterance of our hearts. . . . We need to pray until our text comes freshly alive to us, the glory shines forth from it, the fire burns in our heart, and we begin to experience the explosive power of God’s Word within us. (Stott 257)

“Preaching in the Holy Spirit is not a once-for-all experience. It depends upon a continued life of spiritual growth and dedication and must be sought separately for each and every preaching opportunity” (Whitesell 148).

Notations from biographers of leading pulpit figures from the past illustrate such teachings. “When John Knox (1505-1572) preached, as when he prayed, he did so with all the energy, the potency, and vigor he could command” (McGraw 43). While in prison, Hugh Latimer continued in kneeling so long that he was often unable to rise without help (Pattison 157). From the anointing accompanying such extended seasons of prayer came the ability and courage displayed by Bishop Latimer when he died at the hand of “Bloody

Mary,” Mary Tudor, whose brief reign (1555-1558) saw the Marian Martyrs give their lives for their faith. “As the flames came upon the bodies of Bishop Hugh Latimer and the young Bishop Nicholas Ridley, Latimer shouted back to Ridley, ‘Fear not, Master Ridley, and play the man; we shall this day light a candle in England that I trust shall never be put out” (Kendall 12).

In describing John Fletcher (1729-1785) one biographer states, “Humility was his most prominent virtue, and prayer was his consuming passion” (McGraw 68). Robert Hall described Fletcher as “a seraph who burned with the order of divine love. The walls of his little study are still ‘stained with his breathings’ while engaged in prayer” (Pattison 262). In 1741, Curnock of Bristol said of John Wesley’s preparation for preaching, “For his duty he prayed and robed. Usually he went fasting” (McGraw 60). For C. G. Finney (1792-1875), power came through prayer. “When Charles G. Finney learned to wait upon God until the Holy Spirit came to direct and empower, he found the secret of successful soulwinning” (McGraw 95-96). Finney referred to prayer: “Without this you are as weak as weakness itself. If you lose your spirit of prayer, you will do nothing, or next to nothing, though you had the intellectual endowment of an angel. . . . The blessed Lord deliver, and preserve His dear church from the guidance and influence of men who know not what it is to pray” (McGraw 97).

Known for scriptural content and evangelistic fervor in his preaching, Spurgeon (1834-1892) knew the spirit of prayer. Lorimer said, “He preached well because he prayed well” (McGraw 115, 116). Spurgeon clarifies: “Abundant prayer must go with earnest preaching. We cannot be always on the knees of the body, but the soul should never leave the posture of devotion” (Spurgeon 196). Spurgeon lingered in the presence

of God to hear him speak before moving forth to say anything on God's behalf.

“Spurgeon's secret of pulpit power was not his ready wit, nor his exuberant eloquence, but his anointing” (Massey, Sermon 113).

John Brown noted the balance present in the lives of historic notables. No one aspect of preparation or pastoring received exclusive emphasis. Preachers of note maintained contact with people, using their natural and God-given talents, touching the altars of heaven with much prayer. Richard Baxter (1615-1691) lived in illness and pain most of his life, frequently unable to attend ministerial assemblies. In review of the Kidderminster ministry, Brown writes:

I have explained Baxter's marvelous success at Kidderminster by calling attention to his direct and powerful speech, his close contact with his people, and his going on steadily year after year urging men to come into the Kingdom of God. But—may I not now say that all these things rested on something deeper still—that they gathered point, fire, and force from the deep heart experiences revealed in the confessions I have read to you? This man got his power by being alone with God and by looking into the face of God! And it is there we must get power, too. There is no substitute for this power and no other way getting it. It is the soul that has caught fire from the altar which sets others souls on fire. (J. Brown 194)

The sense of the face of God continues in the presentation.

Especially is it the Holy Spirit's work to maintain in us a devotional frame of mind whilst we are discoursing. This is a condition to be greatly coveted—to continue praying while you are occupied with preaching; to do the Lord's commandments, hearkening unto the voice of His word; to keep the eye on the throne, and the wing in perpetual motion. (Spurgeon 193)

Volumes exist on the work of prayer in the life of the believer. Few, however, focus on the power and need of prayer for preaching. The lessons become more critical for the preacher. Prayer prepares the person to represent God and the Church. Prayer prepares the soul of the preacher to receive the message of God for the anticipated moment. The time of communion sensitizes the soul to the movement of the Spirit within speaker and

congregation and brings appropriateness to the delivery and timing of word or deed.

Prayer plants the message, as indicated by the Old Testament prophets, “the word of the Lord came unto me,” and clarifies perception of meaning and application. Prayer invites the Holy Spirit to superintend the preached Word. The preacher submits to the Spirit’s authority. This frees the message of human constraints, and lets the inspiration of the Spirit give it eternal breath, thus setting the sermon apart from other forms of oral communication.

Mind: Anointed Preparation

*“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.”
2 Timothy 2:15 (NIV)*

The Holy Spirit meets the preacher in study and sermon preparation. Here the crafting of text, material, and presentation takes place under his anointing. Here the preacher fulfills the command of Paul to Timothy to become a craftsman of which God and the kingdom would not be ashamed (Second Timothy 2:15). With so many personal factors present, the Spirit’s presence becomes critical in leading to correct passages and conclusions beyond the presuppositions and biases of the preacher. One teacher of expository preaching asks:

What can we expect the Holy Spirit to do in and through us in expository preaching? He can guide us in choosing the right Scripture passages for each occasion; guide us in the selection of books to buy and use in studying the Bible; give us illumination and insight in studying the passage; and our memory to recall parallel passages and fitting illustration; give us a joy in concentrating on the text and the strength to push through the writing or verbalizing of the sermon; give us boldness and confidence at the time of delivery; inspire us with new thoughts during delivery and cause us to omit less appropriate ones. (Whitesell 144-145)

The process of the Spirit preparing the preacher and sermon brings an awareness of Spirit activity. “Under the anointing we become aware that the Spirit is in the process with which we are involved” (Forbes 79). Such awareness humbles the preacher through elevation into the presence of Almighty God. The anointing of the Spirit encompasses the many facets of preparation. A new sensitization in the reading of the Word moves the reader into a presence that “knows our down-sittings and our uprisings” (Psalm 139). The text leaves the mundane page and lives in heart of the preacher. “Spurgeon could never preach till he met with a text that gripped him by the hand. In the same manner, when a text gets hold of us we may deliver our souls to it” (J. Brown 40).

Several variables influence correlation of preparation and effectiveness; time, attention, distraction, materials used, sources consulted, and prayerful attitude during the process. Distractions keep the preacher from focused effort, weakening continuity and creativity. The preacher, armed with inadequate or deficient materials, may not prepare to the highest potential. Prayerless preachers forsake the fullness of God’s presence and dependence upon him, becoming driven by the discipline rather than led by the Spirit.

External materials neither insure nor preclude success. Peter instructs the preacher to “be instant in season and out of season.” Thorough preparation fosters spontaneity. Spurgeon’s students strove to meet that expectation by preparing sermons on every text of Scripture.

Jesus amazed the scholars at his knowledge of Scripture, though his time with the teachers anticipated his bar mitzvah (Luke 2). Rarely would a young man discussing the Torah with the teachers arouse amazement, but twelve-year-old boys lack the insights Jesus displayed. Later, his preaching and arguments with the Pharisees and lawyers

reflected thorough familiarity with the Word. Peter on Pentecost, preaching under the anointing of the Spirit, did not consult the Temple library for illustrative material; rather, he drew upon Scripture alone for examples. The sermon found text, outline, argument, and illustration in the Word. Paul made arguments “according to the Scripture” on every occasion.

Spirit-anointed preparation of the sermon text becomes part of an integrated process. Its importance harmonizes with all aspects of preparation of preacher and sermon. To create sermons without prayer may prove an exercise, but the effect upon listeners will fall short. The connection between study and prayer displays itself in Daniel who, perceiving in the writings of Jeremiah the time of Jerusalem’s sorrow, turned and sought God (Daniel 9:2-3). He then went to prayer over the meanings and began to make them clear to those in captivity (Stott 222).

Lack of materials, time, or skill may hinder but cannot eliminate God’s sovereign anointing. The Holy Spirit supersedes preparation as well as uses it. Spurgeon reinforced the connection of prayerful study and the sovereignty of God:

If you study the original, consult the commentaries, and meditate deeply, yet you neglect to cry mightily unto the Spirit of God your study will not profit you; but even if you are debarred the use of helps (which I trust you will not be), if you wait upon the Holy Ghost in simple dependence upon His teaching, you will lay hold of very much of the divine meaning. (Spurgeon 188)

Preparation alone inadequately explains the process of anointing by the Holy Spirit. As one aspect of an integrated process it unleashes the power resident in the Word through the privacy of the study. Preparation alone does not appropriate anointing. If anointing came solely through preparation, success would be predictable by the polish of the presentation or examination of cited references. The best-sculpted presentation would

produce the greatest results. History would relegate some of its most noted preachers to the pages of obscurity for their lack of lucidity and polish while some of the finest orators would have their barren results rewritten into a harvest defying description. One notable example of the difference anointing makes in preparation appears in Thomas Chalmers (1780-1847), moralist and reformer, who preached though not converted. After his conversion, “when he was able to resume his pulpit work once more, his people saw that another man was before them, the results were evident” (Pattison 291). Of Chalmers, the British Weekly stated, “you can separate most men from their oratory, but not Chalmers, for he was not so much the orator as the oratory” (Pattison 293). If preparation determined success, his conversion would have little influenced his efforts or results.

Though the amount of time spent in preparation does not guarantee quality, effect, or anointing of the sermon, some correlation appears between its investment, or its neglect, and the resulting sermon. Considering Alexander McLaren, Webber notes, “Men such as McLaren do not attain greatness by some fortunate accident. Many of them were men of average ability, and in most cases there is a direct relation between the excellence of their pulpit work and the number of hours devoted to preparation” (Webber 645). John R. W. Stott notes that McLaren “declined many social and speaking engagements in order to concentrate on his study and preparation” (Stott 201). McLaren’s contemporary, Joseph Parker of City Temple, London, “began his studies at seven-thirty every morning. Moreover, he refused to get involved in public life or business.” Six o’clock every morning found G. Campbell Morgan in his study (202). Stott recommends such diligence to his contemporaries, proposing the setting aside of set periods of time, one hour per day,

plus one day per month and one week per year to focus solely upon sermon planning and preparation.

Hugh Latimer's preaching displayed strengths arising from preparation; the sermon was scriptural, offering a happy choice of subjects, clear expressions, homely illustration, and simple humor (Pattison 155). Jonathan Edwards (1703-1758) spent hours preparing his manuscripts, which extreme near-sightedness caused to hide his face in the preaching. The results contained few anecdotes but frequent associations and metaphors, connected by smooth, almost unnoticeable, transitions. "His strength lay in the richness of thought and the overwhelming power of argument in his appeal to the minds and hearts of his listeners" (McGraw 52).

Studying John Wesley's written sermons reveals an absence of entertainment value, story, or anecdote, though printers may have omitted such illustrations. His sermon delivery included little oratorical flair. Though speaking to lower classes, his speech contained the finest English, avoiding colloquialisms. "Thus Wesley rejected three possible techniques for holding an audience: the use of uncommon colorful language, the display of oratorical power, and the presentation of entertaining or amusing illustrations and stories (Maser 110-113).

Maser explores the power of Wesley's sermons from the standpoint of the message and the strengths of the preacher. He was a biblical preacher. "I am insisting, moreover, that when a man sets forth eternal truths by an intelligent use of the Bible, he is providing an important medium for the Holy Spirit to act upon the hearts of his listeners, and to accomplish those miracles of conviction and conversion which result in a regenerated spirit" (114). Simplicity and clarity marked his message (115). The personal, decisive

nature of his appeals resulted in personal and decisive responses by his hearers (115). His hearers perceived a sense of urgency (116). “The sense of urgency marks all great preachers. They appear as men in dead earnest.” Hearers gained a sense of hope (116). Wesley sensed the specialty of his calling (116).

Major historical persons suggest limitations to the importance of preparation. Andrew Blackwood says of John Knox that “he did not always take time to prepare his expository discourse with care, and he seldom revised them in detail” (McGraw 46). In similar manner, Richard Baxter exhorted pastors to spend adequate time in study and preparation, but never edited his own voluminous writings (Baxter vii).

Noted John Broadus, “After all our preparation, general and special, for the conduct of public worship and for preaching, our dependence for real success is on the Spirit of God. All this detailed preparation taken by itself is mere dust of the ground. It has little worth until the Spirit of the Lord shall move upon the face of it and breathe into it the breath of his own mighty life, bestowing upon your sermon a living soul” (C. R. Brown 217, 218).

Mouth: Anointed Delivery

“Let the words of my mouth . . . be acceptable in your sight.”
Psalm 19:14 (NIV)

The moment of delivery introduces a new aspect of the process of anointing. Preparation enters the arena of hearing. Here, the presence of the Holy Spirit brings success where reliance upon human devices for presentation risks failure.

We need the Spirit in another manner, namely, as the live coal from off the altar, touching our lips, so that when we have knowledge and wisdom to select the fitting portion of truth, we may enjoy *freedom of utterance* when we come to deliver it. “Lo, this hath touched thy lips.” Oh, how gloriously a man speaks when

his lips are blistered with the live coal from the altar—feeling the burning power of the truth, not only in his inmost soul, but on the very lip with which he is speaking!

Brethren, we need the Spirit of God to open our mouths that we may show forth the praises of the Lord, or else we shall not speak with power.

We need the divine influence to keep us back from saying many things which, if they actually left our tongue, would mar our message. . . . We need the Spirit of God to put bit and bridle upon us to keep us from saying that which would take the minds of our hearers away from Christ and eternal realities, and set them thinking upon the groveling things of earth.

Brethren, we require the Holy Spirit also to incite us in our utterance.
(Spurgeon 191)

Stated so eloquently, the Spirit performs a two-fold work in the speaker; superintends spoken words that they gleam with divine fire and prevents inappropriate words from being uttered or dampening that fire and dim the glow. Most preachers can recite a list of words they wish they had never used and an equal list of reasons why.

More than just superintending words, the Spirit works throughout the entire delivery. He brings to the preacher a sense of movement within the audience, and appropriateness in word, illustration, and climax. The Spirit helps the preacher empty himself that God may receive glory. Spurgeon teaches in this area:

The Spirit of God acts also as *an anointing oil*, and this relates to *the entire delivery*—not to the utterance merely from the mouth, but to the whole delivery of the discourse. He can make you feel your subject till it thrills you, and you become depressed by it so as to be crushed into the earth, or elevated by it so as to be borne upon its eagle wings; making you feel, besides your subject, your object, till you yearn for the conversion of men, and for the uplifting of Christians to something nobler than they have known as yet. At the same time, another feeling is with you, namely, an intense desire that God may be glorified through the truth which you are delivering. You are conscious of a deep sympathy with the people to whom you are speaking, making you mourn over some of them because they know so little, and over others because they have known much, but have rejected it. (Spurgeon 192)

Spurgeon concludes, “We depend entirely upon the Spirit of God *to produce actual effect from the gospel*, and at this effect we must always aim” (Spurgeon 194).

In the moment the Holy Spirit's work becomes a sensory experience, the preacher might desire its permanence. Noted Spurgeon, "The divine Spirit will sometimes work upon us so as to bear us completely out of ourselves" (192). Testifying to the joy of unction, Spurgeon continues,

If I were forbidden to enter heaven, but were permitted to select my state for all eternity, I should choose to be as I sometimes feel in preaching the gospel. Heaven is foreshadowed in such a state, the mind shut out from all disturbing influences, adoring the majestic and consciously present God, every faculty aroused and joyously excited to its utmost capability, all the thoughts and power of the soul joyously occupied in contemplating the glory of the Lord, and extolling to listening crowds the Beloved of our soul. (Spurgeon 192)

However, sermons end and life imposes itself once again, making such exultation short-lived.

Biographers offer that anointing does not depend upon a certain speaking style. Preachers previously cited represent four general classes of speaking style: orators, thinkers, messengers, and teachers (Pattison 404-406). The class of orator consists of people possessing powerful presence and presentation. Exemplars include John Chrysostom and Thomas Chalmers. In contrast stand the preachers who by temperament and training are thinkers. Quietness and obscurity might mask their influence. For them, language serves to convey thoughts. Such men include John Foster and John Calvin. The third group of preachers, the largest of all, comprises those who are emphatically messengers. Where the orator might speak for the love of oratory and the thinker use language as a servant for thoughts, the messenger speaks from the need to deliver the entrusted message. Of this ilk stand Savanarola, Christmas Evans, D. L. Moody, George Whitefield, Billy Sunday, and Billy Graham. The Christian teacher draws upon the excellencies of the other three classes. Displaying respect to oratorical gifts, the worth of

quiet study, and the urgency of the message, some element transcending any of the three appears. F. W. Robertson, Alexander McLaren, Phillips Brooks, and John Broadus reside in this group. Such a diverse and respected group of preachers makes the idea of one style at best an untenable assertion.

People frequently cite polish and delivery as evidence of anointing. Eloquence and a booming voice denoted George Whitefield. He possessed unusual oratorical skills, with a voice such as few men possess, complemented by intense feeling and tears (McGraw 65). His sermons lasted for an hour or more, still, he held listeners spellbound. Conversely, polish might be absent. Despite the excellence of preparation, Jonathan Edwards seemed to lack style.

His ability was most certainly not to be found in his voice, his eloquence, or his style of delivery. His manner was not oratorical or flowery. His voice was not unusually pleasant or strong; on the contrary it was weak and unattractive. His strength lay in the richness of thought and the overwhelming power of argument in his appeal to the minds and hearts of his listeners. . . .

It is unbelievable that such style of delivery could have conveyed the content of his sermons with such power. But there was something about his preaching that struck deep into the consciences of his listeners, and whatever that “something” was, it is something every preacher should cultivate. (McGraw 52)

Another question concerning delivery addresses sermon length. One modern adage reminds that “the mind can only comprehend what the seat can endure.” American attention spans have decreased, owing in large measure to the influence of television. The Apostle Paul once preached several hours, interrupted momentarily by the death and resuscitation of Eutychus (Acts 20:7-12). While demonstrative and lengthy sermons have brought many people to Christ and maturity, Luther eschewed rapid or emotional excess in delivery, “A good sermon must be delivered slowly and without screaming or startling

gestures. . . . Above all, a sermon must not be long” (Naelson 223). Sermon success comes not from brevity or longevity, indebted more to content.

