

# THE TEACHING ROLE OF THE HOLY SPIRIT IN BRITISH PENTECOSTAL THEOLOGICAL EDUCATION

A Thesis submitted to Middlesex University in partial  
fulfilment of the requirement for the degree of Doctor of  
Philosophy (PhD)

by

Samuel Y. M. Sao

Middlesex University

Supervised at London School of Theology

October 2021

# **Abstract**

**Samuel Y. M. Sao**

**The Teaching Role of the Holy Spirit in British Pentecostal Theological Education**

**Doctor of Philosophy (PhD)**

**Middlesex University/London School of Theology**

**2021**

This thesis seeks to investigate how the views in Pentecostal theology on the role of the Holy Spirit as teacher, and the traditions in Pentecostal Theological Education, impact a classical Pentecostal Theological College in the UK. Having become incorporated into mainstream scholarship, Pentecostal Theological Education faces the challenge of promoting and maintaining the spirituality of its students. Pentecostal educators believe that the Spirit's teaching is the key to realising the spirituality of students in Pentecostal higher education. However, this belief is stifled by the academic demands of higher education. With many suggestions on how Pentecostal spirituality can be promoted, it has not yet been explained how this spirituality is promoted in the teaching and learning environment in a classical Pentecostal Theological College in the UK.

Having established that the story of the Spirit's teaching role in a classical Pentecostal Theological College is yet to be told, Chapter Four of the thesis provides a critical Case Study on how the role of the Spirit as teacher and the traditions in Pentecostal education impact teaching and learning in a classical Pentecostal Theological College. Research data was collected through semi-structured interviews, lesson observations, and documents. The methodology and methods were based on a subjectivist paradigm and interpretivist perspective. The research data has shown that the concept of the Spirit's role as a teacher exists.

However, the data analysis shows that practice of the concept is yet to be implemented in the case study unit. This challenge calls for further research and creativity in educating Pentecostal theological students.

## Acknowledgements

Undertaking this research has been a very long journey. Yet, I have not travelled this journey alone and here I would like to express my appreciation to all those who have supported me in one way or another through their encouragement, commitment and prayers.

First and foremost, I would like to acknowledge the support, commitment and prayers of the academic seniors who helped in supervising this PhD: Dr Marvin Oxenham, Dr Graham Cheesman, and Dr William Atkinson. I give thanks to Dr Oxenham for believing in me, introducing me to the field of theological education and guiding me through the first half of the thesis. I give thanks to Dr Cheesman for his patience and encouragement, which helped to instil in me the confidence to continue. I give thanks to Dr Atkinson for guiding me through the second half of the thesis and for his skilful approach in bringing out the scholar in me.

Without financial support, this research would not have been possible. I give thanks to the Laing Scholarship Committee and Christ City Church for their financial contributions towards my PhD fees.

I also give a special thanks to Liam Hana, the staff and students at Regents Theological College (RTC) for allowing me to interview them and thereby making this project a reality. I give thanks also to Sally Gibbs who helped me to gain access to some primary resources in the RTC Library and archive room.

Furthermore, I would like to acknowledge the support of Prof. William Kay and Dr Keith Warrington for the materials they generously shared when I contacted them. Dr Warrington thanks for the conversation we had when I visited your home, it greatly inspired me to press on with the project.

London School of Theology (LST) has also been indeed a real source of academic insight and inspiration. A place where I find Keith Lang and Sandra Khalil in their elements. Keith, where should I start? Your support has been invaluable, to say the least: thank you for patiently responding to my email queries and helping find those rare materials. Sandra, Research Administrator, your kind is rare. Thank you for your support through the research period.

Researching and writing for almost five years may have impacted friends and family in some ways. Thank you to all my friends who have waited for me. Thank you to my Church family, Christ City Church, for your patience and dedication, which gave me the peace of mind to complete this research.

I especially want to thank my wife Joyce and children Ruth-Georgina, Samuel-Paul, John-Daniel and Joseph-Barnabas for bearing with me while I was present but not available. Joyce, thank you for your unwavering love, encouragement, patience, and sacrifices. Finally, I thank God for the gift of life, perseverance and for the opportunity to pursue academic study.

## Abbreviations

|         |   |
|---------|---|
| ACCM    | Advisory Council of the Church's Ministry                                 |
| APEO    | Asia Pacific Education Office   |
| CEJ     | Christian Education Journal   |
| DFE     | Department for Education  |
| EBC     | Elim Bible College  |
| EEB     | Elim Evangelistic Band  |
| EPC     | Elim Pentecostal Church   |
| EPTA    | European Pentecostal Theological Association                              |
| FTE     | Full Time Equivalent  |
| ICETE   | International Council for Evangelical Theological Educators               |
| JEPTA   | Journal of the European Pentecostal Theological Association               |
| OECD    | Organisation for Economic Co-operation and Development                    |
| ORU     | Oral Roberts University   |
| PC      | Pentecostal College   |
| PE      | Pentecostal Educators   |
| PMU     | The Pentecostal Missionary Union  |
| PT      | Pentecostal Theology  |
| PTE     | Pentecostal Theological Education   |
| RTC     | Regents Theological College   |
| TE      | Theological Education   |
| TNIDPCM | The New International Dictionary of Pentecostal and Charismatic Movements |
| W3      | World Wide Web  |

## Table of Contents

|  |           |
|--|-----------|
| <b>CHAPTER ONE – INTRODUCTION .....</b>  | <b>1</b>  |
| <b>1.1 A Personal Journey .....</b>  | <b>1</b>  |
| <b>1.2 The Field of Enquiry .....</b>  | <b>2</b>  |
| <b>1.3 Hypothesis, Research Problem and Thesis .....</b>   | <b>10</b> |
| <b>1.4 The Case – Regents Theological College .....</b>  | <b>11</b> |
| <b>1.5 Importance and Originality of the Study .....</b>   | <b>14</b> |
| <b>1.6 Road Map of Thesis.....</b>   | <b>17</b> |
| <b>UNIT 1.....</b>   | <b>20</b> |
| <b>CHAPTER TWO - PENTECOSTAL THEOLOGICAL PERSPECTIVES ON THE SPIRIT’S TEACHING ROLE<br/>IN PTE .....</b> | <b>20</b> |
| <b>2.0 Introduction.....</b>   | <b>20</b> |
| <b>2.1 Pentecostal Concept of the Spirit as Teacher .....</b>  | <b>21</b> |
| 2.1.1 The Spirit as Teacher .....  | 21        |
| 2.1.2 Scope of The Spirit as Teacher.....  | 23        |
| 2.1.3 Spirit as Teacher Beyond the Text.....   | 24        |
| 2.1.4 The Spirit as the Supreme Teacher .....  | 29        |
| <b>2.2 The Importance of the Spirit’s Teaching Role.....</b>   | <b>30</b> |
| <b>2.3 Propositions, Possibilities and Motifs in the Spirit’s Teaching .....</b>                         | <b>33</b> |
| 2.3.1 Cheryl Bridges Johns’ Propositions and Possibilities .....   | 34        |
| 2.3.1.1 First Possibility.....   | 34        |
| 2.3.1.2 Second Possibility .....   | 35        |
| 2.3.1.3 Third Possibility .....  | 35        |
| 2.3.1.4 Fourth Possibility .....   | 36        |
| 2.3.2 Jackie D. Johns’ Motifs of The Spirit’ Teaching .....  | 38        |
| 2.3.2.1 Experiential Knowledge of God .....  | 38        |
| 2.3.2.2 Witnesses in the World.....  | 39        |
| 2.3.2.3 Directing Believers in Confronting the World.....  | 40        |
| 2.3.2.4 Understanding God’s Word.....  | 41        |
| 2.3.2.5 Inspired Proclamation.....   | 41        |
| <b>2.4 Teaching Paradigms of the Spirit as Teacher .....</b>   | <b>43</b> |
| 2.4.1 The Authoritarian Teaching Paradigm.....   | 45        |
| 2.4.2 Laissez-Faire Teaching Paradigm.....   | 46        |
| 2.4.3 The Facilitator Paradigm.....  | 47        |
| 2.4.4 Wyckoff’s Evaluation of the Spirit’s Role in the Teaching Paradigms.....                           | 48        |
| 2.4.5 Response to Wyckoff’s Evaluation of the Spirit’s Role in the Teaching Paradigms. ....              | 49        |
| <b>2.5 Emerging Questions.....</b>   | <b>50</b> |
| <b>2.6 Chapter Summary .....</b>   | <b>52</b> |
| <b>CHAPTER THREE – HISTORY OF ATTITUDES TO THE SPIRIT’S TEACHING ROLE IN PTE .....</b>                   | <b>54</b> |
| <b>3.0 Introduction.....</b>   | <b>54</b> |
| <b>3.1 The Formative and Entrenchment Years (1900s -1950s) .....</b>                                     | <b>56</b> |
| 3.1.1 The Holy Spirit in Studying Scripture.....   | 56        |
| 3.1.2 The Holy Spirit in the Intellectual Life .....   | 59        |

|  |            |
|--|------------|
| <b>3.2 The Accreditation Years (1960s – 1990s)</b> .....   | <b>65</b>  |
| 3.2.1 The Need for Accredited Courses.....   | 67         |
| 3.2.2 The Accreditation Journey of EBC and other Pentecostal colleges .....  | 68         |
| 3.2.3 Nature of Accreditation Challenges.....  | 70         |
| <b>3.3 The Cyber Years (1990s – to the present day)</b> .....  | <b>73</b>  |
| 3.3.1 Cyberlearning in British higher education.....   | 74         |
| 3.3.2 A Pentecostal Contribution Towards Cyberlearning.....  | 76         |
| 3.3.3 Challenges in cyberlearning .....  | 80         |
| 3.3.4 Other concerns in the Cyber Years .....  | 82         |
| <b>3.4 Emerging Questions</b> .....  | <b>85</b>  |
| <b>3.5 Chapter Summary</b> .....   | <b>87</b>  |
| <b>UNIT 2</b> .....  | <b>89</b>  |
| <b>CHAPTER FOUR - METHODOLOGY AND DATA ANALYSIS</b> .....  | <b>89</b>  |
| <b>4.0 Introduction</b> .....  | <b>89</b>  |
| <b>4.1 Summary of Literature</b> .....   | <b>89</b>  |
| 4.1.1 Research Objective .....   | 91         |
| Table 4.1: Research goal, first two research questions and questions from 2.5 and 3.4. ....                                | 91         |
| 4.1.2 Research Instrument .....  | 92         |
| 4.1.3 The Research Instrument and Research Questions .....   | 92         |
| <b>4.2 Research Framework</b> .....  | <b>94</b>  |
| Figure 1: Crotty’s Framework Arrangement.....  | 94         |
| 4.2.1 Research Design .....  | 95         |
| 4.2.1.1 Subjectivism .....   | 96         |
| 4.2.1.2 Interpretivism.....  | 100        |
| 4.2.1.3 Narrative .....  | 102        |
| 4.2.1.4 Interview .....  | 104        |
| <b>4.3 The Case Study Research</b> .....   | <b>106</b> |
| 4.3.1 The Fieldwork: Data Collection and Collation.....  | 111        |
| Table 4.2: Two-way table - Participants background and educational roles. ....   | 114        |
| Table 4.3: Interview duration for participants.....  | 116        |
| 4.3.2 Initial Data Analysis: Transcribing and Coding.....  | 117        |
| Table 4.4: Location of data collected and collated during the fieldwork. ....  | 119        |
| <b>4.4 Researcher’s Role and Ethics</b> .....  | <b>120</b> |
| <b>4.5 Chapter Summary</b> .....   | <b>121</b> |
| <b>UNIT 3</b> .....  | <b>123</b> |
| <b>CHAPTER FIVE - ANALYSIS AND CONCLUSIONS PART 1: VIEWS IN PENTECOSTAL THEOLOGY ON THE SPIRIT’S TEACHING IN PTE</b> ..... | <b>123</b> |
| <b>5.0 Introduction</b> .....  | <b>123</b> |
| Figure 5.1: Themes relating to the Spirit’s role as teacher .....  | 124        |
| <b>5.1 What Makes the Spirit a Teacher</b> .....   | <b>124</b> |
| 5.1.1 Enlightens the Mind.....   | 125        |
| 5.1.2 Mediates Knowledge .....   | 127        |
| 5.1.3 Provides Wisdom and Methodology.....   | 129        |
| <b>5.2 Signs of the Spirit’s Teaching</b> .....  | <b>131</b> |
| 5.2.1 Identifying Logical Links.....   | 132        |
| 5.2.2 Being Drawn to God’s Love.....   | 133        |
| 5.2.3 Empowerment for Ministry .....   | 135        |
| 5.2.4 Resonating Truth Within.....   | 138        |

|   |            |
|---|------------|
| 5.2.5 Reveals God for Transformation .....  | 140        |
| <b>5.3 Methods of Teaching .....</b>  | <b>142</b> |
| 5.3.1 Personal and Subjective .....   | 143        |
| 5.3.2 Academic Exercises.....   | 144        |
| 5.3.3 Private Study and Lesson Preparation.....   | 146        |
| 5.3.4 Spiritual Manifestations .....  | 149        |
| <b>5.4 Chapter Summary .....</b>  | <b>151</b> |
| <b>CHAPTER SIX -ANALYSIS AND CONCLUSION PART 2: ATTITUDES TOWARDS THE SPIRIT'S<br/>TEACHING IN PTE .....</b>                                    | <b>152</b> |
| <b>6.0 Introduction.....</b>  | <b>152</b> |
| Figure 6.1: Themes relating to attitudes towards the Spirit's teaching.....   | 152        |
| <b>6.1 Earlier Pentecostal Views on the Spirit's Teaching Role.....</b>   | <b>152</b> |
| 6.1.1 Christocentric .....  | 153        |
| 6.1.2 No Developed Pedagogical Theory of the Spirit .....   | 155        |
| <b>6.2 Contemporary Pentecostal Views of the Spirit's Teaching Role .....</b>   | <b>157</b> |
| 6.2.1 Collaboration for Transformation .....  | 157        |
| 6.2.2 Seeing God and Being Transformed.....   | 160        |
| 6.2.3 Impact of Accredited Courses .....  | 163        |
| 6.2.4 Confidence in the Spirit's Willingness and Readiness to Teach.....  | 165        |
| 6.2.5 The Necessity of Prayer .....   | 168        |
| 6.2.6 Knowing Truth .....   | 170        |
| 6.2.7 Engaging Multiple Mediums.....  | 171        |
| 6.2.8 Sensitivity to the Spirit.....  | 174        |
| 6.2.9 Sharing Within the Community.....   | 179        |
| <b>6.3 Challenges Towards the Spirit's Teaching .....</b>   | <b>180</b> |
| 6.3.1 Spirit's Teaching Limited by Syllabus and Lecture Notes .....   | 181        |
| 6.3.2 Mystery and Challenge in the Spirit's Teaching.....   | 183        |
| 6.3.3 Misconceptions of the Spirit's Teaching.....  | 185        |
| <b>6.4 Chapter Summary .....</b>  | <b>188</b> |
| <b>CHAPTER SEVEN - ANALYSIS AND CONCLUSION PART 3: HOW CONVICTIONS IN THE SPIRIT'S<br/>TEACHING ROLE IS EXPRESSED IN CONTEMPORARY PTE .....</b> | <b>189</b> |
| <b>7.0 Introduction.....</b>  | <b>189</b> |
| Figure 7.1: Themes relating to practices and policy regarding the Spirit's teaching.....  | 189        |
| <b>7.1 Institutional Policy Regarding the Spirit as Teacher .....</b>   | <b>189</b> |
| 7.1.1 No Formal Recognition.....  | 190        |
| 7.1.2 No Prescriptive Statement.....  | 193        |
| <b>7.2 General Practices .....</b>  | <b>196</b> |
| 7.2.1 Corporate Worship.....  | 196        |
| 7.2.2 Engaging Heads, Hands, and Hearts.....  | 198        |
| <b>7.3 Classroom Practices .....</b>  | <b>200</b> |
| 7.3.1 Acknowledging the Spirit.....   | 201        |
| 7.3.2 Praying Together in The Classroom .....   | 203        |
| 7.3.3 Trialogue in the Classroom .....  | 205        |
| 7.3.4 Discernment in the Classroom.....   | 207        |
| <b>7.4 Chapter Summary .....</b>  | <b>211</b> |
| <b>CHAPTER EIGHT – DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS .....</b>   | <b>213</b> |
| <b>8.0 Introduction.....</b>  | <b>213</b> |

|  |            |
|--|------------|
| <b>8.1 Discussion: Literature, case study results and research questions .....</b> | <b>213</b> |
| <b>8.2 Discussion: Literature, research results and thesis hypothesis .....</b>    | <b>218</b> |
| <b>8.3 Conclusions and Recommendations .....</b>                                   | <b>220</b> |
| <b>Appendices .....</b>  | <b>224</b> |
| Appendix A .....   | 224        |
| Appendix B.....  | 227        |
| Appendix C.....  | 228        |
| Appendix D .....   | 241        |
| Appendix E.....  | 242        |
| Appendix F.....  | 245        |
| Appendix G .....   | 258        |
| Appendix H .....   | 259        |
| Appendix I.....  | 265        |
| Appendix J.....  | 272        |



# CHAPTER ONE – INTRODUCTION

## 1.1 A Personal Journey

Initially, it was inconceivable to have the opportunity to explore a significant aspect of a childhood companion, the Holy Spirit. A battle had been raging in my young heart before surrendering the controlling influence over my life to Christ, but one evening in 1983, it all ended. I finally yielded to the unknown voice that had constantly been speaking with me to surrender to Christ. I would later learn that the unknown voice was that of the Holy Spirit and that the Holy Spirit is God,<sup>1</sup> not simply a power that subdues hearts for God.<sup>2</sup> The Spirit's influence in my life as I grew in my understanding and relationship with him would shape my Christian perspective, formation, and the interpretation I offered to what I heard, experienced, and observed. After a decade of being with the Lord, I observed changes in some Pentecostal church arenas I was uncomfortable with.<sup>3</sup> These changes included the materialistic focus and the lack of enthusiasm in seeking God's kingdom first. I attributed these changes to the 'prosperity gospel'<sup>4</sup> preached in these Pentecostal churches.<sup>5</sup>

---

1. As a young believer conceiving the Father as God was not difficult, but the Spirit and the Son was, and I needed divine help. I had an encounter quite early in my Christian life where I had a strong impression upon my mind that the Holy Spirit is God. This impression stayed with me for some time and changed my thinking about the Spirit and how I related with him. The fear of wicked spirits, which was prevalent where I grew up, was also lifted. Many years later, I had a similar impression on my mind about Jesus also being God. This revolutionised me and made me bold to speak and preach about Jesus Christ as Lord.