Ears: Anointed Listeners

*“He who has an ear, let him hear what the Spirit says to the churches.”
Revelation 2:7a (NIV)*

At the Gentile Pentecost (Acts 10:44), the Holy Spirit fell upon the hearers, as opposed to the Jerusalem Pentecost (Acts 2) when he came upon the speakers. “The Holy Spirit in the hearers was just as important as His presence in the life of the preacher” (Horne 107). God works in the lives of listeners before and during delivery. Paralleling the metaphor of the sower of seed (Mark 4:1-20), the modern farmer illustrates the preparation of the hearer. Setting the plow to break up fallow ground (Jeremiah 3) and following with disk and harrow, the farmer prepares for the planting of precious seed. Only when the ground receives proper preparation can one anticipate an optimal harvest. The Holy Spirit prepares people who have never heard the Word that they might receive it unto good ends.

God desires change in people. He can use poor sermons, frail preachers, and faulty presentations and still convert hearts and lives. The sermon one hearer deems flawed God may intend for another hearer. While all hearers may benefit, they may not all benefit to the same degree. Conversation with Gilbert Stafford reiterates the sovereignty of God. God does not limit His converting power to the preaching event or sermon. A tension exists between the process and the public moment. Failure to recognize this tension results in skewed assessments of success and anointing. When the Holy Spirit engages the hearer, the results may surprise the observer.

The setting of the preaching event influences the results, preparing listeners for particular forms of response. In traditions given to camp meeting and revival settings the congregation anticipates visible response at the altar call. Persons coming into those settings would find that response easier to make than in a liturgical setting with different expectations. Settings with other emphases lend themselves to different forms of response. Some people respond more freely in public settings, while some find comfort in private settings.

Listeners arrive in a variety of spiritual states, some with expectation, others with a spiritual hardness resistant to any work of the Holy Spirit. Between these conditions range a spectrum of responsiveness. One may embrace the entire message, some may receive different portions of a message, while others may resist any change. The evident preparation of the hearer by the Spirit influences human assessment of the event, though seldom revealing its own status. A sermon preached at one point in the process of conviction and conversion may advance the hearer yet lack visible evidence, distorting human assessment in sight and time. Another sermon preached at a later point in the person's spiritual journey might result in visible change and conversion and equally distort assessments. Jesus reminded His disciples that sowers shall rejoice with reapers.

The church joins in this process through intercessory prayer and a wide variety of outreach efforts, from building relationships to evangelistic campaigns. With the preliminaries finished, the Holy Spirit uses the church in the preaching event. Audience mood and responsiveness temper the delivery of a message. Facial expressions and body language convey interest or disinterest in the subject or its presentation. Energetic

response encourages the preacher, while lack of energy can discourage or make the work seem more difficult (Stafford).

The church serves to loose the Spirit in preaching through worship, prayer, preparation, and ordination (Demaray, Proclaiming 110). People accustomed to hearing and responding to good preaching make the task easier. People accustomed to entering the presence of God through worship gather with higher expectation and sensitivity than those unaccustomed to such.

Ordination connects the church to the call to preach. The role of ordination in the process finds root in Paul's admonition to Timothy concerning the gift given through the laying on of hands. George Whitefield noted that at his ordination in 1736, the service itself seemed to provide a spark previously lacking in his ministry. He later said that the bishop's hand on his head "melted" his heart down (McGraw 63).

An anecdote attributes a large portion of Spurgeon's power to the prayers of the church. A visitor to the Metropolitan Tabernacle asked the janitor for a tour. During the tour, conversations about the power of Spurgeon's preaching took place. The janitor, most willing to conduct the tour, kept offering to show the visitor the "Furnace Room." Thinking the janitor overly enamored with his janitorial closet, the visitor reluctantly relented. Opening the door to a large room, the visitor noted the absence of any heating apparatus, seeing only kneeling pads and chairs. Responding to that observation, the janitor identified the room as a prayer room located directly below the pulpit. Here the leaders of the congregation prayed every time Spurgeon mounted the pulpit stairs. This room served as the furnace room for all the heat Spurgeon generated.

Summary

How then does the Holy Spirit work in anointing sermons? Preparing the preacher, he moves through character and spirit to bring maturity and depth from which spring insight. Through prayer the preacher becomes submissive to the Word and the Spirit, sensitized to the work of the Spirit, shaped for delivery and the requisite life to follow. The Word of God brings its inherent anointing into the preacher's study and life, then into the preaching event. In the study, direction and insight come as a text seizes the preacher's heart and imagination. Refining sermon and support material, the sermon develops through the life of the speaker, focusing on the lives of the hearers.

The Holy Spirit prepares the potential audience through myriad means. Intercession frees Him to touch these lives. The event itself comes under the purview of the Spirit as all the preliminary anointing comes together. In addition, the Spirit touches congregated people, shaping mood and presentation towards desired ends.

Anointing reflects the character, nature, and mercy of a sovereign God. Reconciling love and mercy proceed from His desire for creation. The Spirit conveys the work of Christ to the hearer. God alone chooses whom, when, where, and how to anoint. All human effort aside, without God's sovereign choice all preaching is in vain.

For the preacher, several implications present themselves. Personal integrity adds authenticity to the spoken Word. The preacher's words draw their power and authority from the written Word. They either enhance or detract from that powerful Word. Examination of personal life and character serves to strengthen the force of those words. Preachers need to renew their commitment to personal and spiritual integrity, balance their

time of prayer and study with time for other ministries, and lean upon the use of biblical material in presentations.

Prayer and study become the primary activity of the preacher, even as the Apostles decreed in Acts 6. Intercessory prayer ministries of the church influence the preacher's effectiveness. Intercession accomplishes four emphases. First, covering the preacher in prayer multiplies the effect of prayers and preparations (Ephesians 6:19-20). Second, intercession for the hearers frees the Spirit to prepare them for the sermon to come. Third, prayer sensitizes the ones who pray to the personal work of the Spirit in their own lives. Fourth, interceding for the preaching event undergirds that very moment with the fire of the altar rising as incense before the divine throne.

Revival of prayer in the ministry of the church precedes revival in the community. In the contemporary Church a fresh emphasis on prayer prepares the Church to face the new millennium. From John Maxwell's call to raise up one million prayer partners for pastors, through Promise Keepers' focus on pastoral prayer gatherings and solemn assemblies, to forums on fasting and prayer and beyond, the call to prayer resonates through the Church. The Church needs to redevelop intercessory prayer ministries, develop pastors' prayer partnerships, and heighten commitment to personal and spiritual integrity.

Ultimately, having done all the preparation and praying, the preacher remains in the service of the sovereign God of the universe. From that reality issues assurance and hope, humility and urgency, and revival in the Church, pulpit, and community. The prayer of the Church and the work of the pulpit must march towards fulfilling the prayer of Jesus,

“Thy kingdom come, thy will be done on earth, as it is in heaven.”

CHAPTER 3

Design of the Study

The existence of varied and conflicting interpretations of how the Holy Spirit anoints preaching creates unnecessary tension and trouble in the relationships between pastors and parishes. The tension will persist until a consistent and correct understanding of the work of the Holy Spirit gains acceptance in the Church. The problem exists in all churches, including the Church of God. Addressing the conflict of the church in the area of anointing required that the present beliefs of the church be identified.

This project sought to catalog the practical beliefs of the clergy of the Church of God (Anderson, Indiana) concerning the Holy Spirit's anointing of preaching and consider them in the light of insights drawn from the writings of the historical Church. Communicating these findings to the Church will help ease tension between the clergy and the laity about sermons and their evaluation.

Insights from this study also produced recommendations for more focused use of time and energy on the part of the preacher.

Research Questions and Hypotheses

The assumptions that the Holy Spirit does anoint sermons and that this anointing may be discerned as a special anointing beyond the call to preach undergird the entire study. From these assumptions, questions and hypotheses guided the study.

Research Question #1. What intervening factors affect perception of anointed preaching? It is hypothesized that age, experience, gender, race, socioeconomic background, theological background, and education influence how a person perceives anointing. These variables may contain singular or multiple influences. Age, for example,

represents the biological changes of life. It also represents a time of social change (such as the Depression or World War 2), dominant preaching expectations and styles, and experiences gathered over the span of time that will not be possible for younger persons. Education would also possess multiple levels of influence, as economic status and churches served might be affected. It could also impact such variables as race and gender. These and other variables receive discussion later.

Research Question #2. How do Church of God preachers perceive the presence of special anointing on a sermon? It is believed that the variables of Research Question #1, such as education, economic backgrounds, gender, and racial composition of a congregation, affect expectations of physical manifestations of an anointing. Persons having one combination of these factors are more likely to expect physical manifestations than persons with a different combination. It is further anticipated that education level represents the most likely indicators of persons expecting physical manifestation on the part of the preacher. Given the impact of variables, then understanding how the Holy Spirit anoints a sermon requires acceptance of the idea that the Spirit uses a variety of means to anoint any sermon and that in surveying a group of preachers the means proposed will reflect personal preferences and backgrounds. It is hypothesized that preachers will most frequently cite the aspects of sermon preparation and delivery used by the Spirit based upon their own background, education, and personality.

Research Question #3. What physical manifestations or responses, if any, do Church of God preachers anticipate or observe in the audience when preaching under Spirit anointing? It is hypothesized that as a speaker, the preachers see and perceive the presence of an anointing in a variety of ways. Further, while the speaker may anticipate

one evidence, the moving of the Spirit in the listeners may present unanticipated confirmation of that anointing.

Research Question #4. How do Church of God clergy perceive the presence of a special anointing within themselves? It is anticipated that the evidences offered should parallel the education and ages of the respondent. Based upon McLaughlin's study, the citation of boldness or freedom should dominate the responses. The educational level of the respondent will more strongly affect the emotional leanings of the responses than will other factors.

Population and Sample

The population from which the sample came consisted of 4,164 clergy in the Church of God (Anderson, Indiana) in the U. S. and Canada. The 1999 Yearbook of the Church of God recognizes 5,498 ministers (4,728 ordained and 740 licensed, unordained). This number includes 1,694 retirees. This study focused on those ordained and licensed active ministers listed whose addresses are included in the Yearbook. Of the 5,498, only 4,585 are listed in the *Yearbook*. The 913 non-registered persons represent a wide range of personal and professional reasons for non-inclusion. Inability to ascertain their identities and addresses resulted in their omission. Deleting ministerial codes least likely to include preaching duties lowered the population at 4,164 believed to engage regularly in preaching and sermon preparation. A listing of all codes is included in Appendix D.

Omission of several ministerial codes reflects the change in the thinking and credentialing process of the Church of God. In past years, persons specializing in ministries, such as youth and music, did not receive ordination if their duties did not include preaching on a regular basis. In the 1980's the credentialing process of the Church

of God was revised to include specialty ordination. Positions like Minister of Discipleship, Visitation, Outreach, Small Groups, Assimilation, and even Church Business Administration now receive ministerial recognition. Since preaching constitutes such a small portion, if any, of the duties of these individuals, these classifications were deleted.

Included in the population are ministers representing chaplains (military, hospital, and institutional), evangelists, missionaries on furlough, pastors, associate pastors, general agency personnel (only ordained), and educators (ordained). Persons in these designations frequently engage in preaching.

Retirees (codes R, RPE, and AR) represent unique contributions to the heritage of the church. Retirement marked the curtailment of daily pastoral responsibilities, not the cessation of preaching activity. Many of these people still preach regularly. Ministerial assemblies and conventions use these persons. Retirees represent the heritage of the Church of God. Some of the earliest leaders of the Movement served as their mentors and acquaintances. Having weathered storms, this group survived changes in methodologies, emphases, organization, and generations. In some cases, they stand above others as the contemplative theologians of the Movement. Their insight and wisdom influence generations now in service. They serve as mentors and role models to preachers. Retired associates (AR) represent a group ordained during the period when ordination assumed preaching duties, unlike many of their modern contemporaries. To further identify the most active preachers in each group, specific questions in the survey addressed age, status, and frequency of preaching preparation.

Two classifications, Minister (MM) and Associate Minister (AM), caused concern. Minister includes pastors between assignments as well as persons recognized for their

contributions to the church who may not preach regularly. Associate Minister serves the same capacity among persons at the Associate level. Personal knowledge of many of these people made their inclusion acceptable, since their circumstances and preparation do not preclude regular preaching and preparation.

The sample of 351 persons resulted from the use of computer-generated random sampling. Validation of response anticipated a minimum of 176 returned surveys.

Instrumentation

This was an exploratory study utilizing a survey research. Questions based upon the review of literature formed the body of the instrument used for data collection. Appendix A includes a copy of that instrument. Appendix B displays the questions grouped by the element of anointing they address. Results from the survey comprise Appendix E. Appendixes C and D address the sample group, while Appendix F records data analysis information. Appendix G contains Faris Whitesell's citation of the 1950 study by Raymond McLaughlin. It yielded two questions and influenced others in the instrument designed for this study. While not an effort to replicate that study fully, a comparison of responses coincided with his results.

Following approval by the project mentor, three test groups received the questionnaire. The first group consisted of thirteen Church of God ministers from the population, but not in the sample. The second group of nine came from ministers outside the Church of God. The congregational reflection group within First Church of God, Bristol, Tennessee, constituted the third group of six. Each group had the same assignment; analyze the instrument for clarity of thought and wording. Responses from these groups resulted in the revision of several questions and the addition of others.

The first group was selected through personal acquaintance. Their familiarity with the researcher and their proximity for timely return, along with their anticipated interest and abilities influenced their selection. Their choice anticipated familiarity with the subtle interpretations likely within the sample. The ten responses provided the greatest number of additions to the survey.

The interdenominational group was chosen through their involvement in an Internet homiletic discussion group or personal acquaintance with the researcher. All indicated willingness to participate in this effort. Use of the Internet facilitated rapid response. The diversity of this group helped minimize jargon unique to the Church of God, enhancing generalizability. It also supplied theological balance and perspective, keeping the results from too narrow an interpretation. In other discussions, the diversity of their theological positions reinforced the elements within the review of literature. These ministers represented churches of Independent Bible, Methodist, Lutheran (Wisconsin Synod), Assembly of God, Advent Christian, and Baptist extraction. The Advent Christian pastor indicated his heritage included the Church of God (Anderson) prior to his affiliation with the Advent Christian group. Their churches are located in areas from Wisconsin to Germany.

Part of the group ministers in churches in Bristol, Tennessee-Virginia. They represent a cross-section of the community and the church community. They represent racially diverse churches of Baptist, Methodist, Presbyterian, and Assembly of God extractions; black, white, and Jamaican cultures; three-year to thirty-eight year tenures; and seminary or postgraduate educational levels. These men meet regularly for prayer and support of one another and have helped the researcher in his thinking and work. Their inclusion

balanced out the anonymity of the Internet group and allowed for discussion and illustration of the survey questions after recording individual responses.

The Congregational Reflection Group's involvement helped eliminate use of terminology foreign to the average layperson. Having been involved in the dissertation process, they were familiar with the content and the spirit of the Review of Literature section, having discussed it at length. They represent a wide range of educational and economic backgrounds. Discussion of the survey elements reinforced the emotional impact of the instrument.

Data Collection

The survey was distributed via U. S. Postal Service. A letter of introduction from Arley Cravens, State Administrator for the Church of God in Tennessee, accompanied the letter of explanation from the researcher which guided the individuals through the process. A pre-posted reply envelope accompanied the mailing. Code numbers, taken from the computer-generated random sample, confirmed the individuals who had responded while assisting in follow-up efforts on those failing to respond. Once the code number had been verified, the survey examined for completeness, and information available from other sources recorded, all data was entered into the computer for analysis. Surveys became essentially anonymous at this point.

Approximately three weeks after the return of the first survey, I began to contact the non-respondents. Where possible, e-mail contact expedited the process, with promises and information in hours. Approximately three-fourths of these contacts resulted in a survey being completed. Telephone contacts produced a two-thirds response, mainly where the person involved answered the phone. Answering machine messages produced

three responses, including one call asking for a fresh copy. Postcards mailed to persons not contacted by e-mail or telephone produced a few responses. When the 176th survey arrived, efforts to make further contacts ceased. A total of 178 of the 185 surveys received produced usable data for this inquiry.

Variables

Within the first research question lies the anticipation of various intervening variables. The following variables exert influence on the perspective of the respondents and their responses to the survey.

1. *Age of Respondent.* The age of the respondent represents generational influence, social change, and the historical climate of the Church of God. Major changes, such as the Depression, World War Two, the Cold War, the Sixties, poverty, and prosperity, strongly influence the beliefs of older ministers. Preaching styles and church polity over this time left their marks on the expectations of this group. Older ministers are more likely to select a doctrinal, authoritarian style of preaching than younger ministers. Middle age ministers reflect the turmoil of the Sixties and Seventies, when doctrinaire approaches were challenged by efforts to relate to the hearer and social climates. Younger ministers reflect stronger contemporary church growth and telecommunications influences.

2. *Personal experiences.* Theological opinion often reflects personal experience. While not readily enunciated, these experiences both illustrate and affect the perceptions of a respondent. Role models, casual contacts, and visible persons reinforce a person's position on a given subject.

3. *Ministerial experience.* Tenure in professional ministry permits an individual to encounter an increasing number of opportunities for observing the Holy Spirit in a

preaching setting. Novice ministers frequently come to their task with high ideals and untested skills. Dealing with people and the Spirit brings a maturity to those ideals and experience to the skills.

Not all ministers enter the professional ministry immediately after college. Many enter ministry as a second career. Ministers coming into ministry later in life will approach the task with different expectations and experiences from which to draw than ministers fresh out of college. The experience curve reflects the formative influences in ministry tempered by the individual's age. It also explains some of the disparity of responses within the age groups. For less-experienced ministers, age tempers some of the inevitable naivete of youth. Many youthful mistakes will have been addressed in other professions and settings.

4. *Ministerial assignment.* An individual's specific role of ministry affects how they view the work of the Spirit in preaching. Pastors, evangelists, and associate pastors look at preaching with different expectations. Pastors patiently await changes that come through anointed preaching which may require a lengthy time frame to become visible in a person's life. The evangelist preaches for life changes, but pushes emphatically for a more immediate response to the message. Associates often focus on specific aspects of ministry while pastors view the larger picture of the total congregation. The various perspectives of a ministerial role bias the expectations of ministers.