2. Fuchsia T. Pickett, *Presenting the Holy Spirit* (Lake Mary, FL: Charisma House, 1997), 1-2. Pickett was a Methodist who had an encounter with the Holy Spirit. She wrote about how unfortunate it is for some in the church to refer to the Holy Spirit as an it or simply tongues.

3. I understand that the changes in the Pentecostal Church were influenced indirectly by the Church's attempt to help the members cope with the economic difficulties that the country of Ghana was facing during the Rawlings era. My focus here is on the impact upon the Pentecostal Church itself with regards to the strategy it chose to deal with the national problem. See Paul Gifford, *Ghana's New Christianity: Pentecostalism in a Globalising African Economy* (London: Hurst & Company, 2004), 1-4.

4. The prosperity gospel in this context refers to the customised good news from some Christian preachers, which encourages special faith as a means of redemption to the economically poor, the sick and the fearful in all spheres of life. The teaching usually stems from Scriptures like 2 Cor. 8.9; Isa. 53.5, 10; and 3 John 1.2. Exponents teach that Jesus became poor that we might become rich; suffered that we might be comforted; and was broken that we might be made whole. Therefore, it is a lack of faith to experience what Jesus has already experienced on our behalf. See Mwita Akiri, "The Prosperity Gospel: Its Concise Theology, Challenges and Opportunities," *Gafcon Global Anglicans* 25.01.2019, accessed 28.01.2020, <https://www.gafcon.org/resources/the-prosperity-gospel-its-concise-theology-challenges-and-opportunities>; Israel Olofinjana, "Nigerian Pentecostals in Britain: Towards Prosperity or Consumerism?" in *The Public Face of African New Religious Movements in Diaspora: Imagining the Religious Other*, ed. Afe Adogame (2014; repr., London: Routledge, 2016), 233-235.

I also observed that spirituality and a conviction of the Christian truths were lacking among the people I related to. Spirituality, in this context, refers to the understanding and appropriation of beliefs in a Christian tradition to life and the specific devotional practices developed to promote and support a relationship with Jesus Christ.<sup>6</sup> The condition troubled me greatly, and the result of unfulfilled passion led to frustration until 2015, when the decision was made to undertake some research to understand better the situation so prevalent in the Pentecostal Church.<sup>7</sup>

My goal in seeking to understand the Pentecostal Church situation was to contribute to Pentecostal Theological Education (hereafter, PTE). That said, having been in the Pentecostal Church for more than thirty years and having served as a pastor for sixteen years, I did not want to focus on anything Pentecostal. I felt other Christian traditions would answer my questions concerning the lack of spirituality among Pentecostals, so I intended to learn from them to serve PTE. I would later realise through my readings that such an approach was not favourable towards Pentecostal spirituality.<sup>8</sup>

## 1.2 The Field of Enquiry

Upon engaging with theological education literature, I discovered my earlier concerns were not unique to Pentecostal churches. The Christian Church, in general, is facing the same issue. Theological educators are aware of the problem, and research is underway to understand and remedy the situation. Vinay Samuel and Chris Sugden assert that the

---

5. Some writers also attribute these changes to the prosperity gospel. See Sung Kyu Park, *Christian Spirituality in Africa: Biblical, Historical and Cultural Perspectives From Kenya* (Eugene, OR: Pickwick, 2013), 189-190; Jeffrey B. Bowens, *Prosperity Gospel: Prosperity Gospel and Its Effect on the 21st Century Church* (Bloomington, IN: Xlibris Corporation, 2012), 33-34; cf. Israel Olofinjana, "Nigerian Pentecostals in Britain: Towards Prosperity or Consumerism?" 233-235.

6. Richard Woods, *Christian Spirituality: God's Presence through the Ages* (Maryknoll, NY: Orbis Books, 2006), 9; Philip Sheldrake, *Images of Holiness: Explorations in Contemporary Spirituality* (Notre Dame, IN: Ave Maria, 1988), 2; Don E. Saliers, *Wisdom and Spirituality* (Ashland City, TN: OSL, 1996), 29-30; William Stringfellow, *The Politics of Spirituality* (Philadelphia: Westminster Press, 1984), 22.

7. Robert Ruby, "Spirit and Power: A 10-Country Survey of Pentecostals," *The Pew Forum of Religion and Public Life* vi, (2006), 28, accessed 23.06.2018. <https://assets.pewresearch.org/wp-content/uploads/sites/11/2006/10/pentecostals-08.pdf>.

8. Veli-Matti Kärkkäinen, "Pentecostal Theological Education in a Theological and Missiological Perspective," *Journal of the European Pentecostal Theological Association* 30, no.1, (2010): 51, accessed 14.08.2018 <https://doi.org/10.1179/jep.2010.30.1.005>. Kärkkäinen is Professor of Systematic Theology at Fuller Theological Seminary, an ordained Lutheran and ardent contributor to Pentecostal literature. Kärkkäinen expresses that Pentecostals believe in the direct experience of God through the Holy Spirit, but Christian fundamentalists do not.

importance of theological education is in decline because it cannot deal with practical issues within the church. They attribute the decrease to the purely academic orientation theological institutions have assumed. The modules studied are designed to help students meet society's physical and temporal needs but not the spiritual needs, which is the expectation of the church.<sup>9</sup> For the church to experience the importance of theological education, Ronald Thiemann argued that theological educators need to make theology central in theological education.<sup>10</sup>

In Great St. Mary's, Cambridge, Robert Runcie also argued that the unsatisfactory aspects of the theological college syllabus are because they simply are a mirror image of the secular university syllabus, which is incapable of furnishing the church with its theology.<sup>11</sup> Theology, in this context, refers to the intellectual discipline that considers faith in God's received revelation as its proper foundation and seeks sensibly and methodically to understand the truth of the revelation and communicate it in the most precise and most coherent language available to the whole person.<sup>12</sup>

Defining theology in this manner denotes that it is not a mere intellectual exercise. It involves faith, understanding and communication of the received revelation consciously and systematically to the whole person. Since spirituality is described as the appropriation of beliefs in a Christian tradition to life, and theology is the intelligent identification and expressing of the fundamental Christian beliefs, it suggests then that both theology and spirituality lie in a linear continuum, like the pendulum ball and should not be regarded as separate entities. Alister McGrath and J. I. Packer argue that theology and spirituality belong together and must not be separated.<sup>13</sup>

---

9. Vinay Samuel, and Chris Sugden, "An Indian Approach to Training for Ministry," *Ministry by the People* (Maryknoll, NY: Orbis Books, 1983), 241; see also, Roger E. Hedlund and F. Hrangkhuma, eds., *Indigenous Missions of India* (Madras: HBI Press, 1980), 60.

10. Ronald F. Thiemann, "Making Theology Central in Theological Education," *Christian Century* (February 4-11, 1987): 106-108.

11. Robert Runcie, "Theological Education Today," *ACCM Occasional Paper 25* (1987): 9, 12.

12. John Macquarrie, *Principles of Christian Theology* (London: SCM Press, 1977), 1; Lawrence Feingold, *Faith Comes From What is Heard: An Introduction to Fundamental Theology* (Steubenville, OH: Emmaus Academic, 2016), 76-77; Alister E. McGrath, *Christian Theology: An Introduction* 6th ed. (Main Street, MA: Wiley Blackwell, 2017), 87; Karl Rahner, "Theology," in *Encyclopaedia of Theology: The Concise Sacramentum Mundi*, ed. Karl Rahner (New York: Seabury Press, 1975), 1687; Karl Barth, *Evangelical Theology: An Introduction* (Grand Rapids, MI: Eerdmans, 1979), 49-50.

13. Alister E. McGrath, *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers* (Grand Rapids, Zondervan, 1994), 32. McGrath is a priest, intellectual historian, and

It is worth defining what is meant by the two entities, theological colleges and secular universities, in the context of this study. A theological college is a formal institution organised by the ecumenical endeavours of the church to provide students with an understanding of God to develop their ability to respond productively to issues related to church leadership and the kingdom of God in the world.<sup>14</sup> On the other hand, a secular university is an independent institution of higher education with the right to award its degrees in various fields of study; it is committed to helping students develop high-level cognitive processing skills, learning strategies and acquire new knowledge through research.<sup>15</sup>

The descriptions above suggest that theological colleges are a specialised segment of the church, and their purpose is to help students develop their understanding of God in a manner that allows them to successfully deal with matters related to leading God's church and God's kingdom in the different spheres of life in the world. The purpose of theological colleges further indicates that as a community of believers (Christians), which does not exclude unbelievers, they represent the shared life of the church in their worship and participate in the mission of the church in their training, of which Regents Theological College (hereafter RTC), the case unit in this study, is a typical example.

RTC is a part of the Elim Pentecostal Churches (EPC), and its purpose is to equip students with an understanding of God to serve in the church or other spheres of life in the world.<sup>16</sup> On

---

Christian apologist. He currently holds the Andreas Idreos Professorship in Science and Religion in the Faculty of Theology and Religion at Oxford University. James I. Packer, "An Introduction to Systematic Spirituality," *Crux* 26, no.1 (1990): 2-8. Packer serves as the Board of Governors' Professor of Theology at Regent College in Vancouver, British Columbia. He is known for his writings on Christian spirituality.

14. Arthur Cushman McGiffert, "Theological Education," *The American Journal of Theology*, 15, no.1 (Jan. 1911): 1-19; Hugh Hartshorne, "What is Theological Education," *The Journal of Religion* 26, no.4 (Oct. 1946): 235, accessed 11. 01, 2018, [https://www.jstor.org/stable/1198983?read-now=1&seq=4#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/1198983?read-now=1&seq=4#metadata_info_tab_contents); Ross Snyder, "Religious Education in the Theological School," *The Journal of Religion* 30, no.3 (Jul. 1950): 180-184; David H. Kelsey, *To Understand God Truly: What is Theological about a Theological School* (Louisville, Kentucky: John Knox, 1992), 161-163; Semeon Mulatu, *Transitioning from a Theological College to a Christian University: A Multi-Case Study in the East African Context*, ICETE, ed. Riad Kassis (Carlisle, Cumbria: Langham, 2017), 13-14.

15. David Willets, *A University Education*, (Madison Avenue, NY: Oxford Press, 2017), 6, 37; Ian Thomas, "Sustainability and Universities," in *Education for Sustainability: Encyclopaedia of Life Support Systems*, ed. Robert V. Farrell and George Papagiannis (Oxford: Eolss, 2009), 220; Kelsey, *To Know God Truly*, 80; Encyclopaedia Britannica, s.v. "University," accessed 18.06.2020, <https://www.britannica.com/topic/university>; John Brennan and David Jary, "Commonalities and Diversities of UK Universities," in *Improving What is Learned at University: An Exploration of the Social and Organisational Diversity of University Education*, (Abingdon, Oxfordshire: Routledge, 2010), 6-8.

16. Regents Theological College, "Our College," accessed 20.05.2020, <https://www.regents-tc.ac.uk/about-college/#heads-hands-hearts>.

the other hand, a secular university may have Christians among its students, but, from its description, it does not explicitly seek to play a part in the worship life and mission of the church. The different focus of the secular university is why Runcie possibly thinks the secular university syllabus is not suitable for achieving the purpose of the theological college.

Clarification on how the syllabus of the theological college and the secular university syllabus appear similar is necessary. Harold Rowdon claimed that the similarity between the theological college syllabus and the secular university syllabus dated to the twelfth century when theology was moved from monasteries to Western universities. Before this move, the study of theology in the monasteries had focused on prayer and spirituality. When theology, the most prestigious and distinct among the other two major medieval subjects, law and medicine,<sup>17</sup> became a university discipline, a struggle ensued to pursue theological study as a practical discipline or as a speculative and theoretical discipline.<sup>18</sup>

The struggle was due to the respected position theology occupied in the minds of people at the time. Its position grew more robust when the sixteenth-century Protestant reformation strengthened European Protestant and Catholic universities to develop a strong defence for religious orthodoxy as a means of resisting the new interest in science that had been growing in Europe. The resistance, however, could not be maintained forever. The opposition led to a relative decrease in numbers in several of these universities during the seventeenth century. Consequently, some universities began to relinquish religious orthodoxy for logical and objective intellectual investigation. Progressively, between the eighteenth and twentieth centuries, theology lost its dominant position to modern languages, literature, and the physical and social sciences. Several European universities began to restructure, and spiritual concerns were no longer the focus in their curriculum and administration.<sup>19</sup> This restructuring suggests that the theological curriculum, since the incorporation of theology into universities as a course of study, had followed a structure similar to other professional disciplines, except

---

17. Walter Rugg, "Themes," *A History of the University in Europe, Volume 1: Universities in the Middle Ages*, ed. Hilde de Ridder-Symoens (Cambridge: Cambridge University Press, 1992), 4-15; Hastings Rashdall, *The Universities of Europe in the Middle Ages: Volume 1* Salerno, Bologna, Paris (1895; repr., Cambridge: Cambridge University Press, 2010), 322.

18. Harold H. Rowdon, "Theological Education in Historical Perspective," *Vox Evangelica* 7 (1971): 77.

19. Encyclopaedia Britannica, s.v. "University," accessed 18.06.2020, <https://www.britannica.com/topic/university>; Stephen W. Brown, ed., "Making a Scottish Market for French Books," *The Edinburgh History of the Book in Scotland: Volume 2 Enlightenment and Expansion 1707-1800* (Edinburgh: Edinburgh University Press, 2012), 214.

that its spiritual focus was acknowledged until universities became secularised. Spiritual concerns were no longer the focus of any university subject.

According to Larry McKinney, the challenges facing theological education in the twenty-first century, regarding the lack of spiritually formed people to serve the church, is more complex than before. He writes that learners wanted to be trained to serve the church in the past, but today many learners are more inclined to gain higher qualifications rather than develop spirituality.<sup>20</sup>

According to Linda Cannell, the desire for higher qualifications makes the situation still more complex. She writes:

Learners' demands for a theological education that enables them to fit in the society and compete with other professionals have resulted in a diverse theological education curriculum, which makes it challenging for theological students to apply their learning to practical spiritual needs in the Church.<sup>21</sup>

Cannell's statement suggests two things: that the focus of the diverse theological curriculum is not to equip students for a spiritual vocation. Students are more interested in being trained to compete with other professionals in the marketplace than serving in the church.

Assessing the theological education situation through his theological lens, Peter Wagner proposed that the diverse theological education (TE), which focuses mainly on academic modules such as church history and politics, biblical languages, worldviews, philosophy and theology and neglects modules like the biblical revelation of God, the spiritual life, evangelism, and practical ministry will have a limited place in the future in training ministerial leaders for the church.<sup>22</sup> Wagner asserted that churches would run their educational programmes, where 80% of courses would focus on practical ministry, and the remaining 20% would focus on biblical and theological foundations with no exams.<sup>23</sup>

---

20. Larry J. McKinney, "Evangelical Theological Education: Implementing Our Own Agenda," *ICETE* High Wycombe, UK (2003): 3-5.

21. Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (Newberg, IN: EDCOT Press, 2006), 37-38; see also, Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Eugene, OR: Wipf and Stock Pub., 2001), 3-6.

22. Peter C. Wagner, *Changing Church: How God is Leading His Church* (Ventura, CA: Regal Books, 2004), 126, 133. Wagner and Cannell addresses issues in theological education that occurs in a school setting. Theological education in this study is understood as that form of education that trains, teaches, corrects, and equips others in and through the knowledge of God. It can happen anywhere - in the church, school, or home.

23. *Ibid.*, 138-139.

Likewise, Ian Markham (Dean and President of Virginia Theological Seminary) points out that the denominations that have invested more into TE are declining, while those that have invested less are growing. He observes that between 1999 and 2004, the Presbyterian Church (USA), with its fine Princeton and Columbia theological seminaries, lost approximately two hundred thousand members. In contrast, the Pentecostal Church, with its little formal education, was growing.<sup>24</sup> Markham's observed decline in Presbyterian Church membership and growth in Pentecostal church membership does not suggest spiritual growth in the Pentecostal church and fall in the Presbyterian Church. Neither does it indicate that little theological education leads to spiritual growth. So, there is a need for research to enhance the scope of understanding regarding TE and spirituality.

The attribution of the lack of spirituality among theological students to the TE curriculum is not shared by all. According to Miroslav Volf and Gregory Jones, it is a misunderstanding of the purpose of higher TE that attributes the lack of spirituality among theological students to the education received. In their view, higher theological institutions are settings for formal education and enquiry where students' beliefs are tested, nurtured, criticised, and revised by faithful doctrine, investigation, and study. Establishing spiritual discipline is the responsibility of the church, which has its unique criteria for spirituality.<sup>25</sup> That said, it must be noted that ascribing the responsibility of spirituality to the church was unfamiliar to the Augustinian and patristic modus of doing theology.

In the Augustinian and patristic mind, doing and teaching theology had one object: to enable those involved in the teaching and learning enterprise to advance in spiritual life.<sup>26</sup>

As I engaged with theological education literature, the first PTE literature I read was 'Epistemology, Ethos and Environment: In Search of a Theology of PTE,'<sup>27</sup> by the Finnish Lutheran systematic theologian and ecumenist, Veli-Matti Kärkkäinen. My interest in finding

---

24. Ian Markham, "Theological Education in the Twenty-first Century," *Anglican Theological Review* 92, no.1 (January 2010): 157.

25. Miroslav Volf, *Against the Tide: Love in a Time of Petty Dreams and Persisting Enmities* (Grand Rapids, MI: Wm. Eerdmans 2010), 89-90; L. Gregory Jones, "Beliefs, Desires, Practices and the Ends of Theological Education," in *Practicing Theology: Beliefs and Practices in the Christian Life*, ed. Miroslav Volf and Dorothy C. Bass (Grand Rapids, MI: Wm. Eerdmans, 2002), 186-187.

26. Ellen T. Cherry, "Educating for Wisdom: Theological Studies as Spiritual Exercise," *Theology Today* 66, no. 3 (2009): 298.