5. *Preaching frequency.* Distinct from, but often related to ministerial classifications, the more frequently a person preaches influences expectations and interpretations of congregational responses. Persons who do not prepare to preach often may not give the same consideration to the work of the Holy Spirit as those who preach regularly. Some

ministerial roles require more sermon preparation than do others. Efforts to eliminate the classifications most susceptible to this factor, while imperfect, were deliberate.

6. *Education level.* Education strongly affects people's lives. As one achieves higher educational levels, the expectations of that person change. Related to preaching, a person of less education will probably evaluate a sermon with a stronger emphasis on physical manifestations than will a person of higher education. It follows then that increased education predisposes a person to place greater emphasis on content, organization of thought, and life application/change as evidence of anointing.

7. *Socioeconomics.* While somewhat of a rogue variable, the past and present social and economic status of an individual influences expectations when evaluating a sermon. The rogue nature of this variable exhibits itself in its persistence. While the status may change, the experiences of an individual at a particular stage may persist beyond that stage, unless acted upon by a stronger influence or desire.

Education and age affect this variable. Education often parallels the status of an individual in society. It affords an opportunity to change the social and economic state of an individual's life through employment enhancement and cultural exposure. Age carries the likelihood of correspondence with socioeconomic status, especially in modern America.

The present affluence contrasts the modest roots of many older ministers. The days of difficulty during the Great Depression of the 1930's are now a memory. Technology has transformed society and individual lifestyles. Once members of poorer congregations, many of these ministers went on to pastor churches with considerable affluence. Still,

experiences from childhood affect the minister's expectations concerning the discernment of the Holy Spirit's anointing of preaching.

8. *Gender*. Men and women have different abilities given them by their Creator.

Women and men will not perceive anointing of preaching identically, with women leaning towards emotional or life-change in their orientation while men emphasize rationality and preaching methodology as their orientation.

9. *Ethnicity of the congregation*. Theology stands above race, but the expression of that theology bears the influence of race and ethnicity, especially in its contemporary worship. One of the corollary questions of this study concerns what influence race has on the responses to this survey. The researcher believes that the racial background of the preacher/respondent may influence the response less than the composition of the congregation. Some responses may reflect the congregation's expectations more than the preacher's expectations. The longer the preacher remains in a given setting, the more their responses reflect the influence of the congregation's expectations.

Control of Variables

Efforts to control the variables in this survey took three forms. First, in defining the population, the researcher removed ministerial classifications least likely to preach regularly. Where individuals within these suspect classifications met the criteria of preaching duties, they were included. Likewise, in classifications where preaching normally constitutes an integral part of the duties, individuals known to the researcher as not including preaching among their regular duties were omitted.

Second, questions included in the survey indicated the age, gender, education, experience, preaching frequency, and ministerial classification of the respondent. One

question sought the racial composition of the congregation. These factors were correlated with the survey data.

Third, the closing question in the survey invited the respondent to relate experiences that may have influenced an answer given. This expression contributed further anecdotal evidence for the study. It also afforded the opportunity to identify influencing factors not subject to control by other means.

Data Analysis

The data from the sample underwent correlation utilizing the computer program, ABSTAT, produced by Anderson Bell. The survey, with data tabulations, appears in Appendix E. Tables of the data appear in Appendix E and F.

Correlation of data produced patterns of response frequency, analysis of variance, and T-tests. Limited numbers of respondents in certain multiple-variable cross-sections made some correlation impractical. For example, consideration of questions by age, gender, and race found too few minority women in each of the three age groups for reliable results. This limited the extent to which combinations of factors could be examined.

The project mentor re-examined the data analysis for accuracy, reliability, and compliance with generally accepted standards of interpretation. This information forms the foundation for the conclusions in Chapter 5.

The Congregational Reflection Group, then the project mentor, discussed the conclusions and suggestions drawn from the data. The dissertation readers also reviewed the conclusions prior to their presentation in the dissertation defense.

CHAPTER 4

Findings

I developed the survey with questions derived from the review of the literature. The refined survey instrument went to a random sample of Church of God preachers, drawn from the 1999 Yearbook of the Church of God. After mailing the surveys via the United States Postal Service, follow-up phone calls, e-mails, and postcards secured the 50% response needed for statistical validity.

Of the 352 surveys distributed, 185 (52.6%) returned within the given time frame. Of these, seven proved unsuitable for inclusion in the statistics. Widows of two ministers returned surveys sent to their late husbands. Three had major portions missing from two full pages. Two included notes from the respondents stating their reluctance to respond since their ministry descriptions did not include preaching. The remaining 178 form the body of tabulated responses.

Organization of the Questionnaire

Part one of the survey questionnaire focused on elements from the earlier study by McLaughlin as cited in Whitesell. Where possible, the answers from his study formed the categories for this section. This survey had many answers that refused to fit conveniently into the categories from McLaughlin's study. Appendix G presents the results from McLaughlin's study. Comparison of corresponding results from McLaughlin's study and this study form Table 4.6.

Part two of the questionnaire examined elements drawn from the review of literature, addressing the question of how Church of God clergy perceive a sermon's anointing. Each answer received point values (1-4). Individual questions received a review of

response frequencies. Comparing related questions revealed other insights. Each question then underwent an analysis of variance with the variables from part four. Where f-scores were less than .05 ($p < .05$), a Scheffe post-hoc and a T-test followed to isolate and verify group and sub-set differences.

Part three of the questionnaire inquired into the visual perceptions of the respondents. The lists produced results similar to the work of McLaughlin. The closing item invited the sharing of experiences to help identify events that may have shaped individual answers in the previous question. These questions addressed research questions three and four.

Part four gathered data concerning intervening variables per research question one. Cross-sections of the sample revealed several changes in the nature of the general population from the perceived population of the early portion of this century.

Analysis of Data

The nature and form of the questions within the survey insisted upon two forms of analysis. Parts one and three required subjective consideration while part two permitted more objective evaluation through statistical analysis. Understanding of this data builds upon the nature of the sample utilized in the study.

Profile of the Sample – (Part Four)

The intervening variables considered within this study related to age, gender, education, experience, race, geography, ministry, and preaching frequency. The composition of the sample group forms Table 4.1 and Appendix C.

Age responses fell into three categories: under forty, forty-to-retirement, and retirement. No numerical distinction accompanied retirement age, since ministers often remain active well past the traditional sixty-five retirement age. In examining the surveys

as received, many of the persons whose ministry code indicated retirement (R) placed themselves in the pre-retirement group and many who identified their age as retirement-aged responded with non-retirement ministry codes.

Education classified persons as “no college,” “college,” “seminary,” “post-graduate.” The persons in the “no college” group have not attended college. Persons indicating “college” have attended or graduated from a college. A few indicated “some” beside their response. “Seminary” identified persons who have worked towards a degree in the seminary setting, whether or not they finished the degree. “Post-graduate” identified persons holding or pursuing non-seminary degrees beyond the baccalaureate degree. Persons with a seminary degree having pursued degrees beyond that also fit into this degree.

It was expected that distinctions between no college and college experience would produce significant differences in the responses given. On several questions this proved correct. Seminary responses identified persons whose post-college education occurred in a church-oriented or ministry-oriented institution, as opposed to a secular one. This response indicates exposure to the thinking processes of the Church frequently absent from non-church institutions. Post-graduate degrees indicate the further refinement of thinking and academic discipline, though not necessarily church-related. These could include Masters and Doctoral degrees in diverse fields, from psychology, to languages, to agricultural science. The survey made no effort to distinguish the field of study.

Experience, tabulated in ten-year increments, gave opportunity to distinguish the difference between persons entering ministry early in life and as a career change. In the tabulation, no less than twelve persons with over thirty years experience had not retired.

Table 4.1: Profile of Subjects

First item in parenthesis indicates how other tables reference this variable.

	#	%
Age (Age): (176 responses)		
Under forty:	24	13.6%
Forty-to-retirement:	105	59.7
Retirement:	47	36.7
Gender (Gender): (177 responses)		
Male:	159	89.9
Female:	18	10.2
Level of Education (Education): (171 responses)		
No college:	17	9.9
College:	93	44.4
Seminary:	37	21.6
Post-graduate:	41	24.0
Years in Ministry (Experience): (175 responses)		
Under 10 years:	20	11.4
10-20 years:	58	33.0
20-30 years:	50	28.6
Over 30 years:	47	26.9
Ministerial Assignment (Code): (178 responses)		
Pastoral (P) codes:	99	55.6
Minister (M) codes:	19	10.7
Retired (R)	35	19.7
Associate (A) codes:	14	7.9
Non-preaching codes :	11	6.2
Frequency of preaching (Frequency 1): (175 responses)		
Weekly or more:	113	64.6
Twice a month:	11	6.3
Sporadically:	31	17.9
Seldom or never:	8	4.6
Frequency combined (Frequency 2): (176 responses)		
At least once per month:	138	78.4
Less than once per month:	38	21.6
Racial description of the congregation served (Race): (172 responses)		
Caucasian:	137	79.7%
Non-Caucasian:	20	11.6
Mixed or multi-ethnic:	15	8.7
Predominant economic status of the church served (Economics): (157 responses)		
Lower income (1-2.5)	23	
Middle income (3.0-4.0)	122	
Upper middle (4.5-5.0)	12	
Attendance level of church served (Attendance): (130 responses)		
Under 99:	67	51.5%
100-250:	51	39.2
250-500:	6	4.6
Over 500:	6	4.6

Ministerial Assignment (Code) distinctions separated persons based upon pastoral/non-pastoral ministry emphases as identified in the Yearbook. The idea that pastors would interpret questions differently than non-pastors bore out on several questions.

Showing the frequency of preaching in five categories revealed subtle differences in means of responses. Redistributed into just two categories, hinging on a frequency of monthly preaching, the differences proved substantial on some questions.

Racial descriptions of congregation served (Race) looked at congregational influence from three perspectives: Caucasian, non-Caucasian, and mixed or multi-ethnic. Non-Caucasian congregations included predominantly African-American (19) and Hispanic (1) congregations. Mixed or multi-ethnic pastors indicated black-white mixes or multi-ethnic constituencies. These responses anticipated differences especially in black and white forms of worship. No statistically significant differences of response in the survey indicated race as a factor.

Ordering the Elements Within the Review of Literature

The review of literature identified eight elements most frequently displaying the

Table 4.2: Question 1.4 –Elements Indicated by the Review of Literature

<u>Item</u>	<u>Mean</u>	<u>Std.</u>	<u>Placement Responses</u>								
			<u>Dev.</u>	<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>6th</u>	<u>7th</u>	<u>8th</u>
1. Prayer	1.78	1.34		81	56	13	7	3	1	1	1
2. The Word	2.20	1.15		56	65	35	6	3	3	2	2
3. Preparation	3.63	1.43		8	20	59	40	33	7	3	1
4. Intercession	4.59	1.75		6	19	18	42	25	38	12	9
5. Character	4.63	1.89		15	7	27	24	33	35	19	8
6. Conviction	5.32	1.75		7	5	11	26	35	39	29	16
7. Listener Prep	6.45	1.59		3	4	13	26	17	49	52	1
8. Delivery	6.77	1.56		2	2	3	11	8	24	45	70

anointing of a sermon. Respondents placed them in their perceived order of importance.

Several individual items received mention, none receiving more than two nominations. These included music, God's sovereignty, compassion, rapport, and others.

Church of God clergy placed great emphasis upon prayer as the primary means by which the Holy Spirit anoints a sermon. When asked to choose between prayer and God's Word as the primary means of anointed preaching, Church of God clergy leaned towards prayer, while retaining great respect for the sacred Word.

Preparation found itself strongly in third place. Prayerful preparation of a Bible-centered sermon produced the greatest opportunity for anointing in the mind of Church of God clergy.

Congregational intercession, conviction, and character found themselves in the pack of answers, not clearly distinguished by mean or frequency. Listener preparation followed this central pack. The means of responses clearly separated it from the elements around it, placing it seventh on the list of eight.

Like prayer, delivery received a clear position by mean and frequency, with 70 responses placing delivery last on the list of eight.

Perceptions of the Clergy

Parts two and three identified how Church of God clergy perceive the anointing on a sermon. For part two of the questionnaire, analysis of data occurred in several steps. First, each question and variable was individually examined. Responses received point values: Strongly Disagree, 1; Disagree, 2; Agree, 3; Strongly Agree, 4. Distribution of answers and mean scores received special attention. The mean of 2.5 served as the break

for Disagree/Agree conclusions. Next, within the context of the element they explored, multiple questions were interpreted and underwent an analysis of variance.

Table 4.3: Distribution of Responses and Means for Survey Part Two

#	Question	Mean	Std. Dev.	Responses			
General Perceptions							
2.1	<i>There are several factors involved in the process of anointing.</i>	3.42	.67	SD-4	D-5	A-77	SA-86
2.2	<i>The preacher is immaterial to the process of anointing in preaching.</i>	1.64	.77	SD-88	D-64	A-16	SA-5
2.4	<i>A sermon can be effective without visible manifestations of the Spirit's presence on the part of the preacher.</i>	3.12	.65	SD-1	D-6	A-118	SA-48
2.7	<i>All sermons are guaranteed an anointing by the Holy Spirit.</i>	1.68	.59	SD-64	D-100	A-5	SA-4
2.22	<i>The Holy Spirit equally anoints all sermons.</i>	1.70	.55	SD-58	D-112	A-2	SA-2
2.23	<i>There is a discernable, special anointing of the Spirit on sermons.</i>	2.82	.61	SD-2	D-43	A-107	SA-7
2.24	<i>There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument.</i>	3.33	.65	SD-1	D-14	A-85	SA-72
The Anointed Word							
2.6	<i>I know the sermon will be anointed because God's word is preached.</i>	2.38	.70	SD-10	D-99	A-51	SA-12
2.28	<i>The more Scripture I quote, the more the Holy Spirit anoints the message.</i>	1.91	.54	SD-32	D-121	A-15	SA-1
Conviction and Character							
2.13	<i>How strongly the preacher believes the message indicates the presence of the Holy Spirit.</i>	2.21	.69	SD-20	D-103	A-45	SA-6
2.16	<i>The Holy Spirit cannot anoint the sermon of a person who is living in active sin.</i>	2.69	.90	SD-11	D-72	A-50	SA-40

cont.

2.25 *The Holy Spirit will not anoint the sermon of a person who continues living in active sin.* 2.99 .76 SD-1 D-46 A-74 SA-46

Prayer and Devotion

2.11 *The personal prayer and devotional life of the preacher determines how the Spirit uses the sermon.* 2.91 .41 SD-5 D-38 A-96 SA-33

2.29 *The amount of time spent in personal prayer relates directly to the anointing of the sermon.* 3.08 .66 SD-3 D-21 A-105 SA-41

Preparation

2.10 *A sermon requires a minimum of six hours preparation to be effective.* 2.18 .81 SD-29 D-98 A-31 SA-15

2.18 *Preaching methodology (e.g., book exposition, topical, thematic) determines the level of Spirit anointing a sermon receives.* 1.71 .50 SD-53 D-114 A-4 SA-0

2.19 *The key to preaching anointed sermons is spending most of the work week visiting church families.* 1.70 .54 SD-57 D-101 A-4 SA-1

2.27 *The amount of time spent in preparation relates directly to the anointing present at delivery.* 2.20 .62 SD-16 D-106 A-44 SA-3

3.1 *In your experience, is one preaching methodology more consistently anointed by the Spirit?* NO (116 – 76.8%)

Delivery and Event

2.5 *Refinement of a person's speaking determines the impact of the sermon.* 2.37 .79 SD-22 D-75 A-64 SA-11

2.17 *The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher.* 1.79 .56 SD-47 D-113 A-9 SA-1

cont.

cont.

Audience

2.3	<i>One person in the congregation may perceive a sermon as anointed while another feels differently about the same sermon.</i>	3.23	.53	SD-1	D-6	A-118	SA-48
2.8	<i>Anointing of a sermon is in how it addresses a need in a particular listener's life.</i>	2.56	.72	SD-12	D-64	A-84	SA-11
2.12	<i>Regular church attenders recognize an anointing on a sermon more rapidly than non-regular attenders.</i>	2.50	.74	SD-11	D-80	A-69	SA-14
2.15	<i>Listeners perceive the anointing on a sermon like preachers perceive it.</i>	2.00	.51	SD-22	S-127	A-22	SA-0
2.21	<i>What I perceive as evidence of the anointing on a sermon's presentation is the same as the hearer's perception.</i>	2.00	.41	SD-13	D-145	A-11	SA-1
2.14	<i>Sometimes, a sermons' anointing may not reveal itself until days after the service.</i>	3.07	.50	SD-1	D-13	A-130	SA-27
2.26	<i>The real anointing of preaching is in the heart of the listener, not in the work of the preacher</i>	2.23	.68	SD-17	D-101	A-41	SA-7
Congregational Intercession							
2.9	<i>Without intercessory prayer, a sermon lacks anointing.</i>	2.78	.74	SD-5	D-56	A-85	SA-28
2.20	<i>The anointing of a sermon is directly related to the intercessory prayer of the congregation."</i>	2.64	.64	SD-13	D-145	A-11	SA-1

Analysis of Variance

The results contained significant variances. Analysis of variance for each question and intervening variable, utilizing Anderson Bell's ABSTAT program, highlighted trends and differences in the thinking of preachers in the Church of God. T-tests followed when results produced an f-score less than 0.05 ($p < .05$).

General Perceptions

Questions in this category addressed general thinking of respondents concerning the subject of sermon anointing. The responses indicated the complexity of the subject.

Table 4.4a: General Perceptions

<i>There are several factors involved in the process of anointing.</i>	Mean	Std. Dev.	F*
Economics			2.92
Middle class income (4.0)	3.53	.56	
Upper middle income (4.5)	2.43	1.13	
<hr/>			
<i>A sermon can be effective without visible manifestations of the Spirit's presence on the part of the preacher.</i>			
Age			3.16
Under 40	3.17	.48	
40 to retirement	3.19	.69	
Retirement	2.91	.60	
<hr/>			
<i>The Holy Spirit equally anoints all sermons</i>			
Preaching Frequency (2)			8.07
Monthly and more	1.64	.54	
Less than monthly	1.92	.54	
<hr/>			
<i>There is a difference between preaching in the power of the Spirit and relying on preparation, personality, or persuasive argument.</i>			
Age			5.24
Under 40	3.48	.57	
40 to retirement	3.40	.66	
Retirement	3.07	.62	
Gender			3.97
Male	3.24	.65	
Female	3.61	.61	
Preaching Frequency (2)			4.46
Monthly and more	3.38	.64	
Less than monthly	3.13	.67	

* $p < .05$

The 94.7% positive response to Question 2.1, “There are several factors involved in the process of anointing,” indicated that Church of God clergy deem the process of anointing in preaching as complex. Other responses indicated that the process integrates divine and human factors.

Considering this question in the light of the economic environment of the congregation produced significant results. Ranging from low income (1) to middle income (3-4) to high income (6), the scale anticipated a raw mean of 3.5. Pastors ranked the economics of the congregation with a mean of 3.36. The responses for churches responding 4.0 and 4.5 (middle income to upper middle income) produced a significant difference of response. No other factor offered an explanation of this response.

Question 2.2, “The preacher is immaterial to the process of anointing in preaching,” evoked strong disagreement from the respondents. Ministers in the Church of God held that the preacher does play a key role in the process of anointing.

Question 2.3, “A sermon can be effective without visible manifestations of the Spirit’s presence on the part of the preacher,” produced a positive response. The means by age group introduced a pattern that appears with several questions. Analysis of variance of the under 40 age group produced a mean of 3.17; the 40-to-retirement group, a mean of 3.19; and retirement-aged persons, a mean of 2.91. The T-test showed the difference between the two senior groups as significant ($p=.02$). While all groups showed agreement with the question, the pattern indicates a change in expectation by generations, with the younger group demonstrating less expectation of emotional display on the part of the preacher.

Questions 2.7 and 2.22 partnered to explore the scope of the Spirit's anointing on sermons; "All sermons are guaranteed an anointing by the Holy Spirit," and "The Holy Spirit equally anoints all sermons." Both questions drew negative responses. Church of God ministers do not expect guarantees of anointing, nor equal treatment of all sermons, by the Spirit. Persons preaching at least monthly gave a stronger (1.64) negative response than persons preaching less often (1.92) to question 2.22 about equal anointing.

Question 2.23, "There is a discernable, special anointing of the Spirit on sermons," further measured the positive response to question 1.1, "When you preach, do you know whether or not you are preaching in the power of the Holy Spirit?" To question 2.23, the response, directed to the sermon, proved less positive. Comparing the two responses, it would appear that respondents believe that a discernable anointing may rest on a sermon, but the more noticeable anointing dwells in the preaching.

Question 2.24, "There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument," produced a variety of differences by respondents. While 91.3% of respondents agreed at some level, when examined by age, gender, and frequency of preaching the results varied significantly.

The younger preachers showed greater agreement with the question. Statistical significance appeared between response of the under-forty group and retirement-aged persons, and the forty-to-retirement and retirement-aged groups. No answers readily explain why the shift between the pre-retirement and retirement-aged groups exists.

Women displayed stronger agreement with this question than did men.

While the five levels of preaching frequency did not show significant differences in response, when the levels are combined the differences became significant. Persons

preaching at least once per month agreed more clearly with the question than those persons whose preaching is less frequent (3.38 to 3.13). This difference intimated that the more often a person preaches, the more they noted the difference between human abilities and Spirit anointing.

The Anointed Word

Consideration of the anointed Word reaffirmed a commitment to the power of the Word by Church of God clergy.

<i>The more Scripture I quote, the more the Holy Spirit anoints the message.</i>	Mean	Std. Dev.	F*
Preaching Frequency (2)			
6.41			
Monthly or more	1.86	.50	
Less than monthly	2.11	.66	

* p < .05

Response to the statement, “The more Scripture I quote ...,” indicated movement from simple citation of Scripture in search of better communication of the meaning and application of Scripture by contemporary preachers in the Church of God.

Contrasting this question to, “I know the sermon will be anointed because God’s word is preached,” strengthens the statement within 2.28. Response frequency indicated greater reliance on the preaching of God’s Word than on quoting it. Reverence for the Word of God reflected itself in question 1.4, the ordering of elements taken from the section headings of the review of literature. Following prayer, the Word led other elements as a

primary means used by the Spirit to anoint a sermon. This estimation of the Word spanned all age groups polled.

The responses to questions 2.7, 2.22, and 2.23 seem odd when compared to the listing of the Word of God as the number two means of anointing in question 1.4. The responses are more consistent with the answers to questions 2.6 and 2.28, which address the Scripture as the source of anointing. Both of these questions drew general disagreement.

Persons preaching at least monthly were more negative. Though not statistically significant by the Scheffe post-hoc test ($p=.051$), there was a pattern in response to question 2.28 by age group, the same type pattern visible in other responses. The older groups showed greater agreement with that question. This was most noticeable between the forty-to-retirement and retirement-aged groups. The statement of the retirement-age generation indicated greater desire to quote chapter and verse of Scripture as indication of anointing. Younger generations reflected different expectations in use of Scripture in preaching. These responses did not negate the presence of an anointing within the Word of God itself. They did emphasize the role of the preacher in the process of anointing.

Conviction and Character

Church of God clergy placed conviction and character issues in the middle of the eight elements ordered from the review of literature. Questions about holy living and depth of conviction brought a mix of responses.

Question 2.13, "How strongly the preacher believes the message indicates the presence of the Holy Spirit," brought a negative response. The placement of conviction as number five on the list of eight in question 1.4 corresponded with this response. As in the

review of literature, the preachers' conviction, while important, did not appear as the primary tool utilized by the Spirit.

Table 4.4c: Conviction and Character

<i>The Holy Spirit cannot anoint the sermon of a person who is living in active sin.</i>	Mean	Std. Dev.	F*
Age			6.706
Under 40	2.33	.77	
40 to retirement	2.61	.90	
Retirement age	3.07	.86	
Preaching Frequency (1)			4.76
Weekly	2.52	.87	
Twice/month	2.91	1.14	
Once/month	3.46	.69	
Sporadically	2.73	.78	
Seldom	3.38	.74	
Preaching Frequency (2)			3.94
Monthly or more	2.62	.91	
Less than monthly	2.95	.81	
Ministry Assignment			4.04
Pastoral	2.52	.86	
Minister	2.44	1.04	
Non-preaching	2.85	.69	
Retired	3.08	.83	
Associates (preaching)	3.20	.92	

*p < .05

Questions 2.16 and 2.25 investigated the connection of character with anointing.

Question 2.16, "The Holy Spirit cannot anoint the sermon of a person who is living in active sin," produced the greatest number of variable differences, four. The mean of 2.69 and the frequency of responses indicated the mixed feelings of Church of God clergy on the question, with only 52% agreeing.

Consideration of 2.16 and the age variable followed the recurring age pattern. The older the group, the stronger its level of agreement with the question. With means of 2.33, 2.61, and 3.07, the progression of conviction on the matter is pronounced.

Considered with the frequency of preaching, the question carried the greatest difference of response between those who preach weekly and those preaching once per month. Again, a progressive pattern of means presented itself; the more frequent the preaching, the less positive the response. This difference remained consistent when considering persons preaching at least once per month with those who preach less frequently.

This age comparison continued to correspond when comparing ministry descriptions, pastors (2.52) and retirees (3.09) differing significantly in expectation.

Question 2.25 corresponds to 2.16. Where 2.16 questioned the freedom of the Spirit to anoint a sermon, 2.25 questioned the will of the Spirit to anoint certain sermons. Persons representing previous generations (retirement aged) demonstrated stronger emphasis on the personal holiness of the preacher as a key factor in the anointing of a sermon than did the generations that have followed. The strength of response shift between groups 2 and 3 was significant, representing the two most influential generations of leaders in the church. Both generations expressed agreement that the Holy Spirit will not anoint sermons from tainted preachers, but the younger generation did not share the depth of that conviction.

Contrasting the response to the original question with question 2.16 showed an anticipated shift in response. The mean score of 2.69 to the “cannot” question shows an

agreement not as strong as the 2.99 response to the “will not” question. Again, age appeared to indicate a shift on the part of successive generations.

Prayer and Devotion

<i>The amount of time spent in personal prayer relates directly to the anointing of the sermon.</i>	Mean	Std. Dev.	F*
Gender			6.32
Male	3.039	.65	
Female	3.444	.62	

* p < .05

Questions 2.29 and 2.11 addressed the role of prayer in the life of the anointing. “The amount of time spent in personal prayer relates directly to the anointing of the sermon,” found general agreement among respondents. Female respondents were much more affirmative than males. The question, “The personal prayer and devotional life of the preacher determines how the Spirit uses the sermon,” received a lower agreement. In question 1.4, prayer was given the top position in the list of eight elements involved in the anointing. Clearly this item heads, or helps lead, the list of factors in the thinking of Church of God clergy as related to the anointing of sermons.

Preparation

Question 2.10, “A sermon requires a minimum of six hours preparation to be effective,” elicited several margin comments to the effect that six hours might prove insufficient. With 73.4% of respondents disagreeing, responses indicated a de-emphasis

on preparation, responding, perhaps to the time frame suggested. Considered in the light of the three age groups, persons of retirement age were much more likely to emphasize the time of preparation than were pre-retirement-aged persons.

<i>A sermon requires a minimum of six hours preparation to be effective.</i>			
	Mean	Std. Dev.	F*
Age:			3.93
Under 40:	2.083	.97	
40 to retirement:	2.086	.75	
Retirement:	2.477	.82	

*p < .05

Respondents to question 2.27 also rejected the idea that preparation is tied directly to anointing. Preaching methodology did not determine the level of anointing (question 2.18). High visitation rates (2.19) were not seen as pivotal to anointed preaching.

<i>In your experience, is one preaching methodology more consistently anointed by the Spirit? Which one?</i>			
NO (116 – 76.8%)			
YES (35 – 23.3%)			
Expository	27	(17.9%)	
Topical	4	(2.6%)	
Emotional, narrative, varies, extemporaneous	1 each		(.7%)
<i>Which preaching methodology do you use most often in sermon preparation and delivery? (list)</i>			
Expository	70	(50.4%)	Varies 5 (3.7%)
Topical	38	(27.6%)	Inductive 2 (1.5%)
Mix	9	(6.7%)	Lectionary 2 (1.5%)
Thematic	3	(2.2%)	Manuscript 1 (.7%)
Narrative	4	(3.0%)	

Question 3.1 reinforced the preaching methodology inquiry (2.18) with a resounding 78.5% negative response to the question, “In your experience, is one preaching methodology more consistently anointed by the Spirit?” Where a method received note, expository preaching garnered 27 (17.6%) of the poll. Topical preaching followed with four (2.7%) votes. Four other methods received one mention each. No one method appeared to be anointed over another.

When asked “which preaching methodology you use most often,” (3.2) the top two responses were “expository” with 70 (50.4%) and “topical” with 38 (27.6%). A mix of methods (6.7%) led the remaining list of thematic, narrative, inductive, lectionary, manuscript, and variety responses. Ironically, several persons proposing the anointed status of expository preaching stated their personal primary method as topical or thematic.

Delivery and Event

Several questions resulted in surprise, especially in the frequency of responses.

Comparing responses to related questions revealed other anomalies.

Table 4.4 f: Delivery and Event			
<i>The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher.</i>	Mean	Std. Dev.	F*
Education:			3.88
No college:	2.133	.35	
College:	1.840	.57	
Seminary:	1.694	.58	
Post-grad:	1.625	.49	

* p < .05

Question 2.5, “Refinement of a person’s speaking determines the impact of the sermon,” anticipated a strong disagreement balance of responses. Instead, the 75 “disagree” and 64 “agree” responses kept the answer in the mid-range. While still in the disagree range, I had expected a mean closer to 2.00, if not in the 1.xx range than the mean of 2.37. The wording of the question sought to emphasize the work and skills of the preacher over divine interjection.

Contrasting 2.5 to 2.4 “A sermon can be effective without visible manifestations of the Spirit’s presence on the part of the preacher,” made the mid-range answers of 2.5 even more intriguing. Question 2.4 found solid agreement. Question 2.4 is closely related to question 2.17, “The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher.” The “disagree” response was cited by 113 respondents. This statement received a stronger response than question 2.4.

Education affected the response to question 2.17, lowering the inclination to look to speaking habits as evidence of the anointing. Most noticed among the four educational groups, the “no college” group proved significantly different from persons with seminary or post-graduate experience. Something in the educational process appears to affect this expectation.

A fourth question, 2.24, “There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument,” received a positive mean score, placing it alongside question 2.17.

Audience

Consideration of the listed answers (3.3, 3.4, 3.5) revealed more of the heart of Church of God clergy. When asked the observed presence of the Spirit in the audience,

answers began with the expression of the people (attentiveness) and the emotional, visible responses to the preached Word. Personally, the observation included ease and power in delivery, or in the energy within the preacher. The immediate presence of the anointing began with the faith of the preacher, but may possess an emotional element.

Table 4.4 g: Audience Response

One person in the congregation may perceive a sermon as anointed while another feels differently about the same sermon.

	Mean	Std. Dev.	F*
Experience (ministerial tenure)			4.71
Under 10 years:	3.10	.31	
10-20 years:	3.37	.56	
20-30 years:	3.32	.55	
Over 30 years:	3.02	.50	

Regular church attenders recognize an anointing on a sermon more rapidly than non-regular attenders.

			F*
Age:			3.14
Under 40:	2.21	.66	
40 to retirement:	2.49	.79	
Retirement:	2.67	.60	

* $p < .05$

While question 2.3 received agreement, the level of agreement proved surprisingly low. Similarly, both questions 2.15 and 2.21, "listeners perceive the anointing on a sermon like preachers perceive it," found lower responses than anticipated. While no one strongly agreed with the idea that the two parties viewed sermons alike, the mean of 2.00 failed to touch the anticipated response. Still, 92.9% of respondents noted that clergy perceive the

anointing differently than laity. This difference may influence more church conflicts than readily admitted.

The response to question 2.12, “Regular church attenders recognize an anointing on a sermon more rapidly than non-regular attenders,” questioned the perception that churchgoers are more spiritually aware than visitors when it comes to the sermon. Though respondents produced a nearly even split (agree-disagree) on the question, the youngest group of ministers least clearly distinguished between the responses of church and non-church persons, while the retirement-aged group gave them the greatest recognition.

The idea that the sermon’s anointing may possess a quality of delay (question 2.13) rose to question persons who expect immediate response (verbal or visible) as primary proof of the Spirit’s activity. It acknowledged the preparatory aspect of a sermon as well as its reflective application. Responses of persons anticipating immediate response leaned more towards immediate anointing while persons indicating less visible responses supported the idea of delayed anointing more strongly.

For Church of God preachers, change in the life of the hearer demonstrated the presence of anointing in a related sermon (question 2.8). This response, though moderate, recognizes the completion of communication as integral to the process of preaching. Lack of change may or may not call the anointing into question, but the presence of effect served to galvanize the assessment.

Congregational Intercession

Comparison of questions 2.9 and 2.20 led toward the conclusion that the congregation has importance, though not critical, in the current anointing of preaching. Church of God

ministers recognized the need for prayer by the church, while still leaning towards the minister as the critical key in anointed preaching. This conclusion gained support with the ranking of intercession fourth in the list of eight elements in question 1.4. Prayer and preparation, the first and third elements in that list, focus on the active role of the preacher, with the power of the Word of God second. Conviction and character, two non-active elements, follow intercession.

Preachers' Observation – (Part Three)

Part three presented elements from the delivery emphasis in an open-ended format. While the primary responses remained closely akin to the responses from earlier questions, the variety of responses gave insight into the thinking of the preachers in the Church of God. The sheer number of responses indicate that no universal evidence of anointing exists among the preachers surveyed.

Some of the responses related to emotions, others to life-change. First among the audience responses, attentiveness denoted a sense of involvement in the sermon. One respondent noted, “first, that they are awake, and second, that I am awake!” While many of the responses focused on the individual, unity requires relationships. A sharp contrast existed between pastoral, ministerial, and retired codes. Ministers (not pastors) and retirees differed sharply in their expectations of the audience response. Retirees lean towards emotional responses, verbalizations, and altar responses when they sense the Spirit at work in a sermon. Non-pastoral ministers lean strongly toward the attentive response from the audience. From the frequency of responses, associates and pastors are positioned between these two expressions. This trend resembles the pattern of age progression seen earlier, with the older group looking for visible affirmation in preaching.

Table 4.5: Preachers' Observations on the Presence of the Spirit

When you sense the anointing of the Spirit on a sermon, what effects do you observe in the audience? (listed, 156 responses)

attentive	78	change	6
visible (emotion)	13	unity	7
verbalization	13	understanding	5
response (altar)	20	obedience	2
conviction	10	Reaction	6

When you sense the anointing of the Spirit on a sermon and its delivery, what effects do you observe in yourself? (listed, 161 responses)

Boldness, freedom	56	Clarity of thought	12
Emotion, energy	38	Flow of message	3
Humility, awe	19	Compassion	3
Satisfaction	24	Change in me	1
		other	5

How do you know the Holy Spirit is present in a preaching setting? (listed, 157 responses)

Faith / promised	45	harmony	2
Sense it / feel it	47	worship	3
Response (aud.)	11	satisfaction	3
Freedom of delivery	10	edification	1
Awe	5	results	12
Expanded thought	3	demonstration (signs)	5
		other	10

In delivery, a sense of boldness accompanied the delivery. Boldness and freedom in delivery may show itself in an energetic delivery, expanded or clear thought, or it may present itself as confidence. The leading answer, freedom, found close challenge in the combination of excitement, energy, and emotion. Reflecting in the afterglow of preaching,

the preacher may experience satisfaction, pleased with the work of the hour, or sense awe and humility at the work of the Spirit or the privilege of ministry.

For the Church of God preacher, anointed preaching remains an exercise in faith, frequently visible though equally invisible. The response to question 3.5 showed an even choice between faith and feeling. Delivery in the presence of the Spirit may carry the mark of freedom, bringing audible response and various other results. Preaching and non-preaching clergy differed on how they know the Spirit is present in a preaching setting, but the differences were not specifically identified in this study.