27. Veli-Matti Kärkkäinen, "Epistemology, Ethos and Environment: In Search of a Theology of Pentecostal Theological Education," *Pneuma* 34, no. 2 (2012): 245.

answers to contribute to Pentecostal education was stirred up as I read Kärkkäinen's challenge to Pentecostals to develop a theology of education and a model of education that accommodated the seemingly opposite ends of the spectrum, academics, and spirituality.<sup>28</sup>

What was acutely intriguing to me was the views concerning Pentecostal attitudes towards education. Although not the majority group, some Pentecostal educators argue that Pentecostals are not anti-intellectual. From their perspective, the movement started among the poor in society who did not have access to higher education, hence the anti-intellectual label. The early Pentecostals had a unique Pentecostal hermeneutic, the narrative tradition, from which the Bible Reading Method, which focused on living out the faith life as read in Scripture, emerged.<sup>29</sup> It is also a known fact that the training scheme of the movement has bloomed into universities of higher education, which support research.<sup>30</sup> Irrespective of these developments in PTE, the literature on PTE indicates that the 'stigma of anti-intellectualism' is still upheld in some quarters and the term 'Pentecostal theology' is considered an oxymoron.<sup>31</sup>

The developments in PTE, nevertheless, are not without challenges. The incorporation of Pentecostal higher theological education into mainstream scholarship faces the challenge of losing its spirituality, just like older church traditions have experienced in higher education. Unlike older church traditions, the essence of Pentecostalism lies in "the personal recognition, direct awareness and experience of the indwelling Holy Spirit through whom the risen and glorified Christ is revealed, and the believer is empowered to worship, witness and

---

28. Ibid., 245-261.

29. William Kay, "Changing Paradigms in Pentecostal Education," *Glopent* (February 2009):1-3, accessed 12.04.2018, <https://webcache.googleusercontent.com/search?q=cache:-vamRH2YNTcJ:https://www.glopent.net/Members/wkay/changing-paradigms-in-pentecostal-education.pdf+&cd=13&hl=en&ct=clnk&gl=uk>. Kay, is currently Emeritus Professor of Theology at Glyndwr University and Honorary Professor of Pentecostal Studies at the University of Chester. He is also an ordained minister with the British AoG; Kenneth J. Archer, *A Pentecostal Hermeneutic: Spirit, Scripture and Community* (Cleveland, TN: CPT Press, 2009), 62-66, 99. 134. 177. Archer is professor of theology at Southern University. He has served as senior pastor in two Assemblies of God Churches and remains an active teacher and preacher in local churches.

30. Kay, "Changing Paradigms in Pentecostal Education," 2-3.

31. Miguel Alvarez, "Distinctives of Pentecostal Education," *Asian Journal of Pentecostal Studies* 3, no.2 (2002): 281-282; William K. Kay, "Pentecostal Education," *Journal of beliefs and values* 25, no. 2 (2004): 239; Amos Yong, "A Theologian's Interdisciplinary Musings on the Future of Global Pentecostalism and its Scholarship" in *A Cambridge Companion to Pentecostalism*, ed. Cecil M. Robeck and Amos Yong, (Cambridge: Cambridge University Press, 2014), 318.



serve.”<sup>32</sup> The recognition, awareness and experience indicate that the main factor behind Pentecostal distinctiveness is the Holy Spirit, which, according to Steven Land, is the source of Pentecostal spirituality.<sup>33</sup> The Spirit as the source further indicates that for Pentecostal education to lose its spirituality is to lose its identity.

Among the many suggestions for advancing PTE, it was Cheryl Bridges Johns’ proposition, which states that the way forward for PTE is to embrace the pedagogical role of the Holy Spirit,<sup>34</sup> that resonated with my passion for research and the basis for this thesis. The interest developed as I read Kärkkäinen’s response to Bridges Johns’ proposition. Kärkkäinen acknowledges that Bridges Johns makes an invaluable contribution when she declares that theological education needs the pedagogical role of the Spirit. Bridges Johns, according to Kärkkäinen, does not provide details on how this could be done.<sup>35</sup> As I continued to read, I noticed Allan Anderson had also enquired how spirituality can be taught.<sup>36</sup> What intrigued me was that Anderson’s question attracted me instead of driving me away from a problem that could not be solved. Because of my background in teaching, the concept of the pedagogical role of the Holy Spirit that Bridges Johns mentions, and Jesus’ description of the Holy Spirit as a teacher, sparked a research interest to investigate how this pedagogical role of the Holy Spirit could be carried out in a typical Pentecostal theological institution in the UK. This interest in the teaching role of the Holy Spirit in formal PTE is what brings me to this project.

---

32. Kilian McDonnell, “Five Defining Issues: The International Classical Pentecostal/Roman Catholic Dialogue,” *Pneuma* 17, no. 2 (1995): 178; Marius Nel, “A Critical Evaluation of Theological Distinctives of Pentecostal Theology,” *Studia Hist. Ecc.* 40, no.1 (May 2014): 300-304.

33. Steven Jack Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT, 2010), 23. Land is President and Professor of Pentecostal Theology at the Pentecostal Theological Seminary. Land asserts in this discussion that the Spirituality of Pentecostalism is Christocentric because it is pneumatic; its fivefold gospel is focused on Christ because of its starting point in the Holy Spirit.

34. Cheryl Bridges Jones, “The meaning of Pentecost for Theological Education,” *Ministerial Formation* 87 (October 1999), 42. Bridges Johns is a faculty member at the Pentecostal Theological Seminary. She serves in the Robert E. Fisher Chair of Spiritual Renewal. She is past president of the Society for Pentecostal Studies.

35. Kärkkäinen, “Pentecostal Theological Education in a Theological and Missiological Perspective,” *Journal of the European Pentecostal Theological Association*, 30, no.1, (2010): 61, accessed 14.08.2018, <https://doi.org/10.1179/jep.2010.30.1.005>.

36. Allan Anderson, “The Forgotten Dimension: Education for Pentecostal-Charismatic Spirituality in Global Perspective,” *Society for Pentecostal Studies*, Oral Roberts University (March 2001), accessed 10.07.2006, [http://artsweb.bham.ac.uk/aanderson/publications/forgotten\\_dimension.htm](http://artsweb.bham.ac.uk/aanderson/publications/forgotten_dimension.htm).

### 1.3 Hypothesis, Research Problem and Thesis

Extrapolating from Wolfgang Vondey's concept in 'Pentecostalism and the Reformation,' Pentecostalism, as a movement of the Spirit, not only begins in the Spirit but continues in all of its endeavours, including the educational enterprise, in the Spirit.<sup>37</sup> However, Bridges Johns' claim that Pentecostalism has lost the pedagogical role of the Spirit,<sup>38</sup> and Anderson's question regarding how Pentecostal spirituality can be taught,<sup>39</sup> suggests that there is a disconnect between the theology, history and current practice in PTE around the role of the Holy Spirit as a teacher. As mentioned earlier (see 1.2), the purpose of this study is to investigate how the views in Pentecostal theology on the role of the Holy Spirit as teacher and the traditions in PTE impact contemporary PTE in the UK.

Based on this purpose of the research and the literature review, three questions have been developed to serve as a guide in the investigation.

The three questions are:

Research Question One: What are some of the representative published and empirical views in Pentecostal theology regarding the role of the Holy Spirit as teacher?

Research Question Two: What are some of the representative published and observed attitudes toward the Holy Spirit's teaching role in the representative PC?

Research Question Three: How is conviction in the Spirit's role as teacher expressed in contemporary PTE in the UK?

The hypothesis being tested in this thesis is that, although the Pentecostal teaching and learning enterprise recognises the Spirit as teacher in Pentecostal theology and places a high value on being taught by the Spirit, this understanding, and convictions in the Spirit's role as teacher do not impact the contemporary PTE being practised in the representative PC in the UK.

---

37. Wolfgang Vondey, "Pentecostalism and the Reformation: Toward a joint ecumenical commemoration," *Journal of the European Pentecostal Theological Association* 37, no.2 (2017): 116, accessed 05.06.2017, <https://doi.org/10.1080/18124461.2017.1333785>.

38. Bridges Johns, "The Meaning of Pentecost for Theological Education," 42.

39. Anderson, "The Forgotten Dimension," 1.

Besides research questions that guide the course taken by the study, another essential element in research is the choice of the research framework. The framework chosen must discuss the epistemological and philosophical assumptions, methodology, and methods to be used in the study.<sup>40</sup> The problem-solving and participatory nature of this study necessitates the use of a qualitative framework for the study. That said, the qualitative framework employed must harmonise the issues regarding epistemology, theoretical perspectives, methodology and methods needed to carry out the research.<sup>41</sup> This study uses Michael Crotty's framework, which allows the researcher to bring together the four elements required for research design.<sup>42</sup> The four specific elements chosen for this research are based on the nature of the study. They are namely, a subjectivist paradigm, interpretivist perspective, case study methodology and interview methods. The subjectivist paradigm and interpretivist perspective will be explained later in 4.2.1. The study is a critical case study because the phenomenon under investigation has not been studied before in a PC context.<sup>43</sup> As mentioned earlier in 1.2, the case study employs a single case, RTC, which is now described in the following section.

#### **1.4 The Case – Regents Theological College**

The Case Study research requires a real-life or natural context in which to investigate a phenomenon.<sup>44</sup> The natural context in this study is RTC, which is amongst the top Pentecostal Bible Colleges in Europe, and one of the largest in the UK. Operating for over ninety years, it continues to be the national training centre for the EPC and other ministers.<sup>45</sup> It began as a small Bible School with five students in the minor hall of Clapham Church in 1925.

---

40. John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* 2nd ed. (London: SCM Press, 2016), 31-53.

41. John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* 2nd ed. (London: Sage Publications, 2003), 3-23.

42. Michael Crotty, *The Foundations of Social Research: Meaning and Perspective in the Research Process* (London: Sage, 1998), 2-13.

43. B. Flyvbjerg, "Five Misunderstandings About Case-Study Research", *Qualitative Inquiry* 12, no.2 (2006): 219-245; Robert K. Yin, *Case Study Research: Design and Methods* (London: SAGE Publications, 2009), 47-52; Andrew Bennett and Colin Elman, "Case Study Methods, in the International Relations Subfield," *Comparative Political Studies* 40, no.2 (February 2007): 173-174, published online 01.02.2007, <https://doi.org/10.1177/0010414006296346>.

44. Robert Yin, *Case Study Research: Design and Methods*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2009), 18.

45. Regents Theological College, "Our College," *Regents Theological College*, accessed 27.04.2020, available from <https://www.regents-tc.ac.uk/about-college/>.

It later relocated to a former convent on Clarence Road in Clapham late in the year 1925.<sup>46</sup> The Bible School provided training for both men and women.<sup>47</sup>

The first time the Bible School was mentioned in EPC's publication was in November 1924, when principal George Jeffreys solicited help for premises to start the school.<sup>48</sup> According to the principal, the purpose of the Bible School was to train and send out young Spirit-filled preachers who would oversee the many churches that were being planted by the Elim Evangelistic Band (EEB).<sup>49</sup> The Bible School plans were not taken lightly; they were made the subject of prayer.<sup>50</sup>

When the school opened in 1925, its focus was made clear from the onset in a notice in *The Elim Evangel* dubbed: "Elim Bible College: Four Square on the Word of God."<sup>51</sup> It stated: "Studies in all things essential to the four square [ministries] of the Word will be given as well as practical training in the ever-increasing Elim centres in London and elsewhere."<sup>52</sup> The main emphasis was to equip men and women in the attitude and practices of EPC, which was based on the word through the Spirit.

The early theological curriculum of Elim Bible College (EBC) was basic, focusing on two key areas: Pentecostal doctrines and practices and evangelism.<sup>53</sup> The courses were short, with some students training for only a few months, and the teaching staff were not academically qualified theologians or biblical scholars.<sup>54</sup> Simo Frestadius believes that the lack of academically trained lecturers during the early periods of the college did not matter, as long

---

46. Desmond Cartwright, "They Came to Elim: Discovering the remarkable story of nine decades of Pentecostal witness," *Direction* (Jan. 2005): 28; Ernest C. W. Boulton, *George Jeffreys: A Ministry of the Miraculous* (Kent: Sovereign World, 1999), 79; E. J. Phillips, "Elim Bible College: Foursquare on the Word of God," *The Elim Evangel* 6, no.9 (1 May 1925): 102.

47. Ernest J. Philips, "Items of Interest," *The Elim Evangel* 6, no.4 (Feb. 1925): 45; Estuary Elim, "Key events in Elim's history: January 1926," *Our History*, accessed 27th April 2020 <https://www.estuaryelim.church/ourhistory.htm>.

48. Boulton, *George Jeffreys: A Ministry of the Miraculous*, 77.

49. George Jeffreys, "Send Forth Labourers," *The Elim Evangel* 5, no.11, (Nov. 1924): 257; Malcolm R. Hathaway, "The Elim Pentecostal Church: Origins, Developments and Distinctives," in *Pentecostal Perspectives*, ed. Keith Warrington (Carlisle: Paternoster, 1998), 6. Hathaway is a senior minister in EPC.

50. Ernest J Philips and Ernest C. Boulton (eds.) "Items of Interest," *The Elim Evangel* 5, no.1 (Dec. 1924): 281.

51. Phillips, "Elim Bible College: Foursquare on the Word of God," *The Elim Evangel* 6, no.9 (1 May 1925): 102.

52. Ibid.

53. Hathaway, "The Elim Pentecostal church," 20.

54. Ibid.

as the lecturers were well versed in the Bible, possessed a good understanding of the full gospel, and were perceived to be practically effective in ministry.<sup>55</sup> To put it differently, Elim's foursquare gospel message did not require the academic qualifications of its lecturers as long as they exemplified Elim's ethos and were able to instruct accordingly.<sup>56</sup>

In 1964, after operating for almost forty years at the former convent in London, EBC relocated to a new property in Capel, Surrey. EBC relocated again in 1987 to Nantwich, Cheshire, to accommodate further expansion and changed its name from EBC to RTC in 1995 to reflect its broader theological remit. In 2009, RTC relocated from Nantwich to its present site in West Malvern, Worcestershire.<sup>57</sup> The place was formerly Malvern St James School for Girls, a boarding school. The building accommodates approximately one hundred and ten students studying degree-level courses and houses a 50,000-volume library. The site also has a 250-seat theatre which supports the students on performing arts courses.<sup>58</sup> The college currently welcomes students from various backgrounds, offering undergraduate and postgraduate degrees in the Applied Theology and Ministry Foundation Certificate (MFC) for prospective Elim ministers.<sup>59</sup>

Although the teaching portfolio of the college began in 1925 as a one-year academic, residential course for ministerial training, it expanded to two years in 1959 and finally to three years in 1975. The college created its higher education awards in liaison with different validating bodies from 1992 to the present. The validating bodies included the Council for National Academic Awards, Manchester University, and the University of Chester.<sup>60</sup>

---

55. Simo Frestadius, *Pentecostal Rationality: Epistemology and Theological Hermeneutics in the Foursquare Tradition* (London: T & T Clark, 2020), 118. Frestadius is an ordained minister in the Elim Pentecostal Church, who assisted in leading a 'missional church' during his ministry in training period. He is currently the academic dean for undergraduate studies at RTC.

56. *Ibid.*, 119.

57. QAA, "Review for Specific Course Designation by the Quality Assurance Agency for Higher Education: Regents Theological College, February 2014," accessed 27.04.2020, [https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581\\_6](https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581_6).

58. Richard Vernalls, "Ex-boarding school to be new headquarters of Elim Pentecostal church," *Worcester News* 13th March 2019, accessed 27.04.2020, <https://www.worcesternews.co.uk/news/4199045.ex-boarding-school-to-be-new-headquarters-of-elim-pentecostal-church/>.

59. Regents Theological College, "Our College," *Regents Theological College*, accessed 27.04.2020, <https://www.regents-tc.ac.uk/about-college/>.

60. QAA, "Review for Specific Course Designation by the Quality Assurance Agency for Higher Education: Regents Theological College, February 2014," accessed 27.04.2020, [https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581\\_6](https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581_6); QAA, "Higher Education Review (Alternative Providers) of Elim

Currently, the college offers two undergraduate and six postgraduate programmes through its awarding body, the University of Chester. There are almost two hundred full-time equivalent (FTE) students studying at the college supported by sixteen full-time members of staff, eleven of whom are academic staff. There are a further five part-time members of staff.<sup>61</sup>

After more than ninety years, RTC maintains that it prepares men and women for effective service in the church and the broader community through the Spirit's influence.<sup>62</sup> These attributes made RTC an appropriate case to investigate the Spirit's role as teacher in PTE. Additionally, considering that this research is a critical case study, which focuses on a single case, the application of the research finding may not be generalised beyond a classical Pentecostal college that shares the natural settings of RTC. Therefore, in this thesis, RTC, with its modernised facilities, super Wi-Fi system technologies supporting the library, classroom teaching and administrative activities, and sound security systems, serves as a representative contemporary Pentecostal college in the UK.

## 1.5 Importance and Originality of the Study

Importance of the study: A research study must be relevant to be a worthwhile project to be undertaken. It must respond to real practical issues.<sup>63</sup> This study is important in two areas. First, the research is essential in the academic field; secondly, it is crucial in the practice of the church.

Academic field: The study will provide a narrative from a classical PC (RTC) on how the role of the Holy Spirit as teacher might be engaged in theological education. Many suggestions have been put forward regarding the Holy Spirit's influence in education. This study focuses specifically on his role as teacher, which has not been the focus of any research in Britain regarding PTE. As indicated by Bridges Johns, although Pentecostals have lost the

---

Foursquare Gospel Alliance t/a *Regents Theological College* - November 2017," accessed 27.04.2020, [https://www.qaa.ac.uk/docs/qaa/reports/elim-foursquare-gospel-alliance-ta-regents-theological-college-her-ap-17.pdf?sfvrsn=74dbf581\\_4](https://www.qaa.ac.uk/docs/qaa/reports/elim-foursquare-gospel-alliance-ta-regents-theological-college-her-ap-17.pdf?sfvrsn=74dbf581_4).

61. QAA, "Specific Course Designation: report of the monitoring visit of Elim Foursquare Gospel Alliance t/a Regents Theological College, November 2018," published 09.01.2019, accessed 27.04.2020, <https://www.qaa.ac.uk/reviewing-higher-education/quality-assurance-reports/provider?UKPRN=10021100#>.

62. Regents Theological College, "Our College," *Regents Theological College*, accessed 27.04.2020, <https://www.regents-tc.ac.uk/about-college/>.

63. C. R. Kothari, *Research Methodology: Methods and Techniques* 2nd ed. (New Delhi, India: New Age Int., 2009), 5-6.

pedagogy of the Holy Spirit, the Pentecost experience remains the epistemological key that radically alters traditional forms of TE.<sup>64</sup> That said, this alteration remains to be verified in a typical Pentecostal institution in the UK, such as RTC, which serves as a representative contemporary college. This study was undertaken so that the Pentecostal theological community would better understand the role of the Holy Spirit as teacher in classical Pentecostal education.<sup>65</sup> The study will also provide opportunities for further research on the role of the Holy Spirit as teacher in theological education.

Church practice: The study will support the church by raising awareness of the Spirit's multidimensional teaching approaches in the lives of believers in the church. Jesus' promise to the disciples that the Holy Spirit who comes to indwell them will be their teacher suggests that teaching is a significant role of the Spirit in the life of each disciple of Christ. In other words, Jesus intended for the Spirit to be a personal tutor to the disciples, to bring them into truth. As students become aware of the Spirit's diverse approach to teaching and experience the truth the Spirit teaches in their personal lives, they will be well equipped to serve God within the church and other areas outside the church. Now, as people in the church begin to walk in the truth, and their spiritual needs are met because of understanding the Spirit's role as teacher, stronger working links will be formed between the church and the academy as partners to fulfil the mission of the Lord Jesus. The church will also benefit from relevant and transformational research undertaken by the academy.

The originality of the study: Previous studies have applied the work of the Holy Spirit in the Pentecost event to missions, church ministry and empowerment of those in the lower social classes.<sup>66</sup> In recent times, the work of the Spirit in the Pentecost event has been applied to

---

64. Bridges Johns, "The meaning of Pentecost for Theological Education," 42.

65. The term 'Classical Pentecostal' in the thesis refers to any of the four Pentecostal churches which emerged in the early-twentieth century in the UK, viz.: Apostolic Church (AC), Assemblies of God (AoG), (New Testament) Church of God (CG) and Elim Pentecostal Church (EPC); see William K. Kay, *Pentecostals in Britain* (Waynesboro, GA: Paternoster, 2000), xviii; W.K. Kay, "Britain," *TNIDPCM* ed. Stanley Burgess (Grand Rapids: MI, 2003), 43 and L. William Oliverio Jr., *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typical Account* (Leiden: Brill, 2015), 10. Although Oliverio's consideration is in the American context, he applies the terminology to the Pentecostalism that emerged in the early-twentieth century.

66. Denzil R. Miller, *Empowered for Global Missions: A Missionary Look at the Book of Acts* (USA: Life Publishers, 2005), 91-113. Miller served as dean for the College divisions of AoG School of theology. He is also the founder and director of Assemblies of God Extension school in Malawi. He is presently director of the Acts in Africa Initiative; Lisa P. Stephenson, *Dismantling the Dualisms for American Pentecostal Women in Ministry: A Feminist-Pneumatological Approach* (Leiden, Netherlands: Brill, 2012), 76-78, 95-96; Myung Sung-Hoon and Hung young-Gi, *Charis and Charisma: David Yonggi Cho and the Growth of Yoido Full Gospel Church* (Colorado Springs, CO:

creation, hospitality and hermeneutics.<sup>67</sup> Although Pentecostalism identifies the teaching role of the Spirit in the life of the church, his role as teacher in formal theological education remains an area to be further explored. It is in this teaching arena of the Spirit's work in TE that this research is situated.

The original contribution to knowledge, which this research offers, occur in three areas:

First, the study offers a focused literature review in Pentecostal theology around the topic of the Holy Spirit as teacher. While there is ample literature in Pentecostal theology on the Holy Spirit, there is a paucity of information on his role as teacher.<sup>68</sup>

This thesis investigates representative published and empirical views on the role of the Holy Spirit as teacher. This collation is original.

---

Regnum, 2003), 135-136; Martin C. Salter, *The Power of Pentecost* (Eugene, OR: Resource, 2012), xxii-iii.

67. Andrew Louth, "The Holy Spirit in Creation and Re-Creation: The Byzantine Fathers," in *The Spirit in Creation and New Creation: Science and Technology in Western and Orthodox Realms* ed. Michael Welker (Grand Rapids, MI: Wm. B. Eerdmans, 2012), 171-174; Amos Yong, *Modern Science and Divine Action in Pentecostal-Charismatic Imagination* (Grand Rapids, MI: Wm. B. Eerdmans, 2011), 89-96; Daniela C. Augustine, *Pentecost, Hospitality and Transfiguration* (Cleveland, TN: CPT Press, 2012), 18-19; Hannah Mather, "Pneumatic Interpretation in the Renewal Tradition: the first 50 years," (PhD thesis, Middlesex University/London School of Theology, 2019), 1-2.

68. The few pieces of literature on the subject include Cheryl Bridges Johns, "The Meaning of Pentecost for Theological Education," 42-47. Bridges Johns argues for a place for the Spirit in Pentecostal Theological Education. Keith Warrington, *Pentecostal Theology*, 159; Warrington calls attention to the Spirit as the supreme teacher in a bit of paragraph. Jackie D. Johns, *The Pedagogy of the Holy Spirit According to Early Christian Tradition* (self-published, CreateSpace, 2012), 42-54, 112-120; Jackie Johns addresses essential issues, such as the Spirit as another teacher like Jesus, who does not confine his influence to the church; his emphasis is primarily on the Spirit's role in imparting truth, knowledge, wisdom, and understanding to believers and how people outside the church also come to know God. He does not address the Spirit's influence in theological education; Daniel Nii Aboagye Aryeh, "Academic versus Spiritual: Theological Education and the Anointing of the Holy Spirit in Contemporary Prophetic Ministries in Ghana," *Journal of Contemporary Ministry* 4 (2018), 61-77. Aryeh in this paper argues for the need to combine academic education and the anointing of the Holy Spirit. His discussion centres on combining academic studies and mentorship from spiritual leaders in order develop spiritual gifts for ministry. In other words, his emphasis is on combining the power of the Spirit with academic studies and does not show how the Spirit teaches in the academy; Robert W. Pazmino and Octavio J. Esqueda, *Anointed Teaching: Partnership with the Holy Spirit* (Salem, OR: Kerigma, 2019), 85. The authors emphasise the freedom to live and worship that the anointing of the Spirit brings to the teaching environment. John W. Wyckoff, *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics* (Eugene, OR: Wipf & Stock, 2010), 98-99. Wyckoff discusses the teaching paradigms of the Spirit, using traditional teaching models.



Secondly, the study offers an organisation of literature on the teaching role of the Holy Spirit in PTE. This organisation is original regarding the structure employed and the results of the discussion on how the Holy Spirit works with and through human educators to achieve his teaching objectives.

Thirdly, the study offers a case study of practices around the Holy Spirit as teacher in a contemporary Pentecostal theological college (RTC). The case study is original both in its design and output. The subjectivist paradigm and interpretivist perspective will also aid in testing the propositions made in Pentecostal literature regarding Pentecostal education. With RTC as a critical case study, the findings will be valuable and original in developing good practices specific to Pentecostal theological institutions in Britain.

## **1.6 Road Map of Thesis**

To achieve the purpose of this study, the researcher divided the thesis into three units. The first unit, consisting of Chapters Two and Three, grounds the discussion by exploring Pentecostal views and attitudes towards the Spirit as teacher in PTE. Chapter Two focuses on Pentecostal theology, which is considered under four main sections. The first section considers the Pentecostal concept of Spirit as teacher. The second section discusses the importance of the Spirit's teaching role. The third section considers the propositions, possibilities, and motifs in the Spirit's teaching, and finally, the fourth section considers teaching paradigms of the Spirit as teacher. Based on these discussions regarding the Holy Spirit's role as a teacher in Pentecostal theology, and the main research question, four specific research questions to be used in guiding the data collection are outlined. The originality of these questions is also stated.

Chapter Three offers a historical account of Pentecostal attitudes towards the Holy Spirit's teaching role in PTE from the early twentieth century to the present. The historical report consists of three main sections. The first section focuses on the period referred to as the Formative and Entrenchment Years (1900-1950s), where Pentecostal mindsets towards the Holy Spirit's role in studying Scripture and the intellectual lives of believers are considered. The second section, denoted as the Accreditation Years (1960s-1990s), considers whether running courses accredited by a different body influenced Pentecostal attitudes towards the Spirit's teaching role. This goal is achieved by considering the need for accredited courses,

the accreditation journey, and the challenges of offering accredited courses. The third section, designated as the Cyber Years (1990s - to the present day), considers the impact of cyberlearning on Pentecostal attitudes towards the Spirit's role as a teacher. This section focuses on the British society's view on cyberlearning in higher education, a Pentecostal view of cyberlearning, some challenges encountered in cyberlearning and some Pentecostal concerns during this period. Finally, in the light of the Pentecostal attitudes surveyed regarding the Spirit's role as a teacher, six specific research questions to guide the data collection are also outlined.

Chapter Four comprises the second unit of the thesis and consists of two main sections: the first section details the methodology and the data collection methods used in carrying out the field research. A reason for employing a qualitative approach towards the study is given, followed by a choice of research design. Crotty's research framework embodying the four elements, subjectivist paradigm, interpretivist perspective, a case study methodology and interview methods are also discussed. The case study involving a single case, with the reason given for using it for this research, and the way the methodology is operated is also provided. The second section focuses on the data results, which further constitute three sub-sections. The first subsection describes the fieldwork. The second sub-section discusses the interview results and the third sub-section analyses documents.

The third and last unit is more constructive; it consists of Chapters Five, Six, Seven and Eight. Chapter Five to Chapter Seven focuses on analysing and interpreting research participants' responses to the research interview questions. The analysis and interpretation are considered in three parts.

Part 1 corresponds to Chapter Five and provides the analysis and interpretation of research participants' responses relating to the Holy Spirit's role as teacher. The chapter discusses Participants' responses under three main headings: what makes the Spirit a teacher, the mode of the Spirit's teaching, and signs of the Spirit's teaching. Part 2 corresponds to Chapter Six. It provides analysis and interpretation to the research data relating to Pentecostal attitudes towards the Spirit's teaching in PTE. Discussion of participants' responses in this chapter proceeds under three main categories: earlier Pentecostal views on the Spirit's teaching role, contemporary Pentecostal views on the Spirit's teaching role, and challenges towards the Spirit's teaching. Part 3 corresponds to Chapter Seven. It provides the analysis and interpretation of research participants' responses to how conviction in the Spirit's teaching

role impacts policy and some practices in the college. The chapter considers participants' responses under three main sections: institutional policy regarding the Spirit's role as teacher, general and classroom practices.

Chapter Eight addresses three main areas: first, it discusses research data results and how the research findings support the thesis hypothesis. Secondly, it presents conclusions drawn from the study and, thirdly, considers the limits of the case study, provides suggestions for further research and some recommendations. The nature of a case study is such that although the results from the data can be read by any agency and relevant information applied to different situations as readers deem fitting, its theory and model can only be applied to a similar unit of analysis, in this case, a classical Pentecostal theological college. The research does not presume to answer satisfactorily all the questions facing PTE in Britain. It is only offered to contribute to the ongoing conversation regarding the role of the Holy Spirit as teacher in PTE. The need for further research in a comparative case study, comparing a PC and non-PC, or different classical PCs in the United Kingdom, is also emphasised. Finally, concluding remarks concerning the thesis is also given.

## UNIT 1

### CHAPTER TWO - PENTECOSTAL THEOLOGICAL PERSPECTIVES ON THE SPIRIT'S TEACHING ROLE IN PTE

#### 2.0 Introduction

Pentecostal interests in the roles of the Holy Spirit as mentioned in 1.5 have been explored in missions, church ministry, hospitality, and recently in hermeneutics. Nevertheless, the Spirit's role as teacher has not yet been fully explored. In this chapter, attention will focus on the Pentecostal theological understanding of the Holy Spirit's teaching role. The theological deliberation will be considered under four main sections: Pentecostal concepts of the Spirit as teacher (2.1), the importance of the Spirit's teaching role in Pentecostal thought (2.2), propositions, possibilities, and motifs in the Spirit's teaching (2.3), and, finally, teaching paradigms of the Spirit as teacher (2.4).

The first section will argue that the Pentecostal recognition and emphasis on the Spirit as a teacher comes from Scripture. The Spirit as Lord of creation is supreme in his teaching and is not confined to a specific medium. The second section will consider the significance Pentecostals attach to the Spirit's teaching role. The section will argue that the Spirit's teaching makes the hope of Pentecostal theological students, living according to new standards of Christ, a reality in the world. The third section will consider the impact of Pentecost on theological education and some of the possibilities that emerge. The section will also consider possible motifs when the Spirit's role as a teacher is emphasised and engaged. Contributions from Bridges Johns and Jackie David Johns will be the focus of the discussion in this section.<sup>69</sup> It is worth noting at this point that Bridges Johns' identification of the Spirit as the one who holds the key to the fund of knowledge but whose pedagogical role as a teacher is missing in PTE forms the substratum of this study.<sup>70</sup> Hence, she features as the significant dialogue partner in this thesis. Therefore, interaction with the literature assesses how the Spirit teaches in PTE in Bridges Johns' terms.<sup>71</sup>

---

69. Jackie David Johns is professor of practical theology at Pentecostal Theological Seminary. As mentioned earlier, Bridges Johns is a faculty member at the Pentecostal Theological Seminary. She serves in the Robert E. Fisher Chair of Spiritual Renewal.

70. Bridges Johns, "Athens, Berlin and Azusa: A Pentecostal Reflection on Scholarship and Christian Faith," *Pneuma* 27, no. 1 (Spring 2005): 145.

71. The assessment of the literature on how the Spirit as a teacher teaches in PTE will be made in Bridges Johns' terms. However, the phrase 'Bridges Johns' terms' may not be stated verbatim.

The fourth section will argue that the Spirit as teacher in theological education performs pedagogical actions like those influenced by the three fundamental teaching paradigms in education. These teaching paradigms will be discussed and assessed on how effective they serve as paradigms for the Spirit's teaching. Contributions from John Wyckoff<sup>72</sup> will be the focus of the discussion in this section. In all these considerations, attempts will be made to analyse the relevance of the teaching paradigms in light of the Spirit's role as a teacher in PTE in Bridges Johns terms. Finally, a summary of the major points will conclude the chapter.

## **2.1 Pentecostal Concept of the Spirit as Teacher**

This section is the first of the four areas grouped under the concept of the Spirit as teacher in Pentecostal theology. Four subsections will focus attention in this section. These include the following: the concept of the Spirit as teacher; the scope of the Spirit's teaching; the Spirit as teacher beyond the biblical text; and the supremacy of the Spirit as teacher. The first subsection will now be considered.

### **2.1.1 The Spirit as Teacher**

Keith Warrington identifies the Spirit as teacher as he argues for his place in formal theological education.<sup>73</sup> He states, "in the pedagogical process, there needs to be an involvement of the Spirit and recognition that the learning journey is a holy one in which the Spirit is present as supreme teacher."<sup>74</sup> Warrington's proposition to recognise the Spirit as supreme teacher suggests that the concept of the Spirit as a teacher is not new to Pentecostals. Therefore, the idea will be explored further.

According to Wyckoff, the recognition of the Spirit as teacher in the interpretation of Scripture can be seen from passages such as Nehemiah 9.20, which suggest that God gave his Spirit "to instruct" the Israelites in the wilderness, John 14.26, where Jesus promises the

---

72. John W. Wyckoff is head of Harrison Graduate school in SAGU, well-known in the Assemblies of God for his writings on the Holy Spirit. He has also served as pastor, preacher, and teacher in the denomination.

73. Keith Warrington is currently engaged in training leaders in Africa and Asia in the development and mission of Word and Spirit. For more than thirty years Warrington served as a church planter, pastor, and New Testament scholar at Regents Theological College and other universities in UK and abroad.

74. Keith Warrington, *Pentecostal Theology: A Theology of Encounter* (London: T & T Clark, 2008), 159.

disciples that “the Holy Spirit whom the Father will send in his name, will teach the disciples all things,” and 1 Corinthians 2.11-13, where Paul draws the analogy that since no human can know the thought of another human except the spirit of that person, so no human can know the mind of God except by the Spirit of God.<sup>75</sup> Wyckoff also claims that Paul considered the Spirit an excellent teacher because the Spirit had taught Paul all that he taught the church.<sup>76</sup>

Likewise, Jackie David Johns contends that New Testament writers, such as John, Paul, and Luke, project a clear pedagogical function of the Holy Spirit in their writings. Johns claims that in the Johannine writings, Jesus promises to send another Paraclete, the Holy Spirit,<sup>77</sup> who will teach the disciples all things, reminding and guiding them into truth, hence the view of the Spirit as teacher. The Lukan writings, according to Johns, also cast the Holy Spirit in a pedagogical role, as the one who will teach them what to say in the hour of trial (Luke 12.12). In Johns’ view, the early disciples of Jesus experienced the Spirit’s teaching role when Peter and Stephen were brought before the Sanhedrin at different times (Acts 4.8; 6.10), when the Spirit revealed future things to the church (Acts 11.28; 21.11), and when the Spirit guided the church in decision making (Act 13.2; 15.28). Furthermore, Johns alleges that the Pauline corpus likewise presents the Spirit as the instructor of the church. In his letter to the Corinthians, Johns asserts that Paul made them aware it is only by the Holy Spirit that the hidden wisdom of God is revealed to believers.<sup>78</sup>

Concluding his discussion on the Paraclete sayings of John,<sup>79</sup> Johns writes, “the Paraclete sayings of John reveal a well-defined understanding of the role of the Spirit as teacher in the life of the early church.” So, the Holy Spirit’s status as teacher in the early church, according to Johns, was grounded upon the Spirit’s intimate and ongoing working relationship with Jesus. The early church understood that the Spirit was to speak after Jesus, says Johns.<sup>80</sup> Johns’ perception of the early church’s views suggests that they depended upon the Spirit to understand the significance of the Scriptures. In other words, they saw the Spirit as the teacher of the believer and the church in living out the will of God in the world. Hence, the need to emphasise the importance of the Spirit’s teaching in students’ learning journey.

---

75. John W. Wyckoff, *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics* (Eugene, OR: Wipf & Stock, 2010), 98-99.

76. Ibid.

77. John 14.16-26; John 15.26; John 16.7-16.

78. Jackie David Johns, *Pedagogy of the Holy Spirit According to Early Christian Tradition* (Cleveland, TN: Centre for Pentecostal Ministries, 2012), 2-3.

79. John 14.15-17; 14.25-27; 15. 26-27; 16.4-11; 16.12-15.

80. Johns, *Pedagogy of the Holy Spirit*, 48.

Similarly, Allan Anderson<sup>81</sup> describes the Holy Spirit first as being responsible for the formation and equipping of teachers. Secondly, as the primary agent in the development and transformation of persons in the world.<sup>82</sup> Likewise, James Wilhoit and Linda Rozema acknowledge the Holy Spirit as teacher.<sup>83</sup>

In summary, this section argued that the Pentecostal concept of the Spirit as teacher stems from Scripture and that his recognition as a supreme teacher is because he is the only one able to reveal the mind of God to students. The Spirit's role as teacher in the early church was noted in how he directed and guided the apostles regarding future events and decision-making. The Spirit was also recognised as being responsible for transforming believers (students) in their learning journey. Considering that the Pentecostal recognition of the Spirit as teacher stems from Scripture, one could ask the following questions: What is the scope of the Spirit's teaching? Does he teach only believers? In other words, who and what does the Spirit teach? The response to this question is the focus of the next section.