Replicated Study – (Part One)

Questions in part one sought to replicate portions of the McLaughlin study cited in Whitesell. Some responses would not fit conveniently into the answers of the original survey. In addition, some “individual answers” merit notation. Some noted the need to have a “call” to preach. Others rejected the assumption of salvation on the part of the preacher, naming that a prerequisite. A few focused on the worship experience as vital.

In considering the “prerequisites for anointing,” the most important responses were tabulated together. Each survey offered up to two other responses, tabulated separately. The top three responses shared the same position on each response level (e.g., prayer headed the list of first responses and the list of second responses, with preparation second on both).

Answers from Church of God clergy differed noticeably from McLaughlin’s study. His positive responses to the first question, 87.1%, find a 96.5% counterpart in this survey. Comparing samples helps explain the differences. McLaughlin studied preachers described as “evangelical,” while the current study limited itself to a more homogenous

Table 4.6: Comparison of Results – McLaughlin’s Survey and the Current Survey*1. When you preach, do you know whether or not you are preaching in the power of the Holy Spirit? How?*

	McLaughlin	McGregor
Yes	38 (61.3%)	158 (91.3%)
Yes (qual) . .	16 (25.8%)	9 (5.2%)
Doubtful . . .	2 (3.2%)	3 (1.7%)
No	2 (3.2%)	3 (1.7%)

The “How” part of the question was answered as follows: McLaughlin McGregor

Liberty in delivery	17 (24.3%)	52 (21.3%)
Inexplicable outside motivation . . .	18 (25.7%)	15 (6.1%)
Results	23 (32.9%)	29 (11.9%)
Trust in the Biblical standard	12 (17.1%)	28 (11.6%)
Sense/Feel	***	46 (18.9%)
Other answers		74 (30.3%)

2. In your experience, what are the prerequisites for preaching in the power of the Holy Spirit?

	McLaughlin	McGregor
Prevailing prayer	24 (19.5%)	76 (46.0%)
Surrender	19 (15.5%)	20 (12.1%)
Obedience	14 (11.4%)	
Consecration	13 (10.6%)	6 (3.6%)
Be filled with the Spirit	13 (10.6%)	17 (10.3%)
A clean life	10 (8.3%)	8 (4.8%)
Walk in the light	8 (6.5%)	6 (3.6%)
Believe in authority and power of God’s Word	8 (6.5%)	8 (4.8%)
Thorough preparation	7 (5.7%)	16 (9.7%)
Trust in Spirit power	7 (5.7%)	8 (4.8%)
Other answers given.		

3. In your experience, what are the practical results of preaching in the power of the Holy Spirit?

	McLaughlin	McGregor
Conversion of sinners	32 (31.7%)	28 (15.0%)
Conviction of sin	21 (21.8%)	11 (5.9%)
Edification	14 (13.8%)	25 (13.4%)
Evangelism and missions	13 (12.8%)	
Fruit of Spirit manifest	5 (4.9%)	
Unity, morale	4 (3.9%)	1 (.5%)
God consciousness	4 (3.9%)	3 (1.6%)
Satisfaction (preacher)	4 (3.9%)	12 (6.4%)
Consecration	4 (3.9%)	1 (.5%)
Change		52 (27.9%)
Growth (individual and church)		26 (13.9%)
Response		27 (14.5%)

group. By crossing denominational and theological boundaries, the likelihood of

difference increased. In summarizing the findings of the current survey, McLaughlin's responses guided the entry of data where possible. Lack of definitions from McLaughlin's study made classifying some answers difficult. The strength of "sense" (24) and "feel" (20) made their inclusion in his categories difficult. If placed with "inexplicable outside motivation," the result, 61 (25.0%), more closely paralleled his findings. "Other answers" ranged from "a call to preach" and "satisfaction" to the "sovereignty of God" and "connecting with the hearer."

Surprise Findings

Two findings offered surprises within the study. First, 40% of the respondents citing retirement age also stated they hold college degrees or higher. Given the anti-education bias of Church of God heritage, this challenges other assumptions. Second, race played no major role in the findings. This, too, presents pause for consideration in chapter five.

Summary

Examination of the data identified areas where differences exist within the clergy of the Church of God. It also showed that differences based on race, church attendance, and geographical regions did not appreciably affect this study.

The greatest likelihood of differences revealed itself in age, gender, and whether the person preaches at least once per month. Education, years of experience in preaching, the economic background of the congregation, and the specific field of ministry had varying degrees of difference, depending upon the question.

These differences revealed various factors that have shaped the thinking and activity of the Church of God over the last 120 years.

CHAPTER 5

Conclusions and Suggestions

When preachers in the Church of God enter the pulpit to preach, they do so as an act of faith. This faith finds its center in the power of the Holy Spirit, promised in the Bible. If proper prayer and study precede the moment, confidence rises that a supernatural presence accompanies God's Word proclaimed. If the preacher fails to submit to that Word, the anointing may not materialize. The Spirit does not guarantee that a sermon will receive a powerful anointing, or one equal to the anointing on other sermons.

Preachers recognize that preachers and listeners do not uniformly recognize the presence of anointing. Many of the tensions between preachers and congregations concerning sermons and preaching have root in this fact.

Preachers know that while they may sense or see the evidence of the anointing, they may not. The real power may reveal itself at a later time in the life of the hearer. This makes immediate assessment difficult, but fulfills the major purpose of preaching, life change.

The survey shows that preachers in the Church of God generally hold, but do not consistently agree on, the ideas above. Several factors influence beliefs, primarily age. Seminary and post-graduate training have also impacted the expectations of preachers, most noticeably concerning visible responses.

Verifying the Hypotheses

The survey results support most of the hypotheses guiding the research, though not to the degree anticipated in many cases. Consideration of these results addresses the research questions that guided this research.

The composition of the sample group brings insight into the Church of God and how the clergy think when considering the presence of the Holy Spirit in preaching. When the question of anointed preaching arises, these factors influence the responses. The first research question addressed these variables.

The hypothesis that certain variables influence expectation of physical manifestations, found support more noticeably by age than by other factors measured. Middle-aged preachers are less likely than either retirement-age or young preachers to look for visible manifestations on the part of the preacher. This pattern raises the question of whether time has blurred the distinction, or if the younger generations have separated human abilities and training from giftedness more distinctly than the senior respondents. Perhaps the optimism of youth, having been placed in the crucible of leadership, shifts during reflection. Perhaps the influence of modernism in the church reveals itself here. This might indicate a natural transition in thinking and experience. It might further illustrate changes in generations and their thinking

Age revealed itself in the question of distinguishing between the power of the Spirit and the presence of personal traits and speaking abilities. Older ministers made less distinction between Spirit and personal traits than did younger ministers. One or more of several aspects may contribute to this distinction based on age.

The reflection of age often supplants the optimism of youth. Exposure to preachers of various types, study of homiletics, and personal experience can temper the zeal of youth and assist in the refinement of personal style.

Experience can replace dependence. Comparing questions with the variable of experience in ministry often produced the same pattern. Age affords the element of

tenure. Through tenure, the preacher experiences a wider variety of situations and results that will influence thinking in other areas. While still agreeing with the concept, older ministers blend human effort and the Spirit anointing more than do younger ministers. R. T. Kendall, in The Anointing, notes that many times preachers who have left their power in the past still possess the platform from which they continue to speak (119). By default, such a blending would occur in these cases. A more optimistic explanation for the blending embraces “conforming to the image of Christ” as Paul noted in Romans 12:2. As talents continue under the influence of the Spirit, the distinction easily blurs in the mind of the submitted servant.

Considering the strength of responses rejecting “polish” as the proof of anointing, the mid-range answers to the question, “There is a difference between anointed preaching and speaking skills,” seem out-of-place. Perhaps the responses reflect the desire of most preachers to polish their speaking skills, knowing that poor speaking habits can detract from the message or its effectiveness while good speaking can enhance the message, though it is no substitute for anointing.

Age reveals itself in considering the effect of character on anointed preaching. When asked whether the Holy Spirit would or could anoint sermons preached by persons not practicing a holiness lifestyle, the answers reflected the recurrent age pattern; the older the minister, the more restrictive the response.

Responses to both questions reflect the holiness preaching of the Church of God. Practical holiness, clean living, has anchored the message of the Church of God since its inception as a church body. Expectations of ethical purity remain high among the clergy.

Noting the general trend of all three age group means, experience of time (age) appears to encourage one to the stronger position. Another view of the data might question, “Have successive generations become more willing to accommodate less acceptable behavior,” or “Have successive generations become less willing to restrict their view of the Spirit in this area?” One might question the incursion of modernism into the modern pulpit.

In both questions, age appears as the key factor in this shift. Other factors do not produce similar results. Notations made by respondents concerning the “will not” question add another dimension to the question. Three respondents cited examples of preachers who were preaching the most powerful sermons of their careers while carrying on adulterous affairs (at the time undiscovered). Such examples receive citation by others as well. Kendall, having given an illustration like the three in response to the survey, concludes his illustration by noting that the adulterous activity eventually brought the downfall of the preacher and the decimation of his ministry (Kendall, 51). Several others made margin notes to the effect of an unwillingness to limit the Spirit while still agreeing with the question.

Age exerts influence in many areas of thinking. Whether the concept of age addresses biological or chronological change remains unproved. The pattern of responses indicates a greater likelihood that age represents the social changes through which the individual has come. Among the changes within society and the church with which preachers have dealt include changes in emphases in ministry, changes of dominant preaching style from doctrinal-authoritarian to pastoral-life application, and shifting boundaries of acceptable behavior and thinking.

A second factor, addressed in passing, personal experience affects perceptions of the anointing of a sermon. Though such responses often parallel age, the differences between age and experience proves greater than simple age. Two preachers of the same age will view the presence of the anointing of the Spirit differently, owing to the variety of experiences each has endured or enjoyed.

Ministerial assignment definitely shaped several responses. Pastors and preachers viewed several questions differently than did non-preachers. The few institutional chaplains looked at issues differently than parish pastors. Associate staff differed from senior pastors in their responses. Pastors leaned toward long-term acceptance of anointing where other groups appeared less patient.

The frequency of preaching revealed differences in several areas, most notably in distinguishing between Spirit and personal traits in preaching. The more often a person preached, the more the two elements differed. Also, the more a person preached, the less they expected equal anointing on all sermons.

Frequency of preaching inversely affects the way an individual feels about the Spirit's ability to anoint sermons preached by impure preachers. In this regard, preaching frequency parallels ministerial experience. Persons preaching frequently may have more opportunities to compare the effect of various sermons in various settings, arriving at the stronger position. Less frequent preaching limits the proximity of opportunities for such observations.

Education, expected to serve as the primary factor, does influence the interpretation of speaking habits. As anticipated, the higher the education, the less the preacher demands that speaking habits serve as proof of anointing. The "no college" group looked more to

speaking patterns as evidence of anointing than did persons who had completed at least some college. The “college” crowd looked to speaking patterns more frequently than persons with seminary training. Persons with non-seminary post-graduate work or post-seminary work placed even less emphasis on speaking habits as evidence of the Spirit’s anointing on a message.

Education may change the anticipation of the hearer through information and life experience. Exposure to refined speaking (with less emotional display) and cogent thinking, along with personal intellectual development, appear to refocus the hearer from delivery to content in a sermon.

Education does not eliminate respect for emotion in presentation. Questions in this area did not reveal strong differences. Responses in Part Three regarding delivery included emotional elements with emphasis equal to boldness and freedom. Still, the survey shows that physical and emotional evidence may accompany the Spirit’s anointing.

Socioeconomics may play a minor role in influencing perceptions. This study enjoined no major effort to consistently isolate this variable. The one response citing economics as a factor resulted in such small numbers in the categories that the results become subject to challenge. I still suspicion that economics may affect perception, but that effect may actually reveal more about education than finances.

Gender did affect some responses within the survey. No ready answers explain why women more readily distinguish between preaching in the power of the Holy Spirit and relying on human means than do men. Does this reflect greater spiritual sensitivity or higher expectation on the part of women as compared to men? Research in this area should offer greater explanations than does this study.

Race, measured by the congregation served, anticipated differences in responses that did not materialize. Race not being a more noticeable factor comes as a bit of a surprise. I had expected the responses from African-American preachers to lean more towards emotional demonstration than would responses from Anglo-American preachers. The rationale for this expectation drew strongly from personal exposure to worship in both racial settings and from the presentation of worship differences by the popular media. The survey showed no significant distinction. If such a distinction does exist, it does not reveal itself prominently among the clergy surveyed.

Interestingly, no statistically significant differences of responses in the survey indicated race as a factor. This indicates that something in the expectations of preachers concerning the anointing of preaching transcends any differences race may present. It may also call into question several assumptions about worship that have contributed to the perpetuation of racially distinct worship. Another factor that might have mitigated some of the results, education works cross-culturally as it does within the Anglo population to alter perception.

Of the elements hypothesized as influencing perception of anointed preaching, age, gender, and frequency of preaching (monthly or better) show definite influence. Education, tenure in ministry, church economics, and ministerial function influence certain perceptions about anointing. Race, church attendance, and geographical location appear to exert little, if any influence on the elements tested. Any influence from church size and regional location may have become blurred through the mobility of the clergy. With biographies of preachers revealing careers with pastorates in scattered regions and at

churches of various sizes, a survey of preachers will not reveal the regional distinctives that may exist among the laity.

The second research question sought to identify the perception of Church of God clergy concerning what elements of the homiletic process from preparation to presentation most frequently display the Holy Spirit's anointing on a sermon.

An underlying hypothesis of this study avers that the Holy Spirit uses a variety of means to anoint a sermon. When addressing the matter directly, 94% of Church of God preachers responding agreed with the anticipation, 50% strongly. The pattern of responses in question 1.4 illustrated this, as three of the eight elements contended closely for the "1" ranking. Prayer led the list, with the Word and preparation ranking closely second and third. The survey did not attempt to catalog all the means used by the Spirit to anoint preaching, nor did it seek to identify particular aspects of the means.

Church of God preachers join with the great tide of history when they identify prayer as the leading method by which anointing comes to a sermon. Prayer, when intentional, brings the preacher into the presence of a communicating God. This affects person, preparation, and preaching. Sensitized through prayer, the preacher can better ascertain the presence and movement of the Spirit in the preaching setting. For these ministers, prayer brings a sense of awareness to the mind and movement of the Spirit, affecting every aspect of preaching, from preparation through delivery.

Acquiring anointing for a sermon comes first on the knees. Prayer serves as the primary means perceived for this acquisition. Preparation and the inherent anointing of the Word of God follow closely in the mind of Church of God preachers.

Prayer affects and effects all other means suggested as channels for anointing in preaching. Prayer frees the Spirit to guide the preacher in the preparation process. Selection of a text, approaches to exegesis and exposition, and refinement of the sermon, when under the anointing of the Spirit, together produce a message designed for the hearer and the moment.

Honest, humble prayer brings the preacher into the light of God's holiness. There, the life of the preacher comes under the scrutiny of the Spirit, with hindrances to the free movement of the Spirit revealed. Personal character receives shaping and further refinement. In prayer, the preacher commences worship before the Sovereign.

Though much about the style of preaching in Church of God pulpits has changed over recent decades, the perceived power of the Word has not diminished. God's Word, sharp as a two-edged sword, carries unique anointing. By means of the Word, the Spirit works beyond human words to prick the heart of the sinner and the stubborn, while comforting the hurting and encouraging the discouraged. Scripture has long served to bring solace and guidance. No sermon can replace that power; every sermon should seek to tap it.

Preaching styles of former generations included extensive quoting or citing Scripture to support doctrinal points. Outlines of sermons would frequently resemble a concordance. Preaching styles of the current generations lean less on direct citation, displaying a more conversational tone. However, this style change indicates changes in speaking style and communication emphases rather than reflect a change in appreciation or reverence for the power of God's Word.

While preparation serves as the third avenue of anointing a sermon, exactly how it accomplishes the goal remains unidentified. Preparation includes text selection, resource

gathering, exegesis, interpretation, illustration, sermon construction and refinement. To isolate one or more of these aspects as the key aspect ignores the contribution of each and the synergy of all. This placement reinforces the idea that truly effective sermons must not possess sterling organization or argument while lacking immediate contact with God through the Spirit.

Least upon the list, delivery delivers emotional, visible confirmation of the presence of the Spirit in a preaching setting. With delivery in last position of the eight elements ordered, the conclusion that Church of God clergy see the anointing least dependent upon style gains credence. This position corresponds with the answers addressing delivery given in part two of the survey.

The third research question ascends the pulpit stairs, gazes over the audience, and seeks to identify the presence of the Spirit through the people. Church of God clergy offer five means by which they perceive the presence of the Spirit and anointing in a preaching setting: faith, audience response, intuition or feeling, aspects of delivery, and results.

Faith in the promise of Jesus, that where two or three gather in his name he is present, faith that all preparation has been conducted under the auspices of the Spirit, faith that God's Word will not return empty – all this leads the preacher to expect the presence of the Spirit in the setting and sermon.

Observing the audience response to the sermon, whether engaged attention or emotional display, the preacher can often discern the activity of the Spirit. A hearer's body language may indicate internal activity. In the same manner, reflective expressions may indicate God's working.

Church of God preachers recognize that they do not hear sermons in the same manner as laypersons. Neither do two listeners within the congregation perceive the anointing of a sermon uniformly.

Surprisingly, the preachers surveyed felt laypersons regularly attending worship do not perceive the anointing of the Spirit on a sermon differently than do non-regular attendees of worship. The lack of distinction, if in perception rather than reality, may highlight underdeveloped expectations by younger preachers. Perceptions of the laity in general may affect the responses given. The question assumes that laity can discern the presence of anointing, at least to some degree. It also assumes that the ability to grow in discernment possesses a cumulative value, gained with exposure and experience.

If, as indicated in the survey, people within the church do not perceive the anointing differently than persons not attending church regularly, then two questions arise. First, does that mean that all (or any) persons possess equally the capability to discern the presence of the Spirit? Second, what biases might such an observation reveal in the preachers who responded to the survey?

If no persons possess the capability to discern the presence of the Spirit in preaching, the concept of revelation comes under attack. If all persons possess this ability to the same degree, the essentially unchurched individual becomes as spiritually adept as the Spirit-filled believer. When the Spirit moves within the congregation all persons must attest to his presence. Reality challenges these conclusions.