### 2.1.2 Scope of The Spirit as Teacher

Based on John 14.26, Pentecostals generally agree that a significant function of the Spirit given at Pentecost is to teach and lead believers into the truth of the Scriptures, instead of the enigma often found in the purely academic study of the Scriptures.<sup>84</sup> According to Steven Land, the Spirit illumines the inspired text in front of the believer to present a new understanding, able to influence and transform the lives of believers.<sup>85</sup> Likewise, Emerson Powery, upon examining Mark 12.35-37, infers that the Spirit mediates between the believer

---

81. Allan Anderson is recognised as the leading scholar on Global Pentecostalism. He is professor of mission and Pentecostal studies in the department of theology and religion at Birmingham University.

82. Allan Heaton Anderson, "Contextualization and Pentecostal Charismatic Education in a Global Village," in *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honour of Wonsuk and Julie Ma*, ed. Teresa Chai (Eugene, OR: Wipf & Stock, 2014), 87.

83. James C. Wilhoit and Linda Rozema, "Anointed Teaching," *CEJ Series 3*, 2, no.2 (2005): 252. James Wilhoit is professor of Core Studies and Scripture Press Chair of Christian Formation and Ministry at Wheaton College. He is author of the book, *Spiritual Formation as if Church Matters*. At the time of writing, Linda Rozema also served as a Research Assistant in the Christian Formation and Ministry Department at Wheaton College.

84. Gordon D. Fee, "Hermeneutics and Historical Precedent: A Major Problem in Pentecostal Hermeneutics," in *Perspectives on the New Pentecostalism*, ed. Russell P. Spittler (Grand Rapids, MI: Baker Book House, 1976), 122; Walter J. Hollenweger, *Pentecostalism: Origins and Developments Worldwide* (Peabody, MA: Hendrickson Pub., 1997), 307-321; J. McKay, "When the Veil is Taken: The Impact of Prophetic Experience in Biblical Interpretation," *Journal of Pentecostal Theology* 5 (1994): 21, 36-37.

85. Steven J. Land, "Response to Professor Harvey Cox," *Journal of Pentecostal Theology* 5 (1994): 13.

and the Scriptural text so that the believer can come into the true import of the text.<sup>86</sup> In addition, Allan Anderson asserts that the Holy Spirit teaches believing teachers to teach others.<sup>87</sup> Pentecostals are not alone in the view that the Spirit teaches believers. Christopher Scobie alleges that the Spirit focuses on believers to make them surrender to Christ by forming Christ in them. Scobie claims that the Spirit develops Christ in believers by illuminating the Scriptures within them.<sup>88</sup>

The contributions offered above suggest that the Spirit is committed to believers to teach them, lead them to truth, and form Christ in them. Notwithstanding, these contributions do not offer any suggestions on how the Spirit will lead and develop Christ in the students in formal PTE. A question that needs to be answered is whether or not the Spirit teaches only believers. What about those who come into formal theological education but are not believers: does the Spirit teach them? Furthermore, the above contributions also note that the Spirit teaches through the Scriptures, which raises the question of whether the Spirit's teaching is limited to the scriptural text alone. While the first question posed above is pragmatic and await an answer from the research interview responses, the second question has to do with the role of the Spirit. In other words, is the Spirit's teaching confined to the scriptural text, or does it extend beyond what is written? The Pentecostal theological response to these questions is the focus of the next section.

### 2.1.3 Spirit as Teacher Beyond the Text

Pentecostals believe that the Spirit as teacher is not limited by the text he has inspired. Warrington states: "Although John 1.1 reads, 'In the beginning was the word,' the Spirit preceded the beginning." Therefore, "the Spirit may not be restricted by the text he has inspired; he is also free to speak when and what he wishes."<sup>89</sup> Warrington alleges that the

---

86. Emerson B. Powery, "The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective," *Journal of Pentecostal Theology* 11, no. 2 (2003): 186. Powery is associate professor of New Testament and chair of the department of theology at Lee University.

87. Allan Heaton Anderson, "Contextualization and Pentecostal Charismatic Education in a Global Village," *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honour of Wonsuk and Julie Ma*, ed. Teresa Chai (Eugene, OR: WIPF & STOCK, 2014), 87.

88. Christopher J. Scobie, "A Pentecostal Proposal for Discipleship," in *Pentecostals in the 21st Century: Identity, Beliefs, Praxis* ed. Corneliu Constantineanu and Christopher J. Scobie (Eugene, Oregon: CASCADE Books, 2018), 171-172. Christopher J. Scobie is adjunct professor in the Evangelical Theological Seminary in Osijek, Croatia. He is also an ordained minister and serves in the local church in Ljubljana.

89. Warrington, *Pentecostal Theology*, 200-201.



Spirit's freedom to speak when and what he wishes to speak reveals the supremacy of the Spirit over all creation. He subsequently acknowledges that, to a large degree, Pentecostal theology begins with the Spirit so that it is not odd to hear from the Spirit beyond the text.<sup>90</sup> Warrington's view suggests that as teachers choose materials within their reach in life to teach, so is the Spirit free to teach students from material within his world.

In Pentecostal thought, the Spirit's desire is not simply to bring students into the truth of the text but into friendship with himself. To achieve this fellowship, the Spirit guides students into the mind of God either through the text or without the text. According to Terry Cross,<sup>91</sup> substantial research in the last decades has shown that knowledge is no longer viewed as either rationalistic or experiential. He argues that Paul's understanding of God after his encounter en route to Damascus cannot be jettisoned because it was experiential. Cross asserts that the Spirit who authored the Scriptural text seeks to unfold the text's true meaning and desires a relationship with the reader to make the text a living entity and not an ancient monument.

Arguing from a classical Pentecostal perspective, Cross contends that in this relationship, God is not confined to a fixed locus of the written text but is allowed to be whatever he chooses to be. Paraphrasing, he alleges "the written text becomes living for some of its readers when the Sovereign God decides it to be so through the Spirit."<sup>92</sup> Furthermore, Cross maintains that when the Spirit's role is viewed in this manner, then not only the written text but the speech of the human preacher may also become God's word if God decides to make it so by his Spirit.<sup>93</sup>

Cross makes a vital contribution to the conversation on the Spirit's role as teacher. He declares that it is by the Spirit that the written text becomes alive and brings transformation. He does not restrict the Spirit's role in communicating God's word to the written text. He extends it to the words of the human preacher. Notwithstanding, his focus in this discussion is to establish the fact that it is through the Spirit that Pentecostals are enabled to receive God's truth. His contribution, therefore, does not show how the Spirit's role as teacher impacts

---

90. Ibid., 201.

91. Terry Cross is professor of Systematic Theology at Lee University and past President of SPS.

92. Terry L. Cross, "A Proposal to Break The ICE: What Can Pentecostal Theology Offer Evangelical Theology?" *Journal of Pentecostal Theology* 10, no.2 (2002): 57.

93. Ibid., 57-68.

theological education in a typical PC, nor does it show how the Spirit's role as teacher may be engaged in a student's learning journey in a PC. His extension of the Spirit's educational role outside the scriptural texts raises the following questions: Which teaching-learning participants become avenues of God's word? How does the Spirit teach through textbooks other than the Bible?

Furthermore, Cross mentions that the preacher may be speaking in the context of Scripture; therefore, God may decide to use the human preacher's words to become his word through the Spirit. But what about Pentecostal theological educators or the students? Does the Spirit ever speak through their voices?

Likewise, James Smith<sup>94</sup> argues that the early Christian church was a charismatic community that emphasized hearing and not reading. Early Christianity was not a religion of the Book, though it was a religion of the word. It was a community centred not around scribes but prophets. In the history of the Christian community, a shift occurred whereby text received a privileged status, and the originally oral and charismatic way of being was suppressed and oppressed and gradually declared to be defunct. This emphasis on writing(s) confined revelation to a past epoch and quenched the ongoing revelatory ministry of the Spirit by silencing the prophets with the canon. However, the early church understood that the Lord Jesus was present with them in the person of the Spirit, teaching and guiding them into all truth and revealing things to come.<sup>95</sup> Consequently, when the prophets spoke according to the Spirit,<sup>96</sup> it was like fresh manna that need not be stored lest it rots.<sup>97</sup>

Smith's argument suggests that the written text is not the original medium through which the early church heard from God. They received the direct revelation of God through the Spirit. In other words, the prophets heard directly from the Spirit and communicated what they heard. However, it is worth noting that the early church did engage somehow with their Scriptures (Acts 3.22), the Old Testament and heard God from them. Smith's viewpoint also suggests that confining the Spirit's voice to the written text and preferring it to listen directly to the Spirit is human development in the church's history and not the original medium of the Spirit's communication with the prophets. That said, arguing that the prophets spoke by the

---

94. James Smith is a faculty member in the Department of Philosophy at the Villanova University.

95. John 14.26; John 16.13.

96. Romans 10.14.

97. James K.A. Smith, "The Closing of the Book: Pentecostals, Evangelicals and the Sacred Writings," *Journal of Pentecostal Theology* 11 (1997): 51-57.

Spirit in the early church, Smith does not dismiss the importance of Scripture for the Christian. He asserts that by confining themselves to the written text alone, the church community no longer functions as a medium of expression of the ever-present Spirit but as a repository of past revelation.<sup>98</sup>

Another Christian tradition may argue that the Scriptural writings existed before Christianity. Farley noted that during and after the exile, the Jewish people were challenged to maintain their faith and identity while separated from the temple and its sacrifices. The synagogue and the reading of the written text replaced the temple and temple sacrifices. Accordingly, the written text took on a prominent natural position in the new Jewish religion from which Christianity emerged,<sup>99</sup> suggesting that before Christianity, the written text was considered worthy of regulating the faith and life of the believing community. However, Smith argues that for an oral community such as Pentecostals, the written text only served as testimonies of God's deeds and memory aids and hence are derivative. The Spirit speaks authoritatively through the written text when he does, but he also desires to speak in fresh and innovative ways to current situations, declares Smith.<sup>100</sup>

Smith's contribution to the Holy Spirit's role in making Scripture authoritative and influential in the church community is beneficial when considered in the church context. However, it does not contribute to how the Spirit's role as teacher can be implemented in a theological college setting. His approach does not show how Scripture should be engaged to listen to the Spirit's teaching. Although he affirms that his model emphasises trust in the guidance of the Spirit, it does not show how the community of learners in a Pentecostal theological college may come to such confidence in the Spirit's guidance. An investigation into a Pentecostal theological college is required to assess Smith's ideas' functionality.

According to John McKay,<sup>101</sup> the scriptural text contains God's word, by which the reader may come into spiritual truth by the aid of the Spirit. Commenting on his own experience of the Spirit's teaching, McKay writes:

I well recall having spent three years as a PhD student mulling over Deuteronomy, and then, on re-reading it some years later in the light of my

---

98. Smith, "The Closing of the Book," 64-65.

99. Edward. Farley, *Ecclésial Reflection: An Anatomy of Theological Method* (Philadelphia: Fortress Press, 1982), 14, 16, 33-40.

100. *Ibid.*, 66.

101. John McKay is director of studies at Roffey Place in Horsham, England.

experience of the Holy Spirit, being surprised to discover the immense spiritual treasures in it that I had failed to appreciate before.<sup>102</sup>

For McKay, the written text of Scripture contains the word of God, which the human writer had expressed using his vocabulary and historical setting under the Spirit's inspiration. Therefore, according to McKay, a person can spend years only exploring what the human writer had communicated without the aid of the Spirit. Nevertheless, aided by the Spirit when reading Scripture, a person would come into spiritual truth through the process described by Paul as removing the veil, declares McKay.<sup>103</sup> Regarding his view on the inspiration of Scripture, McKay maintains that the Holy Spirit's teaching is not limited to Scripture. He alleges that prophetic utterance, made in faith using ordinary human language, is also a means through which the Spirit teaches. He argues that the words of Scripture are the unique expressions of the individuals inspired by the Spirit to write Scripture. Therefore, individuals inspired to prophesy today may also use their preferred phraseology in communicating God's word by the Spirit.<sup>104</sup>

McKay's view of Scripture may not appeal to all. Nonetheless, he sought to emphasise that it is through the Spirit's teaching that a person comes into the spiritual truth God intends for people. However, McKay's view raises a concern regarding the authenticity of a prophetic utterance, which, as he acknowledges, is not always possible to identify as genuine.<sup>105</sup> Although his contribution emphasises preferred charismatic views and positions, he has done little to show how the functions and ideas can be achieved. The need remains for research to show how the Spirit's teaching role can be engaged in the manner McKay suggests in traditional PTE.

Regarding the Spirit teaching beyond Scripture, Frank Macchia likewise declares: "It is by the breath of the Spirit that the Scriptures are a living guide and measure of our worship and witness."<sup>106</sup> Negatively, Macchia is not suggesting that the inspired written word is not good enough for guidance. It is suitable for guidance by itself, but it does not address every

---

102. John McKay, "When the Veil is Taken Away: The Impact of Prophetic Experience on Biblical Interpretation," *Journal of Pentecostal Theology* 5 (1994): 21.

103. The veil removed – see 2 Cor 3.14-18.

104. McKay, "When the Veil is Taken Away," 28-29.

105. *Ibid.*, 29.

106. Frank Macchia, *Baptized in the Spirit: A Global Pentecostal Theology* (Grand Rapids, MI: Zondervan, 2006), 244. Macchia is Professor of Theology at Vanguard University and editor of *Pneuma*.

conceivable subject or circumstance the believer will face in life, alleges Macchia.<sup>107</sup>

Positively, Macchia's statement suggests that it is the Spirit's responsibility to animate the inspired written word in the different circumstances of the believer. It also implies that the believer's complete guidance for worship and witness is only possible under the direction of the Spirit, making the Spirit's teaching role vital. Macchia's understanding of the Spirit's teaching function is that he speaks freely but not beyond the person of Jesus.<sup>108</sup>

By way of summarising, this section has considered whether the Spirit, the Lord of creation, and author of the Scriptures, is free to speak using any of the mediums in his creation or whether he is limited by the writings of the inspired authors of Scripture. While the contributions in the section succeeded in establishing that in the Pentecostal perspective, the Spirit as the author of Scripture is not subject to the inspired author's writings, they did not succeed in showing how the Spirit's teaching, either through the Scriptures or other mediums, can be engaged in PTE. Today, formal education classrooms are aware of the different kinds of teachers: those who impact both teachers and students; those who affect students; and those whose support in the classroom only offer little benefit.<sup>109</sup> Considering the Spirit as teacher, the question that could be asked is: What kind of teacher then is the Spirit? The response to this question is the focus of the final subsection.

#### 2.1.4 The Spirit as the Supreme Teacher

Warrington does not call for recognition of the Spirit simply as a teacher but as the supreme teacher. The context in which Warrington calls for this recognition is the theological enterprise where lecturers serve as the primary teachers because, in some settings where peer learning and active learning are supported, there are at least two other teachers present in the learning journey, fellow students, and learning materials, which includes books, videos and audio material where active learning takes place. In this context of students being taught by lectures, fellow students, and learning materials, Warrington calls the Spirit, the supreme teacher.<sup>110</sup> Pentecostals, such as Howard Ervin and Gordon Anderson, also esteem the

---

107. Ibid.

108. Frank Macchia, "The Struggle for Global Witness: Shifting paradigms in Pentecostal Theology," in *The Globalization of Pentecostalism: A Religion Made to Travel* ed. M. W. Dempster, B. D. Klaus and D. Peterson (Oxford, Regnum, 1999), 16.

109. Douglas J. Fiore and Todd Whitaker, *Six Types of Teachers: Recruiting, Retaining and Mentoring the best* (Third Avenue, NY: Routledge, 2013), 13-17.

110. Warrington, *Pentecostal Theology*, 159. See also Cheryl Bridges Johns, "The Meaning of Pentecost for Theological Education," *Ministerial Formation* (October 1999): 47. Bridges Johns is

teaching function of the Spirit<sup>111</sup> when they recommend that the tasks of text analysis - linguistic, literary and historical research - should all be performed not from simple humanistic rationalism but under the guidance of the Spirit because he is the supreme teacher.<sup>112</sup>

The view of the Spirit as supreme teacher possesses a great deal of appeal; nonetheless, it raises a plethora of questions, for example: How should the Spirit's teaching be engaged? In other words, how should both lecturers and students engage with the Spirit as teacher? How can the Pentecostal theological enterprise emphasise engagement in the Spirit's teaching role? Also, what will be the criteria by which such an engagement with the Spirit's teaching can be deemed successful?

In sum, this section considered that the Spirit's identification as a teacher comes from the fact that he is the one who continues in Jesus' role as guide and teacher of the disciples. As the only one who makes the word of God come alive to both lecturers and students and possesses the ability to teach beyond the biblical text, Pentecostals refer to the Spirit as the supreme teacher. Nevertheless, some pertinent questions remain unanswered. These include: How does the Spirit teach? How do lecturers and students engage with the Spirit's teaching? And how is the Spirit's teaching emphasised in the classroom? While these questions await answers, the next section will expand on the concept of the Spirit as teacher by considering the importance Pentecostals attach to the Spirit's teaching role.

## **2.2 The Importance of the Spirit's Teaching Role**

The previous section considered the Pentecostal concept of the Spirit as teacher. It was understood that the concept comes from Scripture. Regarding guiding and teaching believers, the Spirit as supreme teacher is not restricted to the biblical text. In this second section, considered under the Pentecostal theological understanding of the Holy Spirit's teaching role,

---

the Robert E. Fisher Professor of spiritual formation and Christian formation at the Pentecostal Theological Seminary. Bridges Johns is an active proponent of engaging the pedagogical role of the Spirit in theological education.

111. Howard Ervin is the late professor of Old Testament and pneumatology at ORU and Gordon Anderson is president of North Central University.

112. Howard M. Ervin, "Hermeneutics: A Pentecostal Option," *Pneuma* 3, no.1 (Jan. 1981): 18; Gordon L. Anderson, "Pentecostal Hermeneutics. Part I," 1-7 and "Pentecostal Hermeneutics. Part II," 13-22, accessed 24.01.2019, <http://agchurches.org/Sitefiles/Default/RSS/IValue/Resources/Holy%20Spirit/Articles/PentecostalHermeneuticsPt2.pdf>.

attention will focus on the importance Pentecostal educators attach to the Spirit's teaching role in training theological students. According to Julie and Wonsuk Ma, a most needful aspect of the church's mission in the Spirit is theological education.<sup>113</sup> This need suggests that the Spirit equips the church through the church's teaching and learning enterprise. It further indicates that the academy can and should depend upon the Spirit for the development and transformation it expects to see in the lives of its students. Wilhoit and Rozema likewise propose that under the Spirit's teaching, an effective way to communicate the gospel is ensured.<sup>114</sup>

It may be suggested that in Pentecostal thought, without the Spirit, what happens between the teacher and the student can happen anywhere. According to John Gordy, it is only through the Spirit's involvement in preparing and delivering a message that makes it distinctively Pentecostal. He points out that after Jesus had instructed his disciples to go and make disciples of all nations, baptising them in the name of the Father, Son and Holy Spirit, teaching them to obey his commands (Matt 28.28-29), Jesus also commanded them to wait until they had first received the gift of the Holy Spirit.<sup>115</sup> Gordy points out that the importance of the Spirit's teaching is affirmed by the emphasis Scripture places on the Spirit as the one who illumines, intercedes, searches the heart, knows the mind of God, liberates, guides, bears witness to Christ, transforms, bestows gifts, empowers, teaches, convicts of sin, reproves and regenerates.<sup>116</sup>

Gordy's argument suggests that successfully teaching Jesus' commands to procure obedience requires the engagement of the Spirit's teaching role. The need to engage the Spirit implies that the Spirit's teaching is crucial because besides illumining the understanding, the Spirit also searches God's mind for the appropriate word, gives teaching gifts, liberates students to participate in lessons, opens the mind, guides them into truth, and prepares the unconverted to surrender to him.

---

113. Julie C. Ma & Wonsuk Ma, *Mission in the Spirit: Towards A Pentecostal/Charismatic Missiology* (Eugene, OR: Wipf & Stock, 2010), 71. Wonsuk Ma is Executive director of The Oxford Centre for Mission Studies and Old Testament scholar. He writes with his wife Julie Ma.

114. James C. Wilhoit and Linda Rozema, "Anointed Teaching," *Christian Education Journal* Series 3, 2, no.2 (2005): 252.

115. John Gordy, "Toward a Theology of Pentecostal Preaching," *Journal of Pentecostal Theology* 10, no.1 (2001): 92-94. Gordy is a homiletic faculty member at Pentecostal Theological Seminary.

116. Gordy, "Toward a Theology of Pentecostal Preaching," 93. See also, Joh. 3.14-16; Acts 1-2; Rom. 12.6-8; 1 Cor. 2.6-13; 12.14; Gal. 5.22-23; Eph. 4.11; 1 Pet. 4.11.

Likewise, Roger Stronstad proclaims that when Jesus commanded the disciples to wait for the Spirit (Luke 24.49),<sup>117</sup> it was because Jesus knew that it was only through the Spirit's empowered teaching (Luke 12.11-12) that the disciples would be transformed into the dynamic prophets he had called them to be (Acts 1.8).<sup>118</sup> Stronstad's view suggests that theological training transforms the student into an effective witness to Jesus when the Spirit's teaching is engaged. Stronstad also proposes that the disciples became true successors of Jesus' ministry only through the Spirit's empowered teaching, thereby asserting the importance of the Spirit's teaching. Nevertheless, despite the emphasis placed upon the importance of the Spirit's teaching role, the need remains to investigate how the Spirit undertakes all these critical roles in the PTE classroom.

Jackie Johns and Bridges Johns also emphasise another dimension of the importance of the Spirit's teaching. They assert that the Spirit's teaching is most important because of the false dichotomy they see between content and teaching methods among Pentecostals, a concept that is revisited in Chapter Seven when discussing the need for an institutional policy. They argue that often Pentecostal content and the methods of teaching do not agree and that Pentecostals need to be aware that content or method incompatible with their nature may militate against their efforts:<sup>119</sup>

We have found the rationalism of twentieth-century evangelical Christianity to be an inadequate vehicle for passing on a faith [that] honours the active presence of the Holy Spirit in the contemporary world.<sup>120</sup>

From the above quote, Johns and Bridges Johns advocate that an approach or method often used to achieve an objective is usually not value-free. They explain that it often affects the truth it facilitates. Therefore, care needs to be taken when choosing a method for the content because if the technique is incompatible with the content, it will negate the content being delivered. Johns and Bridges Johns say that it is only when Pentecostal education engages with the Spirit's teaching that it becomes revealing and transformational.<sup>121</sup>

---

117. Roger Stronstad is assistant professor and Chair of Biblical Theology at Summit Pacific College, Canada. He is also an author.

118. Roger Stronstad, "The Prophethood of All Believers: A Study in Luke's Charismatic Theology," in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, ed. Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1979), 66.

119. Jackie Johns and Cheryl Bridges Johns, "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study," *Journal of Pentecostal Theology* 1 (1992): 109-110.

120. *Ibid.*, 110.

121. *Ibid.*



According to Johns and Bridges Johns, in both Old and New Testaments, when a person is said to know God, it is never understood in terms of the information the person possesses about God. This knowledge is always measured in terms of how the person lives in response to God, and this is only possible through the teaching of the indwelling Spirit, they explain. In their view, through the teaching of the Spirit, the presence of the Father and the Son becomes a reality in the believer's life. They also allege that through the Spirit's teaching, the historical words of Jesus come alive, and the believer can apply them in new circumstances.<sup>122</sup> Johns and Bridges Johns suggest that the Spirit's teaching role is significant and cannot be jettisoned if the new standard of living in Christ is to be actualised in the lives of Pentecostal theological students in the academy. Their contribution, however, has not shown how the Spirit makes the truth about the Father and the Son alive in the believer.

The consideration of the preceding section has been the importance of the Spirit's teaching, which Pentecostals associate with the Spirit's sole privilege to search the mind of God, open minds, and to bring about transformation. That said, the contributions have not indicated how the Spirit undertakes these important roles or explained how they could be achieved in a Pentecostal theological college. The following section will focus on desirable possibilities, propositions, and motifs that emerge when the Spirit's teaching is engaged.

### **2.3 Propositions, Possibilities and Motifs in the Spirit's Teaching**

Section 2.1 established that Pentecostals acknowledge the Spirit as teacher in the same way Jesus was a teacher to his disciples. Then in section 2.2, the importance of the Spirit's teaching was grounded in the Spirit's unique ability to communicate the truth for transformation in the lives of believers. Now, in section 2.3, grouped under Pentecostal theological perspectives on the pedagogy of the Spirit, attention will focus on the possibilities, propositions, and motifs that become available when the Spirit's teaching is engaged. Contributions for developing the section will be drawn from the propositions, possibilities, and motifs identified by Bridges Johns and Johns. Section 2.3.1 will now consider the propositions and possibilities offered by Bridges Johns.

---

122. Ibid., 112-116.

### 2.3.1 Cheryl Bridges Johns' Propositions and Possibilities

Reflecting on the impact of Pentecost on theological education, Bridges Johns notes, “the Western church has lost sight of the pedagogical role of the Spirit.”<sup>123</sup> She attributes this loss to the perception that associates the realm of the Spirit with emotionalism and hence regards it as inferior and irrational. She contends that “Pentecost is the epistemological key that unlocks the door for a way of knowing that radically alters traditional forms of theological education.”<sup>124</sup> According to Bridges Johns, theological education under the Spirit’s pedagogical influence would result in four possibilities that she identifies as personal, communal, transcendent and alive, and transformational.<sup>125</sup> It is to these four possibilities that the section now turns.

#### 2.3.1.1 First Possibility

Bridges Johns sees theological education becoming personal because, in her view, the advent of the Spirit at Pentecost made the extraordinary presence of God available to humanity. Therefore, she states that by the Spirit, humanity can participate in the knowledge of God that can be described as “face-to-face knowing” or “critical knowing,” characterised by communion and fellowship. The necessity of face-to-face knowing, according to Bridges Johns, is reasonable. With the development of the historical-critical method, the Scriptures were made impersonal and distant, and God’s presence became separated from God’s word.

She presents three propositions under the umbrella of “critical knowing.” First, she claims that theological educators would no longer seek to separate the truth about themselves from their vocation. By this claim, she means theological educators would recognise there is “no place to hide safely, they will teach with unveiled faces, and their critical enquiry would reflect the humility of those who have experienced the criticism of the Spirit.”<sup>126</sup> Secondly, Bridges Johns argues that students would be challenged not simply to know about God but to know God honestly. Thirdly, she claims that both educators and students would experience the “participatory mind,” which is the cooperation between the “human critical reflection”

---

123. Bridge Johns, “The Meaning of Pentecost for Theological Education,” 42.

124. Ibid., 42-43.

125. Parker Palmer introduced these four objectives in his ‘Gospel Epistemology,’ where ‘truth’ according to Palmer is personal, communal, reciprocal and transformational. See Parker J. Palmer, “Towards a Spirituality of Higher Education,” in *Faithful Learning and the Christian Scholarly Vocation*, ed. Douglas V. Henry and Bob R. Agee (Grand Rapids, MI: Wm. Eerdmans, 2003), 83.

126. Bridges Johns, “The Meaning of Pentecost for Theological Education,” 44.

and “the criticism of the Spirit.” In “human critical reflection,” students engage in critiquing others, but in the criticism of the Spirit, the reflection turns inwards. That is, both educators and students learn to assess themselves before the word of God. In Bridges Johns’ terms, educators and students experience the participatory mind when they embrace and engage in “the criticism of the Spirit” and “human critical reflection” in the classroom. This experience will result in ministers who know the word adequately enough to participate in the healing of the word.<sup>127</sup>

### 2.3.1.2 Second Possibility

Bridges Johns envisages theological education becoming communal because Pentecost, in her view, possesses the power of fusion to bring together those who are separated, such as the educated and the unlearned, into a form of messianic community that is unknown in the natural realm. In this community, knowledge gained does not translate into power over others, but leads to an awareness and sharing of the other person’s burden through the Spirit, declares Bridges Johns. She notes that the Spirit’s pedagogy also leads to a community (a discerning community) that operates differently from the world and distinguishes between light and darkness.<sup>128</sup>

### 2.3.1.3 Third Possibility

Bridges Johns points out that the pedagogy of the Spirit in theological education will make truth both alive and transcendent. She notes: “It is through the portal of Pentecost that the Paraclete takes us back through salvation history and forward into eschatological history.”<sup>129</sup> This imagery was first employed by Land, who notes that “the Spirit functions as a ‘time machine’ via the word, enabling the believer to travel backwards and forward in salvation history and to imaginatively participate in the events that have been and are yet to be.”<sup>130</sup> This imagery suggests that, for Land, the Spirit’s pedagogical role always lies in a continuum, teaching things that have been fulfilled and still have a dimension yet to be fulfilled.

---

127. Ibid., 43-44.

128. Ibid., 44-45. Light and darkness in this context refer to good and evil.

129. Ibid., 45.

130. Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Sheffield: Sheffield Academic Press, 1994), 98.

Bridges Johns claims that in such a context, where the Spirit's teaching is oscillating believers between past and future, truth is not static but is both alive and transcendent. She argues, "it is alive because truth can never be separated from the life-giving Spirit, and it's transcendent because the outcome of the knowing event cannot be manipulated." Bridges Johns also acknowledges that in such a context, the text comes alive, and students are confronted with a living reality that interprets them as they interpret it. She notes, however, that educators will find this kind of teaching threatening as they cannot always control every aspect of it.<sup>131</sup> Bridges Johns' view possesses some critical implications for PTE. Since the Spirit makes truth alive and transcendent, students will be able to engage with their world where they find it, with the principles of truth, without forcing their world into antiquity to experience the truth. Educators, on the other hand, would first need to appreciate the generation they are serving. Secondly, they need to constantly focus on projecting the principles of truth discovered and not the cultural setting in which they first encountered the truth as they attempt to train students.

#### 2.3.1.4 Fourth Possibility

Bridges Johns' final proposition is that through Pentecost, theological education would engage in a form of knowing that leads towards 'imaginal transformation.'<sup>132</sup> According to James Loder, the knowing that Pentecost inspires in theological education is not merely knowing but convictional knowing, a transformational process in which the Holy Spirit makes the objective truth of the revelation of Christ subjectively known.<sup>133</sup> Loder's view demonstrates that convictional knowing embodies the transformation Bridges Johns proposes would happen through Pentecost. But Bridges Johns alleges that for transformation to happen, theological education must be open for the full engagement of persons so that

---

131. Bridge Johns, "The Meaning of Pentecost for Theological Education," 45.

132. 'Imaginal transformation' is a Craig Dykstra construct. Dykstra is a senior fellow of Leadership Education at Duke Divinity and, also an ordained Presbyterian minister. Dykstra defines 'imaginal transformation' as "moral growth through those 'events that give our lives their particular shape and quality, and out of which our responses to life often seem to flow.' In these experiences, 'the deepest patterns of the nature of reality and existence and our relationship to them, are revealed, and our own essential convictions are rooted in them.'" See Craig Dykstra, *Vision and Character* (New York: Paulist Press, 1981), 87.

133. James Loder, *The Transforming Moment* (Colorado Springs: Helmers & Howard, 1989), 33. Loder, it is alleged knew the Lord at an earlier age and was described as a religious man. In his first year as a teaching assistant at Princeton Seminary and afterwards, Loder had divine experiences that altered his view of the Christian faith. He became more attuned to the Spirit of Christ and lived, wrote and taught others as one who was conscious of the Spirit of Christ.

theological education students can be transformed by the truth of Christ's revelation from students in PTE who seek to know to students who are fully understood.<sup>134</sup>

Bridges Johns' reflections on the possible outcomes in theological education under the pedagogical role of the Spirit provide a hopeful future for PTE. Nonetheless, Veli-Matti Karkkainen rightly responds to Bridges Johns' proposition. He writes: "Bridges Johns is [on to] something when she expressed that theological education needs the pedagogical role of the Spirit. However, she does not provide details on how this could be done."<sup>135</sup>

With Bridges Johns' first possibility, where theological education becomes personal, she alleges that by the power of the Spirit, humanity can participate in a knowledge of God, which can be characterised as face-to-face knowing. To achieve this goal, she outlines the responsibility of both educators and students. While she shows that educators would no longer separate the truth about themselves from their vocation, she does not demonstrate how students would honestly know God or how the collaboration of human critical reflection and the criticism of the Spirit would be done. Thus, it does not show how theological education can be made personal in PTE. Therefore, there is a need for research in a classical Pentecostal theological college that investigates how Bridges Johns' idea of the Spirit's pedagogy makes theological education personal.

Secondly, Bridges Johns' discussion on the possibility of theological education becoming communal and eradicating the separation that often exists between the very-knowledgeable and the not-so-knowledgeable is commendable. However, its quality remains shrouded as she does not show how submission to the power of Pentecost could be made in a Pentecostal theological college to remove the separation she mentions. The distance Bridges Johns says exists between the very-knowledgeable, and the not-so-knowledgeable lacks clarity. It is unclear whether she refers to lecturers and students or college trained pastors and non-academic congregations. Furthermore, the second possibility was not the focus of this thesis. Therefore, this proposition may be helpful in a different investigation but not in studying the teaching role of the Spirit in PTE.

---

134. Bridges Johns, "The Meaning of Pentecost for Theological Education," 46-47.

135. Veli-Matti Karkkainen, "Pentecostal Theological Education in a Theological and Missiological Perspective," *JEPTA* (January 2010): 61.

Thirdly, Bridges Johns proposes that the Spirit's teaching will cause believers to oscillate between the past and the future, making the truth of Christ's revelation alive and transcendent.

She does not show how the Spirit's teaching may be carried out in a Pentecostal theological college. There is a need for clarity on how the Spirit's teaching occurs if this third possibility becomes a reality.

Finally, Bridges Johns proposes that for transformation to occur, PTE must be open for full engagement of persons. Nevertheless, she does not expound on what she means by 'theological education must be open.' Neither does she show how openness towards full engagement could be achieved in PTE, and therefore does not assist in exploring the Spirit's teaching role in PTE. The chapter will now consider Jackie Johns' motif of the Spirit as teacher in the following section.

### 2.3.2 Jackie D. Johns' Motifs of The Spirit' Teaching

Section 2.3.1 discussed the four possibilities and propositions in the Spirit's teaching offered by Bridges Johns, where she sees theological education becoming personal, communal, revealing and transformational. By way of continuing with this conversation, 2.3.2 will consider five motifs that Johns identifies in the Spirit's teaching role. He outlines them as follows: First, the Spirit brings about experiential knowledge of God. Secondly, he teaches by serving as an internal witness to the standards of Christ and, thirdly, by directing believers in their confrontation with the world. Fourthly, the Spirit teaches by giving the believer a heightened understanding of the word of God and lastly, the Spirit teaches through prophetic or inspired proclamation.<sup>136</sup> The following few sections will now consider Johns' five motifs of the Spirit's teaching.

#### 2.3.2.1 Experiential Knowledge of God

Johns asserts that in Jesus' teaching, to know Jesus is to understand the Father. Consequently, when the Spirit came to teach the disciples, it was for them to know Jesus is in the Father, they are in Jesus, and Jesus is in them.<sup>137</sup> The Spirit's teaching, from Jesus' explanation, according to Johns, is to give the believer an experiential knowledge of God,<sup>138</sup> a knowledge

---

136. Johns, *Pedagogy of the Holy Spirit*, 48.

137. John 14.7, 20, 21.

138. Jeremiah 9.23-24.

that moves the affection and the volition of believers towards God. This concept of the Spirit's teaching that moves the heart and volition of believers towards God will help analyse participants' responses, especially in Chapter Seven.

Johns' experiential knowledge motif is comparable to what Bridges Johns calls 'face-to-face knowing.' Referring to the New Testament data, Johns identifies that through the Spirit's teaching within believers, they are enabled to call out to the Father,<sup>139</sup> gain a heightened knowledge of God,<sup>140</sup> and are animated to relate to the Father and Jesus.<sup>141</sup> However, considering Johns' teaching motif concerning the experiential understanding of God, four questions come to mind. These are: How will this knowledge be pursued and acquired in a typical Pentecostal theological college? In what way does the knowledge inspire interest in lesson material? How will it encourage lively discussions towards application? And how will this knowledge lead towards increased spirituality?