The Spirit chose to move upon men of old in the writing of the Bible. Not all believers can testify to such a moving in their lives. Simon Magus asked for the ability to dispense the Spirit only to receive a sharp rebuke from the Apostle Peter (Acts 8:9-24). Paul

attests that the charismata have varying value, with some gifts to be desired above others (1 Corinthians 12:31). The concept of absolute equality does not exist in the church, save for the status of believers before God. Experience reveals that some people more readily and accurately discern the presence and work of the Spirit. These persons frequently display greater discipline in prayer and longer sojourns in the Christian faith than other persons.

A believer should be more aware of the working of the Spirit than a non-believer. A regular attendee should be more skilled in knowing the anointing of the Spirit than an infrequent attendee, just as a skilled craftsman should be able to do a task more efficiently and artfully than an apprentice.

Persons unfamiliar with the workings of the Spirit in their lives frequently offer uncertain or confused statements when describing their experiences. The believer points to this uncertainty as part of the conviction process overseen by the Spirit. Moved at the same point of the message, individuals might respond in seemingly contradictory ways. One may cry when moved, another laugh, while the rest of the congregation responds still differently.

Unfortunately, life in the church seems to support the contention of little difference in recognition. All too frequently, criticism of a sermon seems to come from the most experienced while the greatest support comes from the least experienced member of the congregation. Politics, past experiences, "turf consciousness," familiarity, and other factors can affect reception of a sermon. Less experienced persons find themselves in the learning phase of their spiritual growth, not usually as involved in the background workings of the congregation, and less critical of the preacher or the sermon. In one

respect, they are so busy eating that they have little time to complain about the menu or recipe.

The fourth research question probed into the personal effect of the Spirit's anointing on preaching. Frequently, the question of personal affect in anointed delivery received a response of "passion." Margin notations present the image of passion superceding simple emotion, embracing intensity. While this might display itself in boldness and freedom in delivery, it might also result in physical activity. It can communicate the conviction of the speaker concerning the importance and urgency of the message. In one respect, passion became the educated person's emotional response. Looking at the individual responses, passion and higher education came together. Persons of all educational levels offered emotion, excitement, or feeling as a response to those questions. John Maxwell likens passion and emotion to a fire. Emotions serve as the flames, while passion finds its image in the embers (Maxwell). Emotions, like flames, have a transitory nature. While burning, they give great light and bring excitement. Once they die down, recovering them requires a stirring of the fire. Passion, like embers, possesses a persevering quality. Though not as exciting, it gives off intense heat for a longer period of time. Of the two, passion gives off more heat over a longer period of time than does emotion alone. When passion receives a fanning, emotion may erupt for a time. When the emotion dies down, the heat continues. In preaching, moments of emotion may come and go, but the intensity and power may remain.

Sensing the presence of the Spirit may include emotion or intuition within the preacher. To some, the emotion reveals itself in verbal changes or excitement. Intuition may come through observation of response or a personal thought.

The delivery reveals the anointing of the Spirit to the preacher through boldness and other manifestations of the Spirit. Such freedom appears to reflect in the results of preaching. Notations and comparisons of responses indicate that persons citing freedom also cited results more frequently than persons citing other manifestations. The inconsistent patterns and the variety of anointing by the Spirit also become more easily recognized by persons who preach frequently.

Results of an anointed sermon come in two forms, immediate and delayed. In the preaching setting, altar response and feedback intimate the work of the Spirit. Delayed results reveal more of the intent of the Spirit than most immediate reactions. Lives changed, souls convicted and converted, saints edified and the church harmonized, the preacher satisfied – all reveal the handiwork of the Spirit. One of the most powerful minority responses included the sense of awe and humility that comes when the preacher realizes the presence of the Spirit and the privilege of having served Almighty God.

Considering the Work of McLaughlin

Several aspects of the survey conducted by McLaughlin appear valid for the Church of God. However, other aspects falter under Church of God application.

Preachers in the Church of God appear less result-oriented in their answers than the evangelical group. This contradicts the strong appeal given at altar calls in the Church of God. The response of Church of God clergy leans towards internal, rather than external, confirmations. This lesser emphasis on results among Church of God clergy invites further thought about how to measure anointing objectively.

The emphasis by Church of God clergy on personal change and growth would indicate a different preaching emphasis from the seemingly more evangelistic focus of

McLaughlin's population. Measuring growth of this nature makes quantifying the results more difficult.

The heart of McLaughlin's work in the 1950's appears valid in the 1990's. The differences between his work and this survey reflect the wider population he researched. The heritage and nature of the Church of God elicited answers to these questions more in line with the present status of one denomination. The terminology of the two groups also affect interpretation of their answers. It could also be a commentary on the cultural and communication modes of then and now.

The Church of God came to life in a climate conducive to "spirit talk" and this sample reflects that heritage. The ecumenical nature of the McLaughlin survey contrasts more uniform thinking in the Church of God. The breadth of theological thinking contrasts theological similarity.

In his dissertation on the correlation of preaching and church growth within the Church of God, David Markle concludes that a definite connection exists between the two elements (Markle 176). Does the stronger emphasis on results in McLaughlin's study reflect itself positively in the growth statistics of the more diverse group? If so, how does that compare to those of the Church of God? Without more knowledge of the growth patterns of the two samples, answers must remain conjecture.

Unexpected Reflections

Considering the request made of respondents to order the elements of anointing as drawn from the literature has brought forth several observations. Having respondents list the elements in 1.4 has the appearance of comparing apples and oranges. One weakness in this question comes from ordering items that occur simultaneously and may prove of equal

importance. A few respondents noted this in the margin of their survey with two listing more than one item as number “1” to illustrate their feeling that separating them might do an injustice. When this occurred, the digit 1 was entered each time for tabulation.

The differences in the elements in 1.4 fall into five categories: foundational (Word), preacher-personal (character, conviction), preacher-professional (prayer, preparation), listener preparation (apart from and including congregational involvement), and event (delivery, coupled with conviction). The first four run simultaneously while preceding and overlapping the event. To attempt to do any one without the others damages all. To minimize any diminishes all.

Itemizing and ordering the list served two purposes: first, it sought to focus attention on the variety of responses given by preachers and laity in years past, and second, it reflects the areas of emphasis from the Review of Literature, areas emphasized by the larger Church in its history. This helped give perspective to questions that would follow.

Another surprise waiting in the results challenges the very heritage of the Church of God. Historically, the Church of God argued against higher education for preachers. The oldest respondents began their ministries just following the time of the Slacum controversy, cited earlier. The number of senior respondents holding post-college degrees approaches 30%. This indicates that the education controversy faded with the changes in the environment in which their ministries transpired. While some of those degrees may indicate fields of preparation outside ministry, personal acquaintance with many of the respondents leads me to believe otherwise.

The percentage of ministry-related degrees increases with the youthfulness of the respondent. This intimates that the environment and acceptance of ministry and education has improved over the last fifty years.

Historical Connection

The responses of Church of God clergy align it with the historical Church as revealed in the review of literature. The balance of emphasis in the Church of God mirrors the balance by the writers reviewed. The order of the elements drawn from the review of the literature remains constant from history to the survey.

The emphasis on prayer, resonating throughout history, echoes in the pen of Charles E. Brown: “Good sermons are born in prayer, nurtured by prayer, grow in the creative atmosphere and soil of prayer, and through prayer they become charged with the Spirit of God until they touch and bless the hearts of those who hear them” (“Preaching” 4). In many books, pamphlets, and articles, prayer has been a key to the work of the Church of God.

Church of God clergy emphasize the role of God’s Word in preaching. While the shift in quoting Scripture has moved to a more conversational style of preaching (as witnessed by sermon notes taken over the last thirty years), the power of the Word has received continual emphasis. Early preachers in the Church of God, such as F. G. Smith and H. M. Riggle, demonstrated strong reliance on Scripture for the force of their argument. They carefully sought to support every tenet of argument with Biblical reference. Contemporary preachers continue the effort to be true to the Word in daily application.

The Church of God emphasizes the power of preparing solid sermons, well-grounded in Scripture. Character and conviction have been a hallmark of Church of God clergy.

The holiness stance of the Church of God (Anderson, Indiana) calls for practical and holy living, not just an emotional form of worship so often equated with the term “holiness.” The Church of God shares the Wesleyan holiness tradition seen in early Methodism and the heritage of the Nazarene Church, though it does not derive from them.

Securing the Anointing – Drilling for Black Gold

Becoming acquainted with the oil field can increase a pastor’s effectiveness in an oil producing state, such as Texas or Oklahoma. The work of the roughneck and the petroleum industry offers a metaphor for anointed preaching. From times past, before man dominated the earth, the Creator ordained power for his people. As oil deposits rest in the depths of the earth, so the rich deposits of this power reside deep in the recesses of the plan and heart of God, awaiting discovery by motivated preachers. The bedrock of the Word contains power in the oil of anointing.

The drill of prayer must penetrate this bedrock, extracting the potential power. No other method so efficiently accesses the great reservoir of power to the degree needed for the ministry that awaits the Church in the new century. The work may prove arduous and many will stop short of digging to the great depth needed to tap the power. Enroute to the greatest pools of power, prayer will find layers of power, each yielding its own rewards. Still, the preacher seeks the greatest power available, thus pressing onward into the depths of the Spirit.

Once tapped, the oil of anointing relates to the refinement process of preparation. In anointed study, the Word and power begin to yield their riches. The preacher finds fuel for daily life, medicines for the hurting, balm for the weary, and mysteries for the mind and spirit.

In an anointed setting, the hearer receives access to the power of God through the prepared sermon. As automobiles have different oil-related needs, so each hearer comes to draw different octane fuels and lubricants for their life needs. Through the presence of the Spirit in the sermon, life, empowerment, and change occur in the lives of the hearers, sometimes immediately, frequently through the course of the life lived after the worship service.

As the process of refinement proceeds, the driller-preacher stands as an example of the power in his or her hands. The preacher also draws power from the process of refinement. Then, when standing behind the sacred desk, the preacher presents a living example of the value and power of the anointing. Purified, empowered character elicits confidence in the hearer. Convinced of the value and power of the message presented, the preacher brings more intensity to the setting where the Word is preached.

Independent of the preacher and sermon preparation, God deals with the hearer. Through the intercessory prayers of the church and the Spirit's activity in the life of hearers, they become receptive to the message proclaimed.

No one aspect of the process of anointing stands apart from the others. The synergy of prayer, preparation, the Word, intercession, and listener preparation in the setting of delivery brings change to the hearer's life. The setting may dictate the method or emphasis of sermon delivery. Both the nature of the hearer and the personality of the preacher exert strong influence on the delivery. Some people are naturally demonstrative; others possess a quiet dignity. Listeners respond to the activity of the Spirit in personal ways. When authentic, the response reinforces awareness of the Spirit's presence.

Suggestions for Accessing the Power

From the study, five areas present themselves as places where progress can occur to both access more power in preaching and alleviate some of the confusion between the preacher and the listener concerning the anointing of the sermon by the Spirit. Prayer heads the list from the preachers surveyed. Other areas include dialogue, teaching, and submission. A subsequent suggestion reinforces the emphasis on sermon preparation.

Prayer has more potential than any other human activity for accessing the anointing on preaching. Effective prayer must come from several quarters. In this, both the laity and the preacher must bear personal and corporate responsibility.

The church must pray. From this study, notations and responses indicate that the power of the interceding church forms a well of untapped reserve. Far too few churches engage seriously in intercessory prayer. Historical evidence reveals that revivals come as a direct result of serious intercession. Preachers and lay leaders need to establish intentional intercessory prayer ministries in the local congregation. The organization of each should reflect the growing heart of the congregation for the lost and the hurting in the church and community. Central to the prayer focus of the ministry stands intercession for the pastor and other preachers. Paul admonished the Ephesians to pray that he and his entourage might have opportunity to proclaim Christ.

Preachers must pray. The congregation needs to hear more emphasis on prayer in the life of the preacher, as well as themselves. While the study did not ask for indication of the amount of time spent in prayer daily, more time needs to be devoted to prayer. John R. Stott's suggestion about setting aside an hour per day, a day per month, a week per year for sermon preparation holds equally for prayer. Setting aside times for focused

prayer, prayer retreats, and such, must become a priority of preacher and congregation alike.

Congregations find themselves in odd straits when discussing the preacher's commitment to prayer and preparation. In modern America, bottom-line thinking demands results, be they profit or production. The infiltration of this mentality into the church intensifies the problem. Church success, and thus preacher's success, become tied to attendance and finances. Expectations of many church leaders emphasize visitation and recruitment as the means to this success. Study and prayer do not appear to contribute to this bottom line since these activities usually occur in more private settings. Still, without them the bottom line ceases to exist in the church. Lay people rarely have the luxury or discipline of hours for prayer and study. To insist that the preacher designate part of the core workweek to what seems a luxury to others creates a tension not easily resolved. Still, the church should demand the investment of sufficient time in these two critical activities. Unfortunately, the church spends so little time in intercession it lacks personal experience to reinforce its value. People insist on what they value. Pastors and teachers need to re-educate the church on the worth of the ministry of prayer by teaching, preaching, and practicing prayer with the people of the church.

Clergy needs to engage in intergenerational dialogue. Most differences in responses lined up according to age. The retiring generation and the two generations following need to work at refining thinking and expectations. Noted on several responses, the change of view from one generation to another may indicate a change in the methods of transfer of beliefs and values. The concept of mentoring, taken to a higher level, affords opportunity to pass ideas to upcoming preachers. Serious dialogue can occur in many settings. Local,

state, and regional assemblies can include mentoring in the process of preparation for ordination. Seminaries and Bible colleges could focus more on getting their students into the local parish, not just as interns, but mentored by the pastor or staff. While logistics might prove difficult, the results could be valuable.

Preachers need to focus the church on the concept of anointing. Through sermons and teaching, the church needs to become aware of how the Spirit works in the preaching setting. Shortly after taking my congregational reflection group through a discussion on why some sermons seem to “miss the mark” in one person’s life while blessing another’s, our congregation engaged in a discussion relating to our ministries. Someone commented that some sermons seemed to miss addressing their personal needs. Members of the congregational reflection group cast knowing glances at one another and smiled. Enough said; they had captured the lesson first hand.

This focus will necessarily attract attention to the ministry of the Holy Spirit in the life of the church. From that, hopefully, believers will come to realize a greater need for the work of the Spirit in their own lives. In line with Wesleyan theology on the Holy Spirit, meeting this need in the lives of these believers results in greater purity, humility, unity, and power.

Another suggestion echoes the call of the historical Church. Sermons must continually demonstrate solid grounding in the words and principles of Scripture. Continual emphasis on the transforming power of God’s Word applied to everyday life will help restore the power and place of the pulpit in American culture. With the social climate at the close of the twentieth century, the need for applying biblical precepts to everyday life has never been greater.

Haphazard preparation will not suffice. While no preparation time frame can be prescribed, adequate time for preparation must mark the life and work of the preacher. The church must demand that the pastor set aside time to seek God through the Word. Only then will the preaching ministry prove effective.

Suggestions for Further Research

In the process of this study, unanswered questions arose. These results, reflecting the views of the Church of God clergy, do not necessarily speak for the laity. A worthy study could come from preparing a similar survey for laypersons. The views of the layperson might differ sharply from those of the preachers. Regional differences blurred among the clergy might appear more stark among the churches. Theological education might not have penetrated the pew enough to blur socioeconomic factors. If the preacher has proven effective as the chief educator of the congregation, this factor should prove minimal. I would find interest in seeing if the laity hold the same emphases on the elements of anointing as do their pastors.

Because of small numbers, I could not analyze certain subsets of the sample. When noting that more women than men clearly distinguished between anointing and developed speaking skills, the distribution of education among women kept further conclusions from being drawn. The question of how education affected the views of women, especially of minority women, remains unanswered.

Similar difficulties arose in other areas owing to the small number of female respondents in the sample. Further studies, isolating specific subsets, would prove beneficial to a more complete understanding of this study.

While the study identifies the perceptions of Anglo-American and African-American clergy, the question of further generalizability of the results to Hispanic and other cultures remains unanswered. A study of other ethnic groups could bring further variety of results.

Just as this survey sought in some measure to verify and apply the findings of the McLaughlin survey from the 1950's, a longitudinal study might reveal interesting findings from the sample group of this study. If the persons comprising the sample group in the pre-retirement age groups could be contacted in fifteen to twenty years, would the positions they expressed concerning certain questions remain the same or would the patterns present here shift? Would one group assume the positions of their predecessor? Would the age-related patterns remain consistent or shift?

A shift in patterns might indicate that the aging and maturing processes influence thinking more than the post-modernism that appears to exhibit the greater influence in this study.

A Closing Thought

While most of the suggestions of this study seem to echo the concerns of the Church throughout history, the need of the contemporary church does not demand original answers. Since the faithful response of Abraham to the call of God, the people of God have heard ancient voices calling to greater faithfulness. From the strength of our heritage will come our help for the future.

The Church of God stands among many churches seeking to increase the effectiveness of ministry to persons within her reach. Doing well the things that have brought the Church to this day will provide the impetus for the future. At the same time, the church must guard against a stale provincialism that rejects fresh ways of

communicating the ancient message. Some aspects of traditional ministry will need to change if the Church will continue to touch lives. The balance between the tried and the new challenges each minister and congregation to remain humble before Almighty God, seeking his ways. As the church and preachers pray, prepare, and live in the presence and power of the Spirit, the work of ministry will go forward.

The dawning of the third Christian millennium can mark the dawning of a new day for the kingdom of God, as the power of the Spirit is freshly unleashed through the pulpits of Christendom. Less humanism and greater holiness will mark the lives of a people anointed and set apart for ministry, a peculiar people, a royal nation, a holy priesthood. Less “man preaching” and more “God preaching” will mark the anointed pulpit.

Appendix A

Survey Instrument

Survey: The Holy Spirit's Activity in Preaching

Instructions: This survey assesses the perceptions of the ministry of the Church of God (Anderson) of the Holy Spirit's anointing of preaching. I would like your help by responding to the survey. It should take about 15-20 minutes. Please return it in the enclosed, stamped envelope. In advance, thank you for helping in this research project.

1.1. When you preach, do you know whether or not you are preaching in the power of the Holy Spirit?
How?

1.2. In your experience, what are the prerequisites for preaching in the power of the Holy Spirit? Circle the one you consider most important.

1.3. In your experience, what are the practical results of preaching in the power of the Holy Spirit?

1.4 Please rank the following in order of importance as means by which the Spirit brings his anointing to a sermon. Please circle the one you feel is the most frequently used element.

- _____ The Word
- _____ Prayer
- _____ Preparation (study)
- _____ Preacher's convictions
- _____ Preacher's character
- _____ Congregation intercessory prayer
- _____ Listener preparation
- _____ Delivery
- _____ Other: _____

Part 2

Please circle response most closely representing your belief:

Strongly disagree (SD), Disagree (D), Agree (A), Strongly Agree (SA).

- | | | |
|------|--|-----------------|
| 2.1. | There are several factors involved in the process of anointing. | SD / D / A / SA |
| 2.2. | The preacher is immaterial to the process of anointing in preaching. | SD / D / A / SA |
| 2.3 | One person in the congregation to perceive a sermon as anointed while another feels differently about the same sermon. | SD / D / A / SA |

- | | | |
|------|--|-----------------|
| 2.4. | A sermon can be effective without visible manifestations of the Spirit's presence on the part of the preacher. | SD / D / A / SA |
| 2.5. | Refinement of a person's speaking determines the impact of the sermon | SD / D / A / SA |
| 2.6 | I know the sermon will be anointed because God's Word is preached. | SD / D / A / SA |
| 2.7 | All sermons are guaranteed an anointing by the Holy Spirit. | SD / D / A / SA |
| 2.8 | Anointing of a sermon is seen primarily in how it relates to a need in a particular listener's life. | SD / D / A / SA |
| 2.9 | Without intercessory prayer, a sermon lacks anointing. | SD / D / A / SA |
| 2.10 | A sermon requires a minimum of six hours preparation to be effective. | SD / D / A / SA |
| 2.11 | The personal prayer and devotional life of the preacher determines how the Spirit uses the sermon. | SD / D / A / SA |
| 2.12 | Regular church attenders will recognize an anointing on a sermon more rapidly than non-regular attenders. | SD / D / A / SA |
| 2.13 | How strongly the preacher believes the message indicates the presence of the Holy Spirit. | SD / D / A / SA |
| 2.14 | Sometimes, a sermon's anointing may not reveal itself until days after the service. | SD / D / A / SA |
| 2.15 | Listeners perceive the anointing on a sermon like preachers perceive it. | SD / D / A / SA |
| 2.16 | The Holy Spirit cannot anoint the sermon of a person who is living in active sin. | SD / D / A / SA |
| 2.17 | The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher. | SD / D / A / SA |
| 2.18 | Preaching methodology (e.g. book exposition, topical, thematic) determines the level of Spirit anointing a sermon receives. | SD / D / A / SA |
| 2.19 | The key to preaching anointed sermons is spending most of the work week visiting church families. | SD / D / A / SA |
| 2.20 | The anointing of a sermon is directly related to the intercessory prayer of the congregation. | SD / D / A / SA |
| 2.21 | What I perceive as evidence of the anointing on a sermon's presentation is the same as the hearer's perception. | SD / D / A / SA |
| 2.22 | The Holy Spirit equally anoints all sermons. | SD / D / A / SA |
| 2.23 | There is a discernable, special anointing of the Holy Spirit on sermons. | SD / D / A / SA |
| 2.24 | There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument. | SD / D / A / SA |

Years in ministry: under 10
 10-20
 20-30
 over 30

Role in ministry (yearbook ministry code) _____

How often do you preach? Weekly
 twice a month
 once a month
 sporadically
 seldom or never

Primary racial description of the congregation you serve: Caucasian
 African American
 Hispanic
 other

Please indicate the predominant economic status of the church you serve:

Lower income	Middle class income	Upper class income
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Please feel free to share any experiences that influence your responses.

Thank you for taking the time to assist in this survey. Please return it in the enclosed, stamped envelope.

Don McGregor
 923 Florida Avenue
 Bristol, Tennessee 37620

(423) 878-2249

Survey Cover Letter 1

Rev. Don A. McGregor

823 Florida Avenue
Bristol, TN 37620

Home phone: (423) 878-2249
Office phone: (423) 968-4041
e-mail: dmcgrego@3wave.com

April 2, 1999

Dear colleague in ministry,

The Apostle Paul noted that God chose preaching to change the world. Entering into the blessing of ministry began a lifetime of growth for me, as it has for you. To see God touch lives through a sermon brings a joy to this preacher's heart. Like you, I desire to be the most effective tool in the hands of the Father I can. That desire brought me to this endeavor.

Have you ever had one sermon bring contradictory responses, such as, "Wow, powerful preaching, bet sermon yet, really touched me" and "Preacher, you just aren't feeding me anymore, your sermons are weak lately, etc."? After we finish chuckling at the mix of responses, we ache that some of our listeners don't seem to understand what an anointed sermon really is.

I believe that much of the tension we experience over the effectiveness of our preaching relates to the diversity of understandings and expectations present in the church, especially in the area of anointed preaching. No sermon works without the presence and power of the Holy Spirit. But just how does that power come upon a sermon?

This project seeks to discern how we in the ministry of the Church of God Reformation Movement perceive His presence and work in our preaching. From that understanding, I hope to offer ideas that will make our preaching even more effective and will help eliminate the false ideas so often behind criticism of preachers and their sermons.

I need your help in two ways. First, would you take 20 minutes and complete the enclosed survey? Second, would you do it today?" Like every project, this one has a deadline looming over it. I need a rapid response.

Who am I? As the letter from Arley Cravens notes, I have the privilege of serving First Church of God in Bristol, Tennessee as pastor. I am a product of Gulf-coast Bible College and Anderson University, and have served congregations in four states over the last twenty-two years. Along with pastoring, I am completing my Doctor of Ministry work at Asbury Theological Seminary, Wilmore, Kentucky. Your help in this survey will help me finish that course of study.

If you have problems or questions, you can reach me at the address of phones above. I want to thank you in advance for your participation. I believe the church ministry helps each other, and honestly, I can't do this without you.

Sincerely and appreciatively,

Don A. McGregor

*Serving First Church of God
Bristol, Tennessee*

Survey Cover Letter 2

Tennessee Ministerial Assembly of the Church of God

P.O. Box 1484 • Murfreesboro, Tennessee 37133-1484 • (615) 893-4987

March 26, 1999

Dear Colleague in Ministry:

As people sharing faith we at times need the assistance from one another. One of our ministers needs that assistance from each of us.

Rev. Don McGregor pastors one of our churches in Tennessee and is completing the work on his doctoral dissertation. He would appreciate you assisting him to get the project completed. He is needing you to take the time to fill out the enclosed survey and mail it back to him as soon as you can for he has a certain date to complete the work and have it in to the committee.

The subject he is exploring, "The Holy Spirit's Anointing of Preaching," touches each of us in the very heart of our calling. Among his goals is helping the local congregation recognize how the Holy Spirit works in a sermon. That knowledge should help eliminate some of the tension that frequently exists between preachers and laity when it comes to evaluating a sermon or its delivery.

I want to encourage you to take a few minutes and help Don with the research (survey) so he can complete the assigned task of his dissertation. You are an important link in the process.

Thank you for taking your valuable time to assist our colleague in ministry.

Sincerely,


Arley K. Cravens
State Administrator

Appendix B

Survey: The Holy Spirit's Activity in Preaching – Question Distribution

Part 1 Whitesell Survey Revisited

When you preach, do you know whether or not you are preaching in the power of the Holy Spirit? Y / N
How?

In your experience, what are the prerequisites for preaching in the power of the Holy Spirit? Which one do you consider most important? (circle)

In your experience, what are the practical results of preaching in the power of the Holy Spirit?

Please rank the following in order of importance as means by which the Spirit brings his anointing to a sermon. Please circle the one you feel is the most frequently used element.

- _____ The Word
- _____ Prayer
- _____ Preparation (study)
- _____ Preacher's convictions
- _____ Preacher's character
- _____ Congregation intercessory prayer
- _____ Listener preparation
- _____ Delivery
- _____ Other: _____

Orders Elements discussed in Chapter 2

Part 2 & 3

General Perceptions

There are several factors involved in the process of anointing. (Question # 2.1)

The preacher is immaterial to the process of anointing in preaching. (2.2)

All sermons are guaranteed an anointing by the Holy Spirit. (2.7)

The Holy Spirit equally anoints all sermons. (2.22)

There is a discernable, special anointing of the Holy Spirit on sermons. (2.23)

There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument. (2.24)

A sermon can be effective without visible manifestations of the Spirit's presence on the part of the preacher. (2.4)

The Word

I know the sermon will be anointed because God's word is preached. (2.6)

The more Scripture I quote, the more the Holy Spirit anoints the message. (2.28)

Conviction

How strongly the preacher believes the message indicates the presence of the Holy Spirit. (2.13)

Character

The Holy Spirit cannot anoint the sermon of a person who possesses flawed character. (2.16)

The Holy Spirit will not anoint the sermon of a person who has flawed character. (2.25)

Prayer and Devotion

The amount of time spent in personal prayer relates directly to the anointing of the sermon. (2.29)

The personal prayer and devotional life of the preacher determines how the Spirit uses the sermon. (2.11)

Preparation

A sermon requires a minimum of six hours preparation to be effective. (2.10)

The amount of time spent in preparation relates directly to the anointing present at delivery. (2.27)

Preaching methodology (e.g., book exposition, topical, thematic) determines the level of Spirit anointing a sermon receives. (2.18)

The key to preaching anointed sermons is spending most of the work week visiting church families. (2.19)

In your experience, is one preaching methodology more consistently anointed by the Spirit? Which one? (3.1)

Which preaching method do you use most often in sermon preparation and delivery? (3.2)

Delivery

Refinement of a person's speaking determines the impact of the sermon. (2.5)

The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher. (2.17)

When you sense the anointing of the Spirit on a sermon, what effects do you observe in the audience? (3.3)

When you sense the anointing of the Spirit on a sermon and its delivery, what effects do you observe in yourself? (3.4)

How do you know the Holy Spirit is present in a preaching setting? (3.5)

Listener perception

One person in the congregation may perceive a sermon as anointed while another feels differently about the same sermon. (2.3)

The real anointing of preaching is in the heart of the listener, not in the work of the preacher. (2.26)

Anointing of a sermon is in how it addresses a need in a particular listener's life. (2.8)

Listeners perceive the anointing on a sermon like preachers perceive it. (2.15)

What I perceive as evidence of the anointing on a sermon's presentation is the same as the hearers' perception. (2.21)

Regular church attenders recognize an anointing on a sermon more rapidly than non-regular attenders. (2.12)

Latent Effect

Sometimes, a sermon's anointing may not reveal itself until days after the service. (2.14)

Congregational Intercessory Prayer

Without intercessory prayer, a sermon lacks anointing. (2.9)

The anointing of a sermon is directly related to the intercessory prayer of the congregation. (2.20)

Independent Variables for correlation:

Please indicate the following about yourself:

Age group:	under 40	40 to retirement	retired			
Gender:	Male	Female				
Level of education:	no college	college	seminary	postgraduate		
Years in ministry:	under 10	10-20	20-30	over 30		
Role in ministry (yearbook ministry code)	_____					
How often do you preach?	Weekly	twice a month	once a month	sporadically	seldom or never	
Primary racial description of the congregation you serve:	Caucasian	African American	Hispanic	other		
Dominant economic level of congregation you serve:	1	2	3	4	5	6

(Information gleaned from Yearbook upon return of form: average Sunday morning worship attendance.)

Intervening factors, such as personal experiences, were solicited through the opportunity to share them:

Appendix C

Survey Sample by Region and Ministerial Code

Code/State	CANADA	S.E.	MID-ATL.	MIDWEST	S.W.	MOUNTAIN	WEST COAST
AA (30)[9]	1 [1]	3 [1]	6	13 [6]	5 [1]	1	1
AAE (3) [1]	0	1	1 [1]	0	0	1	
AM (29) [3]	0	7	5 [1]	9 [1]	2	4	2 [1]
AME (1) [0]					1		
AR (2) [3]			1 [1]	[1]	[1]		1
GPA (5) [3]		1 [1]		3 [1]	1 [1]		
ME (1) [0]				1			
MHE (3) [3]		2 [2]		1 [1]			
MM (25) [14]	1 [1]	6 [3]	1 [1]	11 [3]	3 [2]	1	2 [4]
PAA (5) [5]	1 [1]	1	1 [1]	1 [1]	[1]	1 [1]	
PEM (4) [2]				3 [1]		1 [1]	
PIC (4) [1]		1		1	1 [1]		1
PIP (4) [1]		2		2 [1]			
PP (159) [90]	PR-1 1[1]	24[15]	25 [15]	65 [34]	16 [9]	9 [7]	18 [9]
PPC (11) [3]	1	3		3 [1]	2 [1]	[1]	2
PPE (5) [4]		2 [2]	1 [1]	2 [1]			
R (64) [30]	1 [1]	10 [3]	3 [1]	31 [14]	12 [6]	5 [4]	2 [1]
RPE (3) [2]		YMS [2]	1 [1]	1			1 [1]
TOTALS (359) [177]:	7 [5]	63 [30]	45 [23]	147 [65]	43 [24]	24 [14]	30 [16]

First number indicates sample distribution. Number in brackets [] indicates response.

Regions

Canada; Canada and Puerto Rico

S.E.: Tennessee, Mississippi, Alabama, North Carolina, South Carolina, Georgia, Florida.

Mid Atl: Mid-Atlantic (Virginia, West Virginia, Pennsylvania, New York, New England)

Midwest: Ohio, Kentucky, Indiana, Illinois, Missouri, Iowa, Minnesota, Wisconsin, Michigan.

S.W.: Southwest; Arkansas, Louisiana, Texas, Oklahoma, New Mexico.

Mountain: Arizona, Idaho, Montana, Nebraska, Kansas, South Dakota, North Dakota.

West: California, Oregon, Washington, Alaska, Hawaii.

Codes:

AA:	Associate	PAA:	Area Administrator
AAE:	Associate/Evangelist	PEM:	Ecumenical Minister
AM:	Associate Minister	PIC:	Institutional Chaplain
AME:	Associate Christian Education	PIP:	Interim Pastor
AR:	Associate Retired	PP:	Pastor
GPA:	General Agency Personnel	PPC:	Co-pastor
ME:	Evangelist	PPE:	Pastor-Evangelist
MHE:	Higher Education	R:	Retired
MM:	Minister	RPE:	Pastor Emeritus

Appendix D

Ministerial Codes and Rationale for Inclusion or Exclusion

The following codes occur in the annual Yearbook of the Church of God. Their use is determined by definitions given on the annual registration form. **Bold face type** indicates inclusion in the population. *Notations* highlight the rationale for inclusion or exclusion from the population.

Ministerial Codes	
PP	Pastor – presently serving as pastor of a congregation
PPE	Pastor/Evangelist – Pastor while doing evangelistic work.
GPA	General Agency Personnel – Ordained, engaged in national leadership structure. <i>These persons are frequently engaged for speaking at conventions and ministerial meetings.</i>
MM	Minister – Includes pastors between assignments at time of registration and others. <i>Many of these people do preach, and discerning who may not preach in this category proved difficult, if not impossible.</i>
YMS	Missionary – Foreign assignment personnel. <i>Usually engaged in church planting and evangelism, these have teaching and preaching assignments. Only those on furlough were included in the population.</i>
ME	Evangelist – full-time evangelist.
MHE	Higher Education – Ordained ministers serving as instructors or professors in higher education.
MPC	Pastoral Care Specialist – <i>Often called to preach, usually focused on counseling and therapy.</i>
NPA	National Association Executive – <i>National leader for black organization.</i>
PAA	Area Administrator – <i>Most always a former pastor, usually preaching weekly.</i>
PPC	Co-Pastor
PC	Church Planter – <i>Pastor of a new church planting effort.</i>
PEM	Ecumenical Minister – <i>Church of God credentials serving non-Church of God congregation or ministry.</i>
PIC	Institutional Chaplain – <i>Hospital or police/fire department chaplain. Frequently preaching as supply.</i>
PMC	Military Chaplain – <i>Included in sample since chapel is part of their commission.</i>
PIP	Interim Pastor
R	Retired – <i>Usually a former pastor, ordained.</i>
RPE	Pastor Emeritus
MLM	Lay Minister – <i>Not included in population since preaching frequency varies greatly.</i>
MS	Student – <i>Not included in population.</i>
Associates	
AA	Pastor – <i>licensed or ordained. Duties often include preaching. General associate, not specialized.</i>
AAE	Associate Pastor / Evangelist – <i>Associate whose duties include evangelistic work.</i>
AM	Minister – <i>like MM, often associate between assignments or person with non-specialized ordination.</i>
APC	Pastoral Care
AR	Retired – <i>No further distinction given. Many of this group were ordained to preach</i>
AAA	Administrator – <i>Executive associate, may include preaching, usually focused on business matters.</i>
AAS	Assimilation – <i>Focuses on helping new members become active in the local congregation.</i>
ABA	Church Business Administration – <i>Seldom requires preaching, focused on the operation of the church.</i>
AC	Counseling – <i>Pastoral counselor on staff at larger church.</i>
ACM	Children's Ministries – <i>May oversee day care work and Sunday School ministry.</i>
AD	Discipleship – <i>Works to bring believers to maturity through discipleship programs.</i>
AE	Evangelism – <i>Oversees evangelism ministry of the congregation.</i>
AF	Family Life Ministry
ALM	Lay Minister – <i>Non-ordained person recognized as part of the ministerial staff.</i>
AME	Christian Education – <i>Oversees the Christian Education ministry of congregation</i>
AMM	Music
AMV	Visitation – <i>Similar to, but congregationally distinct from Evangelism.</i>
AMY	Youth – <i>Youth Pastor</i>
AO	Outreach
ASG	Small Groups
AYC	Youth and Christian Education
AYD	Youth and Discipleship
AYM	Youth and Music

Appendix E

Tabulation of Survey Results

Of the 352 surveys distributed, 178 form the body of tabulated responses.

Distribution of Responses for Part One – Replicated Study

Part One sought to replicate portions of the McLaughlin study cited in Whitesell.