### 2.3.2.2 Witnesses in the World

In this second motif, Johns argues that the Spirit's teaching focuses on producing an effective witness of Jesus in believers.<sup>142</sup> This objective involves actualising Jesus' new standard of living, love within the believers. Johns argues that the Spirit's teaching role gave witness to Jesus' new commandment, the command to love. Johns states that in Jesus' discourse with his disciples,<sup>143</sup> he made it plain that through their love for one another, they would give an effective witness to the world that they are Jesus' disciples.<sup>144</sup> Johns alleges that from Jesus' perspective, the essential quality in his disciples is deeds of love, a concept applied later in analysing participants' responses in Chapter Seven. Therefore, obedience to Jesus must stem from love, and likewise, the disciples' fellowship with the Father.<sup>145</sup> Johns argues that since giving witness is a function of the Spirit, the Spirit would help the disciples give witness to the world of Jesus' love.<sup>146</sup>

---

139. Romans 8.15-16; Galatians 4.6.

140. 1 Corinthians 2.6-16.

141. 1 John 4.1-6; 13-16; 5.6-12.

142. Johns, *Pedagogy of the Holy Spirit*, 50-52.

143. John 13.34; John 15.9, 10, 12, 17.

144. Johns, *Pedagogy of the Holy Spirit*, 50.

145. *Ibid.*, 50.

146. *Ibid.*

Additionally, Johns says that since the Spirit's teaching brought Jesus and his words to the disciples' consciousness, the joy and peace, which Jesus commanded the disciples to have among themselves, would also be brought alive in them by the Spirit.<sup>147</sup>

Johns makes an invaluable contribution in the second motif, where the Spirit's teaching produces an effective witness of Jesus in and through the believer. However, the purpose for which he writes does not explain how the Spirit teaches believers. His discussion on the effective witness of the Spirit through the believer is in the context of the church at worship. Therefore, his consideration does not offer any support for how the Spirit's teaching is to be engaged in a Pentecostal theological college to achieve an effective witness. While considering Johns' discussion on the effective witness of the Spirit, some of the questions which come to mind include: How is Jesus' new commandment to love manifested in PTE? How is this love inspired in the relationships among class members and between students and teachers? Also, how is joyfulness and peace in the learning journey assessed? Discussions about taking the Spirit's teaching role in PTE forward suggests the need to research a Pentecostal theological college to glean such information.

### 2.3.2.3 Directing Believers in Confronting the World

In this third motif, Johns considers the teaching of the Spirit in terms of guiding the believers in their confrontation with the world, as Jesus had indicated the Spirit would do in John 15:18-27; 16:7-11. Guidance, in Johns' understanding, means to lead in the sense of showing the way.<sup>148</sup> In this leadership role of the Spirit, Johns attests that the Spirit served believers in the early church by guiding them in what to say to refute the world. Ignatius is mentioned as a typical example when some within the church had tried to mislead him.<sup>149</sup> Ignatius recorded hearing the Spirit guiding him with these words: "Do nothing without the Bishop: keep your bodies as the temple of God: love unity: be followers of Christ as he was of his Father."<sup>150</sup>

Johns' third motif suggests that believers can depend upon the Spirit to show them how to confront and win against the world and not come under the world's influence. From the example he gives, Johns' idea of the world does not refer strictly to things outside the church

---

147. Ibid.

148. Johns, *Pedagogy of the Holy Spirit*, 46.

149. Ibid., 51.

150. Cf. Ignatius, "The Epistle of Ignatius to the Philadelphians, sect. 7," in *Standard Works volume IV: A Translation of the Epistles of Clement of Rome, Polycarp and Ignatius*, ed. William Rollinson Whittingham (New York: Protestant Episcopal Press, 1834), 85.



but to anything or any idea that opposes the standards of Christ. Although this motif shows that the Spirit helps believers stand against the world's influence and maintain their faith, it does not explain how believers can ascertain that their guidance is from the Spirit. Also, it does not show how believers can access this guidance and, therefore, does not investigate the Spirit's teaching role in PTE.

#### 2.3.2.4 Understanding God's Word

In this fourth motif, Johns alleges that the main task of the Spirit's teaching is to remind believers of the teachings of Jesus and to bring the full import of Jesus' teaching to the consciousness of the disciples.<sup>151</sup> In other words, to improve believers' understanding of Jesus' teachings as observed in his discourses and manner of life. Referring to John 16.12-5, Johns suggests that the Spirit's role in continuing the message of Jesus is not limited to the historical life and teachings of Christ but includes new information needed for the disciples to continue in the truth. Furthermore, Johns declares that this further information from the Spirit, which Jesus had desired to share with the disciples, offered the disciples the heightened understanding of Jesus' words, from which the gospels and the epistles were written. In Johns' view, this ability to interpret the words of Jesus is not limited to the apostles but is available to all believers.

Johns' fourth motif encourages students in the Pentecostal academy. Students can be confident that they will arrive at a safe interpretation of Jesus' words because the Spirit who provided the apostles with new information to understand and write the gospels and epistles is present to assist them in their understanding of Jesus' words. Nevertheless, the fourth motif does not consider the Spirit's pedagogical functions on how students could receive the Spirit's assistance and therefore does not aid in investigating the Spirit's teaching role in PTE.

#### 2.3.2.5 Inspired Proclamation

According to Johns, in the final section of Jesus' discourse on the coming of the Spirit, Jesus indicated that in the speaking function of the Spirit, the Spirit would show things to come, but the things to come will still be about Jesus. In this futuristic speaking function of the Spirit, Johns declares that the Spirit requires participation from members of the believing

---

151. Johns, *Pedagogy of the Holy Spirit*, 52.

community. As the Spirit is the spokesperson for Jesus, the Spirit needs the believing community as spokespersons to communicate to the world, Johns declares.<sup>152</sup> From Johns' perspective, this understanding indicates that believers will not be communicating new revelation beyond Christ because the Spirit does not speak beyond Jesus.

A viewpoint pertinent to this discussion is that of Macchia, who states that the Spirit's empowerment in Pentecostal theology does not imply a journey beyond the figure of Christ but a passionate involvement in the prophetic ministry of Jesus to all creation.<sup>153</sup> Johns does not interact with Macchia, and Macchia does not speak specifically to Johns' teaching motifs of the Spirit. Macchia's view is acknowledged here because it offers Pentecostal support to Johns' view that, in the process of the Spirit's teaching through inspired proclamation, the Spirit does not speak beyond Christ. Johns, however, notes that since the Spirit's function is to speak the words of Jesus after him, it implies that the Spirit would offer fresh and living interpretations of the words of Christ, and this interpretation includes prophetic revelations. Johns argues that it is in this way the Spirit communicated to the disciples "all things" that Jesus ever wished them to know.<sup>154</sup>

The element of the proclamation may be familiar, and Pentecostals may be able to see how it works in the church, which is Johns' context, but how will it work in the classroom? It is noteworthy to provide a brief comment regarding the church/college contexts. Although, in theory, the PC classroom is a gathering of believers, there are differences between the two settings. College lecturers are often in dialogue with students. They engage in questions and answers; students are free to ask questions, work in pairs, and there is continuous assessment in the classroom and debates are allowed. In a typical preaching/teaching event in a Pentecostal church service, pastors engage in monologue and have little to no interruptions from congregations as they speak. Occasionally, some pastors may ask for the views of their audience, but that is not the standard practice.

The two contexts are such that the congregation sees the pastor as speaking by the Spirit on Sunday morning in a college campus church service. Nevertheless, on Monday, when the same assembly appears in the PC classroom as students with possibly the same pastor now as

---

152. Ibid., 53.

153. Frank Macchia, "The Struggle for Global Witness: Shifting Paradigms in Pentecostal Theology," in *The Globalization of Pentecostalism: A Religion Made to Travel* ed. M. W. Dempster, B. D. Klaus and D. Peterson (Oxford, Regnum, 1999), 15-16.

154. Johns, *Pedagogy of the Spirit*, 54.

a lecturer, students often do not see the lecturer as speaking by the Spirit. They do not consider the classroom an environment for the Spirit's teaching, but a place to engage with lecturers, textbooks and peers, a place to engage in cerebral activities and not with the Spirit, such that a different mindset is required to embrace the Spirit's teaching in the PC classroom.

Regarding students in a Pentecostal theological college, Johns' contribution prompts the following questions: How are students made aware that the Spirit is recruiting them for inspired utterance? How much room is given for the inspired proclamation of the Spirit? What form does the Spirit employ in providing witness through the students? In which aspects of their learning journey should they expect the Spirit's inspired proclamation? Responses to these questions require investigation into how this may happen in formal PTE. Therefore, Johns' final motif does not aid in investigating the Spirit's teaching role in PTE.

In summary, the preceding section focused on the possibilities and propositions and the motifs offered by Bridges Johns and Johns, respectively, when the pedagogical role of the Spirit is engaged. Bridges Johns offered four possibilities, in which she maintained that engaging the pedagogy of the Spirit will make theological education personal, communal, transcendental, and alive, and transformative. It was noted that these contributions are valuable to theological education, yet the question of how the Spirit's teaching could be achieved in PTE remains to be investigated. Johns likewise identified five motifs in the Spirit's teaching: providing experiential knowledge, enabling witness in the world, directing believers in confronting the world, understanding God's word, and inspired proclamation. While these possibilities and motifs increase awareness of what is obtainable in the Spirit's teaching, their focus of attention did not reflect upon how the Spirit teaches in PTE. In addition to these possibilities, propositions and motifs in the Spirit's teaching role, Wyckoff also offers three teaching paradigms through which the Spirit's teaching can be understood and engaged. It is to these paradigms that the chapter now turns.

## **2.4 Teaching Paradigms of the Spirit as Teacher**

The first three sections of this chapter have provided the development of Pentecostal views on the Spirit's teaching. Particularly in 2.1.1, it was identified that: the Spirit instructed the Israelites in the wilderness; Jesus promised that the Spirit would be the one to guide and teach his disciples; and that all that Paul ever taught the church had come from the Spirit's teaching. This view makes the Spirit's teaching an essential concept in Pentecostal thinking.

In developing this thought further, this fourth section will engage with Wyckoff's opinions on the teaching paradigms of the Spirit. According to Wyckoff, discussions on how the Spirit promotes understanding in the hermeneutical task involves the following three models: the Ghost in the Machine; Inspiration; and teacher models, but the teacher model is the most popular when it comes to the Spirit enabling people to know or understand the mind of God.<sup>155</sup> He states that writers draw this conclusion from scriptural passages such as John 14.26, where Jesus declared "the Holy Spirit, whom the Father will send in my name will teach you all things," and 1 John 2.27, which reads, "his anointing teaches you about all things."<sup>156</sup>

Wyckoff asserts that to fully understand the concept of the Spirit's role as teacher, it is essential to know that it is being used as a theological model to envisage or describe the Spirit's role in understanding the things of God extensively. Wyckoff notes that in speaking of the Spirit as teacher, the Spirit's role in the theological academy can be compared with the role of a human teacher. Consequently, the Spirit is visualised as performing the same role as a human teacher in students' learning journeys.<sup>157</sup> With this understanding, Wyckoff identifies three main teaching paradigms, often associated with the role of teachers, which he alleges could be employed in exploring the Spirit's role as teacher. The three paradigms, in Wyckoff's terms, are the 'authoritarian' paradigm, the 'laissez-faire' paradigm, and the 'facilitator' paradigm,<sup>158</sup> which will be explained below.

Employing the three paradigms, Wyckoff explains that he is aware of the oversimplification of the theological model of the Spirit as teacher and the possible danger of losing a part of the picture. However, he employs the model because it readily grasps the holistic view to make applications. Wyckoff also remarks that the intent in considering the Spirit's role as teacher in light of the three teaching paradigms is not to superimpose every facet of the teaching

---

155. Wyckoff, *Pneuma and Logos*, 78. The 'Ghost in the Machine' model describes the perspective whereby the Spirit supernaturally reveals the meaning of the text to the reader; the 'Inspiration' model describes the view where the Spirit provides an inward understanding of the text without relying on the senses or cognition of the reader.

156. Wyckoff, *Pneuma and Logos*, 80. Likewise, Clark Pinnock argues that the teaching function of the Spirit is prominent because without it the Scriptures, though inspired, remain a static deposit of propositions that rationalism systematises and idolises; Clark Pinnock, "The Work of the Spirit in the Interpretation of Holy Scripture from the Perspective of a Charismatic Biblical Theologian," *Journal of Pentecostal Theology* 18 (2009): 161.

157. Wyckoff, *Pneuma and Logos*, 97-98. See Avery Dulles, *Models of Revelation*, (Garden City, NY: Doubleday, 1983), 32. Dulles pointed out that theological models are for religion, in an analogous way, what theoretical models are science.

158. Wyckoff, *Pneuma and Logos*, 101.

practice as observed in education. Instead, the intent is to investigate salient teaching strategies, which reflect how the Spirit's teaching could be experienced.<sup>159</sup>

#### 2.4.1 The Authoritarian Teaching Paradigm

In this paradigm, the teacher is recognised as the expert who passes on knowledge to others. The teacher understands the concept's true meaning and models it for the students to emulate. The teacher decides the student's content and plans how to deliver it to the student.<sup>160</sup> A proponent of this idea, B.F. Skinner noted that the "teacher knows what students need to know, think and do."<sup>161</sup> According to Wyckoff, the Spirit's role as teacher in the authoritarian paradigm is to give illumination. In his view, this illumination involves giving the Bible reader the author's intended meaning, the original significance, and the contemporary significance with little effort from the Bible reader.<sup>162</sup> Wyckoff's view suggests that in the authoritarian paradigm, the Spirit presses all the relevant information upon the mind and heart of the Bible reader who exerts minimal effort in the whole process.<sup>163</sup>

---

159. Ibid., 101-102.

160. Cf. George R. Knight, *Philosophy and Education* (Berrien Springs, MI: Andrews University Press, 1980), 49.

161. Cf. B.F. Skinner, *The Technology of Teaching* (New York: Appleton-Century-Crofts, 1968), 23-24, 118. Likewise, Morris Bigge claimed that the teachers in this paradigm consider themselves as the active agents and the students the passive participants to be filled with content; Morris L. Bigge, *Learning Theories for Teachers* 3rd ed. (New York: Harper and Row, 1976), 324; see also, Thomas J. Sergiovanni and Robert J. Starratt, *Supervision: Human Perspective* 4th ed. (New York: McGraw-Hill, 1988), 338. Sergiovanni and Starratt allege that the authoritarian paradigm is like a pipeline, and the teacher as manager oversees how information goes through the pipeline. Also, Ernest Melby in *The Teacher and Learning*, (Washington, DC: The Centre for Applied Research in Education, 1963), 76, declared that this teaching process is very mechanical. He stated that knowledge proceeds solely from the teacher without whom the acquisition of knowledge and understanding are not possible. In addition, David Jacobsen et al, considered expository teaching as authoritarian because the teacher is regarded as the one possessing expert knowledge who passes it on to students; see David Jacobsen, Paul Eggen and Donald Kauchak, *Methods for Teaching: A Skills Approach* (London: Charles E. Merrill, 1981), 145. Gary Fenstermacher and Jonas Soltis, proponents of the authoritarian paradigm, also view the teacher as an executive who makes decisions about learning and ensures that learning occurs; see Gary D. Fenstermacher and Jonas F. Soltis, *Approaches to Teaching, Thinking about Education Series*, ed. Jonas F. Soltis, (New York: Teachers College, 1986), 4. Furthermore, John Miller and Wayne Seller have labelled the authoritarian paradigm the 'Transmission Position.' They declare that the teacher in this paradigm is more of a director, heavily guiding the direction of the learning. The delivery style in their view is didactic; see John P. Miller and Wayne Seller, *Curriculum: Perspective and Practice* (New York: Longman, 1985), 56. See also Gilbert A. Peterson, "The Christian Teacher," in *Introduction to Biblical Christian Education*, ed. Werner C. Graendorf (Chicago: Moody, 1981), 86. Peterson also describes the role of the teacher in this paradigm as manipulator and inculcator. He proclaims that the teacher closely monitors the learning process and ensures that students learn certain facts, concepts, skill and attitudes.

162. Wyckoff, *Pneuma and Logos*, 102.

163. Ibid.

## 2.4.2 Laissez-Faire Teaching Paradigm

In the laissez-faire teaching paradigm, Wyckoff explains that the teacher interacts very little with the student.<sup>164</sup> In other words, although present in the class, the teacher deliberately behaves in a manner that makes the students feel that they, and not the teacher, are in direct control of their learning.<sup>165</sup> Teachers are not active in this paradigm; they function as advisers.<sup>166</sup> A leading proponent of this nondirective approach towards teaching was Carl Rogers. In Rogers' view, the teacher's task is to permit the student to learn, feed their curiosity, and not merely cause them to absorb facts.<sup>167</sup> Wyckoff argues that the Spirit's teaching role in the laissez-faire paradigm is limited. He claims that the Spirit's role in giving an understanding of Scripture in this paradigm would not be any different from his usual involvement in the lives of all people in the acquisition of general knowledge because God is the primary provider of all the energy required to function, including the addition of knowledge in the universe.<sup>168</sup>

From Wyckoff's perspective, the assistance the Spirit provides for believers as they seek to understand Scripture in the laissez-faire paradigm is no different from how the Spirit enables a student of 'English' to understand Shakespeare. In this case, the Spirit's role as teacher would simply be to confirm the truth of Scripture and convince the believers of its authority. He maintains that the Spirit's activity in the laissez-faire paradigm is just like a teacher encouraging a student by confirming the relevance of the discoveries they make as they engage in discovery learning.<sup>169</sup> Does it mean that the Spirit does not provide any assistance? Wyckoff's response is yes and no.

---

164. Ibid., 104.

165. Cf. Bigge, *Learning Theories for Teachers*, 324.

166. Cf. Knight, *Philosophy and Education*, 94.

167. Cf. Carl R. Rogers, *Freedom to Learn for the 80's* (New York: Macmillan Pub. Co., 1983), 18. The laissez-faire paradigm is identified by different terms. David Jacobsen et al, describe it as the student-centred 'discovery' learning; see Jacobsen et al, *Methods for Teaching*, 143. Peterson, likewise, describes the laissez-faire teacher as a 'motivator' with the sole purpose of inspiring students by creating the proper atmosphere for students and not content; see Peterson, "The Christian Teacher," 86. Miller and Seller identify this paradigm as the 'transformation' position, one in which the students directs their own learning by taking advantage of the safe and trusting environment created by the teacher; see Miller and Seller, *Curriculum: Perspective and Practice*, 148; Fenstermacher and Soltis call it the therapist approach, where the teacher is viewed as the one responsible for ensuring that the student reaches his goal of self-actualisation or understanding in life; see Fenstermacher and Soltis, *Approaches to Teaching, Thinking about Education Series*, ed. Jonas F. Soltis, (New York: Teachers College, 1986), 4.