1. When you preach, do you know whether or not you are preaching in the power of the Holy Spirit? How?

	McLaughlin	McGregor
Yes	38 (61.3%)	158 (91.3%)
Yes (qualified) . . .	16 (25.8%)	9 (5.2%)
Doubtful	2 (3.2%)	3 (1.7%)
No	2 (3.2%)	3 (1.7%)

The “How” part of the question was answered as follows:

	McLaughlin	McGregor
Liberty in delivery	17 (24.3%)	52 (21.3%)
Inexplicable outside motivation . . .	18 (25.7%)	15 (6.1%)
Results	23 (32.9%)	29 (11.9%)
Trust in the Biblical standard	12 (17.1%)	28 (11.6%)
Sense/Feel	***	46 (18.9%)
Other answers		74 (30.3%)

3. In your experience, what are the prerequisites for preaching in the power of the Holy Spirit?

	McLaughlin	McGregor
Prevailing prayer	24 (19.5%)	76 (46.0%)
Surrender	19 (15.5%)	20 (12.1%)
Obedience	14 (11.4%)	0
Consecration	13 (10.6%)	6 (3.6%)
Be filled with the Spirit	13 (10.6%)	17 (10.3%)
A clean life	10 (8.3%)	8 (4.8%)
Walk in the light	8 (6.5%)	6 (3.6%)
Believe in authority and power of God’s Word	8 (6.5%)	8 (4.8%)
Thorough preparation	7 (5.7%)	16 (9.7%)
Trust in Spirit power	7 (5.7%)	8 (4.8%)
Other answers given.		

4. In your experience, what are the practical results of preaching in the power of the Holy Spirit?

	McLaughlin	McGregor
Conversion of sinners	32 (31.7%)	28 (15.0%)
Conviction of sin	21 (21.8%)	11 (5.9%)
Edification	14 (13.8%)	25 (13.4%)
Evangelism and missions	13 (12.8%)	0

Fruit of Spirit manifest	5 (4.9%)	0
Unity, morale	4 (3.9%)	1 (.5%)
God consciousness	4 (3.9%)	3 (1.6%)
Satisfaction (preacher)	4 (3.9%)	12 (6.4%)
Consecration	4 (3.9%)	1 (.5%)
Individual answers given		
Change	0	52 (27.9%)
Growth (individual and church)	0	26 (13.9%)
Response	0	27 (14.5%)

Question 1.4 – Ordering the Elements within the Review of Literature

Item	Mean	1	2	3	4	5	6	7	8
1. Prayer	1.769	81	56	13	7	3	1	1	1
2. The Word	2.198	56	65	35	6	3	3	2	2
3. Preparation	3.632	8	20	59	40	33	7	3	1
4. Intercession	4.586	6	19	18	42	25	38	12	9
5. Character	4.631	15	7	27	24	33	35	19	8
6. Conviction	5.321	7	5	11	26	35	39	29	16
7. Listener Prep	6.452	3	4	13	26	17	49	52	1
8. Delivery	6.770	2	2	3	11	8	24	45	70

Distribution of Responses and Means for Part Two

General Perceptions

- (2.1) *There are several factors involved in the process of anointing.*
 Mean: 3.42 Std. Dev.: .67 responses: SD-4 D-5 A-77 SA-86
- (2.2) *The preacher is immaterial to the process of anointing in preaching.*
 Mean: 1.64 Std. Dev.: .77 responses: SD-88 D-64 A-16 SA-5
- (2.4) *A sermon can be effective without visible manifestations of the Spirit's presence on the part of the preacher.*
 Mean: 3.12 Std. Dev.: .65 responses: SD-1 D-6 A-118 SA-48
- (2.7) *All sermons are guaranteed an anointing by the Holy Spirit.*
 Mean: 1.68 Std. Dev.: .59 responses: SD-64 D-100 A-5 SA-4
- (2.22) *The Holy Spirit equally anoints all sermons.*
 Mean: 1.70 Std. Dev.: .55 responses: SD-58 D-112 A-2 SA-2
- (2.23) *There is a discernable, special anointing of the Spirit on sermons.*
 Mean: 2.82 Std. Dev.: .61 responses: SD-2 D-43 A-107 SA-7

- (2.24) *There is a difference between preaching in the power of the Holy Spirit and relying on preparation, personality, or persuasive argument.*
 Mean: 3.33 Std. Dev.: .65 responses: SD-1 D-14 A-85 SA-72

The Anointed Word

- (2.6) *I know the sermon will be anointed because God's Word is preached.*
 Mean: 2.38 Std. Dev.: .70 responses: SD-10 D-99 A-51 SA-12
- (2.28) "The more Scripture I quote, the more the Holy Spirit anoints the message."
 Mean: 1.91 Std. Dev.: .54 responses: SD-32 D-121 A-15 SA-1

Conviction and Character

- (2.13) *How strongly the preacher believes the message indicates the presence of the Holy Spirit.*
 Mean: 2.21 Std. Dev.: .69 responses: SD-20 D-103 A-45 SA-6
- (2.16) *The Holy Spirit cannot anoint the sermon of a person who is living in active sin.*
 Mean: 2.69 Std. Dev.: .90 responses: SD-11 D-72 A-50 SA-40
- (2.25) *The Holy Spirit will not anoint the sermon of a person who continues living in active sin.*
 Mean: 2.99 Std. Dev.: .76 responses: SD-1 D-46 A-74 SA-46

Prayer and Devotion

- (2.11) *The personal prayer and devotional life of the preacher determines how the Spirit uses the sermon.*
 Mean: 2.91 Std. Dev.: .41 responses: SD-5 D-38 A-96 SA-33
- (2.29) *The amount of time spent in personal prayer relates directly to the anointing of the sermon.*
 Mean: 3.08 Std. Dev.: .66 responses: SD-3 D-21 A-105 SA-41

Preparation

- (2.10) *A sermon requires a minimum of six hours preparation to be effective.*
 Mean: 2.19 Std. Dev.: .81 responses: SD-29 D-98 A-31 SA-15
- (2.18) *Preaching methodology (e.g., book exposition, topical, thematic) determines the level of Spirit anointing a sermon receives.*
 Mean: 1.71 Std. Dev.: .50 responses: SD-53 D-114 A-4 SA-0
- (2.19) *The key to preaching anointed sermons is spending most of the work week visiting church families.*
 Mean: 1.70 Std. Dev.: .54 responses: SD-57 D-101 A-4 SA-1

- (2.27) *The amount of time spent in preparation relates directly to the anointing present at delivery.*
 Mean: 2.20 Std. Dev.: .62 responses: SD-16 D-106 A-44 SA-3
- (3.1) *In your experience, is one preaching methodology more consistently anointed by the Spirit?*
 NO (116 – 76.8%)

Delivery and Event

- (2.5) *Refinement of a person's speaking determines the impact of the sermon.*
 Mean: 2.37 Std. Dev.: .79 responses: SD-22 D-75 A-64 SA-11
- (2.17) *The immediate presence or absence of the anointing is known through the speaking habits (volume, gestures, etc.) of the preacher.*
 Mean: 1.79 Std. Dev.: .56 responses: SD-47 D-113 A-9 SA-1

Audience

- (2.3) *One person in the congregation may perceive a sermon as anointed while another feels differently about the same sermon.*
 Mean: 3.23 Std. Dev.: .53 responses: SD-1 D-6 A-118 SA-48
- (2.8) *Anointing of a sermon is in how it addresses a need in a particular listener's life.*
 Mean: 2.55 Std. Dev.: .72 responses: SD-12 D-64 A-84 SA-11
- (2.12) *Regular church attenders recognize an anointing on a sermon more rapidly than non-regular attenders.*
 Mean: 2.49 Std. Dev.: .74 responses: SD-11 D-80 A-69 SA-14
- (2.15) *Listeners perceive the anointing on a sermon like preachers perceive it.*
 Mean: 2.00 Std. Dev.: .51 responses: SD-22 S-127 A-22 SA-0
- (2.21) *What I perceive as evidence of the anointing on a sermon's presentation is the same as the hearer's perception.*
 Mean: 2.00 Std. Dev.: .41 responses: SD-13 D-145 A-11 SA-1
- (2.14) *Sometimes, a sermon's anointing may not reveal itself until days after the service.*
 Mean: 3.07 Std. Dev.: .50 responses: SD-1 D-13 A-130 SA-27
- (2.26) *The real anointing of preaching is in the heart of the listener, not in the work of the preacher.*
 Mean: 2.23 Std. Dev.: .68 responses: SD-17 D-101 A-41 SA-7

Congregational Intercession

- (2.9) *Without intercessory prayer, a sermon lacks anointing.*
 Mean: 2.78 Std. Dev.: .74 responses: SD-5 D-56 A-85 SA-28

(2.20) *The anointing of a sermon is directly related to the intercessory prayer of the congregation.*

Mean: 2.64 Std. Dev.: .64 responses: SD-13 D-145 A-11 SA-1

Preaching Methodology

(3.1) *In your experience, is one preaching methodology more consistently anointed by the Spirit? Which one?*

	NO	116	(76.8%)
Expository		27	(17.9%)
Topical		4	(2.6%)
Emotional, narrative, varies, extemporaneous		1 each	(.7%)

(3.2) *Which preaching methodology do you use most often in sermon preparation and delivery? (list)*

Expository	70	(50.4%)	Varies	5	(3.7%)
Topical	38	(27.6%)	Inductive	2	(1.5%)
Mix	9	(6.7%)	Lectionary	2	(1.5%)
Thematic	3	(2.2%)	Manuscript	1	(.7%)
Narrative	4	(3.0%)			

Observed Presence of the Spirit

(3.3) *When you sense the anointing of the Spirit on a sermon, what effects do you observe in the audience? (listed, 156)*

attentive	78	change	6
visible (emotion)	13	unity	7
verbalization	13	understanding	5
response (altar)	20	obedience	2
conviction	10	Reaction	6

(3.4) *When you sense the anointing of the Spirit on a sermon and its delivery, what effects do you observe in yourself? (listed, 161)*

Boldness, freedom	56	Clarity of thought	12
Emotion, energy	38	Satisfaction	24
Humility, awe	19	Compassion	3
Flow of message	3	Change in me	1
		other	5

(3.5) *How do you know the Holy Spirit is present in a preaching setting? (listed, 157)*

Faith / promised	45	harmony	2
Sense it / feel it	47	worship	3
Response (aud.)	11	satisfaction	3
Freedom of delivery	10	edification	1
Awe	5	results	12
Expanded thought	3	demonstration (signs)	5
		other	10

Frequencies of Variables

Age (Age): (176 responses)	#	%
Under forty:	24	13.6%
Forty-to-retirement:	105	59.7
Retirement:	47	36.7
Gender (Gender): (177 responses)		
Male:	159	89.9
Female:	18	10.2
Level of Education (Education): (171 responses)		
No college:	17	9.9
College:	93	44.4
Seminary:	37	21.6
Post-graduate:	41	24.0
Years in Ministry (Experience): (175 responses)		
Under 10 years:	20	11.4
10-20 years:	58	33.0
20-30 years:	50	28.6
Over 30 years:	47	26.9
Ministerial Code (Code): (178 responses)		
Pastoral (P) codes:	99	55.6
Minister (M) codes:	19	10.7
Retired (R)	35	19.7
Associate (A) codes:	14	7.9
Non-preaching codes:	11	6.2
Frequency of preaching (Frequency): (175 responses)		
Weekly or more:	113	64.6
Twice a month:	11	6.3
Sporadically:	31	17.9
Seldom or never:	8	4.6
Frequency combined (Monthly + / -): (176 responses)		
At least once per month:	138	78.4
Less than once per month:	38	21.6
Racial description of the congregation served (Race): (172 responses)		
Caucasian:	137	79.7%
Non-Caucasian:	20	11.6
Mixed or multi-ethnic:	15	8.7

Predominant economic status of the church served (Economics): (157 responses)

Lower income (1-2.5)	23
Middle income (3.0-4.0)	122
Upper middle (4.5-5.0)	12

Attendance level of church served (Attendance): (130 responses)

Under 99:	67	51.5%
100-250:	51	39.2
250-500:	6	4.6
Over 500:	6	4.6

Appendix F

Analysis of Variance for Questions and Variables

Variable:	Age	Sex	Educ.	Experience	Frequency1	Race	Economics	Attend	Code	Region	Frequency2
<i>Question:</i>											
<i>General Perceptions</i>											
2.1	.09	.38	.53	.10	.31	.15	.01	.48	.42	.36	.11
2.2	.75	.27	.92	.09	.71	.99	.69	.09	.74	.87	.95
2.7	.19	.84	.18	.22	.30	.06	.01	.28	.61	.93	.13
2.4	.04	.73	.18	.19	.60	.27	.83	.35	.09	.62	.69
2.22	.06	.73	.21	.44	.02	.04	.09	.96	.47	.58	.01
2.23	.81	.67	.87	.32	.81	.26	.84	.50	.61	.38	.99
2.24	.01	.05	.58	.04	.12	.45	n<2	.44	.35	.80	.04
<i>The Anointed Word</i>											
2.6	.23	.52	.29	.08	.14	.49	.44	.79	.37	.19	.06
2.28	.03	.46	.43	.39	.20	.32	n<2	.90	.19	.98	.01
<i>Character and Conviction</i>											
2.13	.40	.76	.05	.63	.30	.67	.14	.05	.14	.39	.80
2.16	.01	.51	.28	.46	.01	.40	.43	.86	.01	.84	.05
2.25	.01	.79	.70	.38	.02	.32	n<2	.42	.10	.55	.18
<i>Prayer</i>											
2.11	.21	.84	.26	.65	.44	.63	.55	.89	.03	.17	.56
2.29	.28	.01	.97	.69	.157	.09	n<2	.10	.64	.29	.56
<i>Preparation</i>											
2.10	.02	.26	.42	.14	.59	.68	.72	.12	.06	.53	.34
2.18	.10	.11	.12	.10	.06	.95	.55	.33	.24	.66	.08
2.19	.28	.76	.16	.88	.50	.98	.13	.07	.20	.58	.49
2.27	.24	.51	.28	.94	.77	.39	n<2	.66	.90	.98	.15
<i>Listener preparation and reception</i>											
2.3	.05	.31	.721	.01	.11	.33	.39	.06	.02	.41	.53
2.8	.20	.28	.79	.13	.18	.44	.78	.55	.21	.80	.11
2.12	.04	.70	.03	.24	.69	.73	.58	.10	.04	.33	.29
2.15	.82	.32	.23	.91	.49	.17	.61	.82	.75	.67	.71
2.21	.91	.54	.60	.66	.18	.71	.39	.67	.52	.90	.35
2.26	.70	.57	.37	.51	.72	.62	n<2	.91	.63	.68	.83
<i>Delivery</i>											
2.5	.50	.39	.06	.17	.95	.94	.18	.14	.74	.65	.84
2.14	.36	.68	.74	.05	.23	.80	.76	.37	.32	.02	.19
2.17	.46	.32	.01	.31	.03	.28	.61	.04	.22	.41	.88
<i>Intercessory prayer</i>											
2.9	.55	.57	.15	.17	.69	.97	.61	.49	.05	.23	.29
2.20	.07	.41	.83	.49	.34	.13	n<2	.26	.22	.34	.31
<i>Preaching Observations</i>											
3.3	.19	.46	.72	.65	.09	.34	n<2	.77	.01	.23	.20
3.4	.91	.54	.90	.30	.13	.12	n<2	.38	.39	.82	.03
3.5	.77	.24	.21	.72	.35	.15	n<2	.93	.86	.73	.17

Key: Numbers with probability $p < .05$ and Scheffe post-hoc test results $p < .05$ are **highlighted**. Numbers with $p < .05$ and Scheffe post-hoc test results $p > .05$ are undistinguished from numbers with $p > .05$.

Responses are divided by the element they address.

Results tabulated using ABSTAT, by Anderson Bell.

Appendix G

**A Survey on the Holy Spirit in Preaching
Conducted by Raymond W. McLaughlin**

In 1950 one of the author's graduate students made a survey of the problem of the work of the Holy Spirit in preaching.¹⁴ He sent out 102 questionnaires to leading evangelical ministers in the United States and Canada, and received sixty-two in reply. The questions he asked and the tabulation of the answers received are given below:

1. Can present-day preachers preach in the power of the Holy Spirit in the same degree as did the prophets and apostles?

ANSWERS: Yes..... 40
 Yes with qualifications..... 20
 No..... 2

2. When you preach, do you know whether or not you are preaching in the power of the Holy Spirit? How?

ANSWERS: Yes..... 38
 Yes with qualifications..... 16
 Doubtful..... 2
 No..... 2

The "How" part of this question was answered as follows:

Liberty in delivery..... 17
 Inexplicable outside motivation..... 18
 Results..... 23
 Trust in Biblical standard..... 12

3. In your experience, what are the prerequisites for preaching in the power of the Holy Spirit?

ANSWERS: Prevailing prayer..... 24
 Surrender..... 19
 Obedience..... 14
 Consecration..... 13
 Be filled with the Spirit.... 13
 A clean life..... 10
 Walk in the light..... 8
 Believe in authority and
 power of God's Word..... 8
 Thorough preparation..... 7
 Trust in Spirit's power..... 7

Several individual answers were also given.

4. What differences, if any, are there between preaching in the power of the Holy Spirit and any preaching that utilizes thorough preparation, personal magnetism, good psychology and rhetorical persuasion?

ANSWERS:	There is a difference.....	29
	The Holy Spirit uses these means.....	26
	No answer.....	7

THE DIFFERENCES:

Results.....	14
One is real, the other artificial.....	10
Spiritual power.....	9
The honoring of God.....	2

5. In your experience, what are the practical results of preaching in the power of the Holy Spirit?

ANSWERS:	Conversion of sinners.....	32
	Conviction of sin.....	21
	Edification.....	14
	Evangelism and missions flourish.....	13
	Fruits of the Spirit manifest.....	5
	Unity, high morale in the church.....	4
	God and Christ consciousness.....	4
	Satisfaction on preacher's part.....	4
	Consecration.....	4

Several individual answers were also given.

¹⁴Raymond D. McLaughlin, The Place of the Holy Spirit in Preaching. Th.D. thesis Chicago: Northern Baptist Theological Seminary, 1950., Chapter V. in Faris Whitesell, Power in Expository Preaching. (Westwood, NJ: Revell, 1963) 146-148.

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