168. Wyckoff, *Pneuma and Logos*, 105.

169. Ibid.

He states: “in the laissez-faire teaching role, the Spirit creates an atmosphere of faith and conviction regarding the text, which does not include any extraordinary assistance in understanding the text.”<sup>170</sup>

### 2.4.3 The Facilitator Paradigm

According to Wyckoff, the teacher who functions in the facilitator paradigm has one goal: to facilitate the student’s enquiry skills. The teacher in this paradigm tries to stimulate enquiry within the student with questions and probes.<sup>171</sup>

This teaching is conceived as a process in which students make meaning from the learning materials with the teacher’s help and previous learning.<sup>172</sup> Wyckoff points out that the facilitator paradigm is located midway between the authoritarian and the laissez-faire paradigms. Therefore, the teacher’s role is to assist the students in their learning journey actively.<sup>173</sup>

When viewed in the facilitator paradigm, the Spirit’s pedagogical role is neither direct and mechanical, as in the authoritarian paradigm, nor is it far removed as in the laissez-faire paradigm; it lies in the middle of the two paradigms. Wyckoff alleges that the Spirit’s approach in the facilitator paradigm is similar to the way teachers interact with students to help them discover the plot of challenging material in a book. Wyckoff imagines the Spirit posing questions about the text to alert the reader to specific details to bring out its significance. Wyckoff compares this to the teacher who poses strategic questions to students to move beyond their initial understanding and realise the implications of what an author may be saying.

---

170. Ibid., 106.

171. Cf. Miller and Seller, *Curriculum: Perspective and Practice*, 111.

172. Cf. Sergiovanni and Starratt, *Supervision: Human Perspective*, 341.

173. Wyckoff, *Pneuma and Logos*, 106. Like the authoritarian and the laissez-faire paradigms, the facilitator paradigm is also identified by different names. One of its designations is the ‘transaction’ position, because the teacher and student share the responsibilities of tasks in the learning journey; see Miller and Seller, *Curriculum: Perspective and Practice*, 111. In Terrence W. Moore, *Educational Theory: An Introduction* (London: Routledge and Kegan Paul, 1974), 21, Moore describes it as a co-operative enterprise, where teacher inspires initiative in the student, enabling the students to desire to develop their cognitive aptitude concerning the subject matter. Bigge likewise described the teacher as a democratic educator, who inspires the student to develop confidence in independent thinking; see Bigge, *Learning Theories for Teachers*, 325. Besides the paradigms’ different names, the teacher in this paradigm employs various techniques to enhance the learning experiences of students; see Peterson, “The Christian Teacher,” 87.

Furthermore, he declares that the Spirit might even go further and bring to the reader's awareness the meaningful theological message God intends for the reader in a manner comparable to how a teacher points out the importance of an author's statement.<sup>174</sup>

In these teaching paradigms - the authoritarian, laissez-faire and facilitator paradigm - Wyckoff provides a valuable contribution to the conversation about the Spirit's role as teacher, showing how PTE could communicate possible ways the Spirit may teach. This communication is a matter that will crop up later during the interpretation and analysis in Chapter Seven. Nonetheless, Wyckoff's discussion focuses on illumination in biblical hermeneutics, where the reader is only engaged with the Scriptures. His discussion recognises the Spirit's activity in the general acquisition of knowledge, but the concept is not developed to show how learners can engage with the Spirit's teaching. Additionally, the discussion does not show how the Spirit's teaching role in the authoritarian, laissez-faire or facilitator paradigm might be generally employed in students' learning journey in a theological college, where other materials and methods, including discussions, are used for teaching. Therefore, there is still a need for a study that can show how the Spirit's role as teacher in the three paradigms can be applied to student's learning journey in a PC.

#### 2.4.4 Wyckoff's Evaluation of the Spirit's Role in the Teaching Paradigms

Evaluating the three basic teaching paradigms in the light of the Spirit's teaching, Wyckoff states that any of the paradigms could be adopted as a model to show the Holy Spirit's relationship in the hermeneutical process. Despite the plausibility of using any of the three paradigms, Wyckoff has two concerns: first, regarding the authoritarian paradigm, Wyckoff observes a potential difficulty whereby the Bible reader becomes passive, while the Spirit as teacher does all the hard work of communicating the author's meaning, the original significance, and the contemporary significance. In Wyckoff's view, the Spirit's role in the authoritarian paradigm makes the hermeneutical task unnecessary. He declares, "if it does not eliminate the need for hermeneutics, [it] at least significantly depreciates its legitimacy."<sup>175</sup> Secondly, in the laissez-faire paradigm, where the student is put in charge of their learning, Wyckoff's concern is that it makes the Holy Spirit almost irrelevant in the learning process. He notes, "this model allows little if any room for a genuinely vital role of the Spirit."<sup>176</sup>

---

174. Wyckoff, *Pneuma and Logos*, 107.

175. Wyckoff, *Pneuma and Logos*, 119.

176. *Ibid.*



The preceding discussion demonstrates that Wyckoff favours the third model, the facilitator teacher model, a fact he openly admits.<sup>177</sup> He thinks the facilitator model has the most significant potential among the three for the following reasons: it gives both the Spirit and the student important roles in the hermeneutical process; it allows for a broad range of results by combining and employing the advantages of the authoritarian and laissez-faire models, and simultaneously eliminates their disadvantages; it is fundamentally faithful to the Christian faith; it exhibits internal coherence and logical consistency; and, finally, he sees it as possessing the potential for practical fruitfulness as a result of its congruence with current positions.<sup>178</sup>

#### 2.4.5 Response to Wyckoff's Evaluation of the Spirit's Role in the Teaching Paradigms.

Wyckoff points out that in the authoritarian paradigm, the Spirit's role makes the hermeneutical process irrelevant. Fee had previously argued that the hermeneutical process did not always yield the intended results. For Fee, readers often missed the plain meaning of the text on the surface because they dug too deep, such that it was not the Spirit's teaching that may have made the hermeneutical process unnecessary, but the process itself.<sup>179</sup> Due to the wind-like nature of the Spirit's activities,<sup>180</sup> his teaching should not be thought of as something that would always precede the hermeneutical task. The Spirit may have opted to withhold his teaching until the hermeneutical process is complete and no theological significance has been gained before teaching the reader. Therefore, a limited view of the Spirit's teaching role, one that does not contemplate the Spirit's wind-like nature and prerogative regarding when he teaches, may think the authoritarian view is inadequate. Nevertheless, the Spirit is supreme and must not be subject to the limitation of the human teacher.

In Wyckoff's second concern, he states that the laissez-faire paradigm gives little room for the Spirit's teaching. In considering the teaching model as a theological model for the Spirit's illuminating role in hermeneutics, Wyckoff understandably declares that he did not intend to wrench every detail from the general teaching philosophy to provide a model of how the

---

177. *Ibid.*, 122.

178. *Ibid.*, 120-22.

179. Fee, "The Genre of New Testament Literature and Biblical Hermeneutics," 126-127.

180. John 3.8.

Holy Spirit functions as a teacher in the hermeneutical task.<sup>181</sup> By not pressing the details of the teaching models he employs, Wyckoff also misses an essential aspect of the laissez-faire teaching paradigm. In the laissez-faire teaching paradigm, sometimes referred to as the lazy teacher's style,<sup>182</sup> the teacher is inactive, as noted by Wyckoff. Nevertheless, the inactivity is planned. Teachers are passive in the classroom because they have been busy planning the lesson and preparing the learning environment for students to experience a trusting and encouraging space to develop their cognitive skills.<sup>183</sup> Likewise, the Holy Spirit may orchestrate theological students' study environments to experience situations and see material that can stimulate their interest in the concepts they need to know and understand.

Consequently, it is only due to a limited view of the Spirit's teaching role, as mentioned earlier, that might make the laissez-faire paradigm appear to have restricted the Spirit's teaching. The Spirit is sovereign and hence free to teach through the elements around him. Wyckoff's contribution provides an understanding of the Spirit's approaches when teaching PTE students. Nevertheless, it is limited because it does not show how the Spirit's teaching could be identified or the teaching perspective the Spirit might be operating. It, therefore, does not aid in investigating the Spirit's teaching in PTE. Before concluding this chapter, a summary of the significant questions developed in this chapter will be outlined below.

## 2.5 Emerging Questions

The focus of this section is to outline some of the questions to be used to generate data from research participants during the interviews discussed in Chapter Four. The purpose of these questions is to gain insight into participants' personal experiences, understanding, and practices that would help answer the research question. Therefore, the questions to be formed in this section will be broad and open-ended but specific enough to draw responses from participants to answer some of the questions identified in this chapter.

Pentecostal contributions towards the discussion in this chapter established the following salient points: that the concept of the Spirit as teacher comes from Scripture, his teaching is

---

181. Wyckoff, *Pneuma and Logos*, 101.

182. Jim Smith, *The Lazy Teacher's Handbook: How Your Students Learn More When You Teach Less*, rev. ed. Ian Gilbert (Carmarthen: Independent Thinking Press, 2017), 43. Cf Michael Breen, *Learner Contributions to Language Learning: New Direction Research* (New York: Routledge, 2001), 88. Breen thinks that the Laissez-faire paradigm does not involve any planning.

183. Gilbert H. Hunt, Dennis G. Wiseman and Timothy J. Touzal, *Effective Teaching: Preparation and Implementation* (Springfield, Illinois: Charles Thomas Pub., 2009), 108.

superior to any other, and he has the liberty to teach beyond the scriptural text; that the importance of the Spirit's teaching is anchored in the fact that it is only through his teaching that the truth of God in Christ comes alive to believers; that certain possibilities and motifs such as a personal encounter with God, the experience of the knowledge of God, transparency among learners, the transformation of life, effective witnessing, standing against the world and being inspired to speak the truth only become available when the Spirit's teaching role is engaged; and that the Spirit's teaching can be compared to the three major teacher paradigms in general education (the authoritarian, laissez-faire and facilitator models).

Specific pertinent questions were raised, which were considered crucial and noteworthy in the development of the thesis and hence considered here. These questions included: Does the Spirit only teach believers, and what about those who come into formal theological education but are not believers? (see 2.1) Does the Spirit teach through non-biblical textbooks? (see 2.1.3) How should both lecturers and students engage with the Spirit's teaching role, and how can the Pentecostal theological academy emphasise engagement of the Spirit's teaching role? (see 2.1.4) How are classroom lectures set to engage the Spirit's teaching role? (see 2.1.4) How can believers ascertain that the guidance they are receiving is coming from the Spirit? (see 2.3.2.3) And how can students receive the Spirit's teaching assistance? (see 2.3.2.4)

The questions will not be explicitly framed in this manner. Instead, they will be made broad and open-ended to understand further the rich experiences, insight and practice of research participants. The following broad and open-ended questions will, therefore, be considered in Part Two of this thesis:

- (1) What makes the Holy Spirit a teacher in Pentecostal theology?<sup>184</sup>
- (2) How does the Holy Spirit teach in Pentecostal theology?
- (3) What enables you to know what the Spirit is teaching?
- (4) How do classroom practices show that the Spirit is a teacher?

---

184. The first question needs to be clarified. The question enquires about the elements or factors that enable participants to conclude that the Spirit is a teacher. The purpose of the question was to draw out from participants the pedagogical expressions they associate with the Spirit as a teacher and what groups of people the Spirit teaches. Also, it is acknowledged that the four questions may not cover all the questions in the above paragraph, and a different set of questions could have been asked, but these four questions provide enough latitude for participants to contribute to the phenomenon under investigation.

## 2.6 Chapter Summary

This chapter focused on the Pentecostal concept of the Spirit's teaching role in PTE. It consisted of five sections. The first section argued that the Pentecostal idea of the Spirit as teacher stems from Scripture and that the Spirit is free to speak beyond the scriptural text but not beyond the person of Jesus. It was also noted that the Spirit's identification as teacher comes from the fact that he is the one who continues in Jesus' role as guide and teacher of the disciples. As the only one who makes the word of God come alive to both lecturers and students, the Spirit is referred to as the supreme teacher. Nevertheless, it was noted that the contributions do not indicate: how the Spirit's role as teacher can be implemented in a theological college; or how to engage with Scripture so that the Spirit's teaching may be heard in the classroom; or how the community of learners in a Pentecostal theological college may engage with the Spirit's teaching and trust in his guidance; or how the Spirit's teaching is emphasised in the classroom; or how to engage with the Spirit's teaching through other media in a Pentecostal theological college.

The second section considered the importance of the concept of the Spirit's teaching role. It was argued that the importance of the idea comes from Scripture, which emphasises the Spirit as the one who understands the mind of God, prepares hearts, and illuminates the minds of believers to embrace and live out God's truth. Notwithstanding, how the Spirit undertakes these important teaching roles and makes the truth about the Father and the Son alive in PTE was not explained and proved impractical in investigating the Spirit's role as teacher in PTE. The third section considered and discussed the possibilities that emerged when theological education was considered in the light of the Pentecost experience. Bridges Johns argued that given the Pentecost experience, theological education would become personal, communal, alive and transcendent, and transformational. Nonetheless, it was noted that these contributions did not show how the Spirit's teaching may be carried out or made personal in a Pentecostal theological college; and neither did Bridges Johns expound what she meant by 'theological education must be open,' or explain how openness towards full engagement could be achieved in PTE.

Likewise, Johns identified five motifs in the Spirit's teaching: providing experiential knowledge, enabling witnesses in the world, directing believers in confronting the world, understanding God's word, and inspired proclamation. While these motifs increased awareness of what was obtainable in the Spirit's teaching, their focus did not assist in

exploring the Spirit's teaching role in PTE because they did not show how the Spirit made experiential knowledge of God available in a typical Pentecostal theological college. Neither did these motifs show how the Spirit's teaching is to be engaged in a Pentecostal theological college to achieve the effective witness they propose; nor did he explain the Spirit's pedagogical process in the way believers can access and verify the Spirit's guidance to become inspired proclaimers of God's truth. Therefore, these contributions did not assist in exploring the Spirit's teaching role in PTE.

The fourth section argued that the Spirit's role as teacher could be understood from the three common teaching paradigms in education, authoritarian, laissez-faire and the facilitator models. These were discussed and assessed in the light of the Spirit as teacher. It was finally argued that all three paradigms serve to underscore how the Spirit teaches. The only limitation to these paradigms is how the individual perceives the Spirit as teacher. It was also noted that regarding the investigation into the Spirit's role as teacher, Wyckoff's contribution does not demonstrate how the Spirit's teaching paradigms could be identified. Therefore, it is inadequate for investigating the Spirit's teaching role in PTE.

Having considered the first half of the first research question concerned with Pentecostal theological views on the Spirit's teaching role in this chapter, the second research question focuses on a history of Pentecostal attitudes towards the Spirit's teaching role in PTE (see 1.3) and is considered in Chapter Three.

## **CHAPTER THREE – HISTORY OF ATTITUDES TO THE SPIRIT’S TEACHING ROLE IN PTE**

### **3.0 Introduction**

The previous chapter focused on the first half of the first research question, which enquired about Pentecostal theological views regarding the Spirit’s teaching role. It was emphasised that the Spirit as teacher model stems from Scripture. The Spirit, as teacher, opens hearts and guides learners’ minds into truth. It was also noted that this opening of heart and guidance could make theological education personal and transform learners into effective witnesses of Christ in the world. Three major approaches through which the Spirit’s teaching may be experienced were outlined. However, it was noted that the contributions offered were not sufficient to investigate the Spirit’s teaching role in PTE thoroughly.

This chapter will focus on the first half of the second research question (see 1.3), which enquires about Pentecostal attitudes towards the Spirit’s teaching role by considering a historical account of Pentecostal attitudes towards the Holy Spirit’s teaching role in PTE from its inception in the early twentieth century to the present time. Such a history of attitudes will be instrumental in shaping the direction of fieldwork in Chapter Four. It will create the opportunity for developing questions that will assist in responding to the research problem (see 1.3). The historical discussion will be considered under three main periods: the Formative and Entrenchment Years (1900-1950s), the Accreditation Years (1960s-1990s), and the Cyber Years (1990s - to the present day).<sup>185</sup> The Formative and Entrenchment Years will focus on Pentecostal attitudes towards the Spirit’s teaching role under two areas: Scripture and the intellectual life of believers (3.1). The Accreditation Years will consider the impact the running of accredited courses has on Pentecostal attitudes towards the Spirit’s teaching role (3.2). Finally, the section on the Cyber Years will also consider how cyberlearning influences the attitudes of Pentecostals towards the Spirit’s role as teacher (3.3).

A historical account may be presented thematically or chronologically. In this presentation, both approaches are used due to the subject matter. A purely chronological narrative would

---

185. The Formative and Entrenchment Years; the Accreditation Years and the Cyber Years are terminologies original to the researcher. They mark the different periods in Pentecostal theological education history in Britain since 1900.

be hard to follow, as it would require dealing with different variables simultaneously.<sup>186</sup> The material under each of the three main sections will be organised thematically according to the areas mentioned above, but their presentation will follow a chronological order. The three sections will be considered in the following order: first, the Formative and the Entrenchment Years; secondly, the Accreditation Years; and thirdly, the Cyber Years.

Under the Formative and Entrenchment years (1900 - the 1950s), the thesis will argue that Pentecostal attitudes towards the Holy Spirit's role in PTE were positive regarding studying Scripture and the intellectual lives of believers. Among other perspectives, the argument will maintain that Pentecostals were optimistic towards the Spirit's guidance in the study of Scripture; they recognised their responsibility and need to cooperate with the Spirit; they recognised their commitment in experiencing the Spirit's power; they recognised their responsibility to approach the Spirit and develop a relationship with him to learn from him.

In the Accreditation Years (the 1960s-1990s), the thesis will argue that attitudes towards the Spirit as teacher diminished due to societal pressure and the governmental requirement to provide a qualified workforce for the nation's economy; there was an emphasis on developing academic reputation by raising academic entry requirements for students and higher educational qualifications for entry to faculties and assessing students' progress based solely on academic ability.

Under the Cyber Years (the 1990s - to the present day), the thesis will contend that attitudes towards the Spirit's teaching role regarding students' spirituality oscillate between two poles, weak and strong. This oscillation depends on one's view of online learning. The argument presented is that the online learning medium that does not support spiritual formation produces students who possess a weak attitude towards the Spirit's teaching role. Spiritual formation in this thesis refers to the deliberate process of transforming the human mind or will by the Spirit's power to behave or respond to everyday life situations just like Jesus would.<sup>187</sup> In contrast, a

---

186. W. H. McDowell, *Historical Research: A Guide* (Third Avenue, NY: Routledge, 2013), 10-12.

187. Mark Maddix, *Spiritual Formation: A Wesleyan Paradigm*, ed. Diane Leclerc and Mark Maddix (Kansas City, MO: Beacon Hill Press, 2011), 11; Dallas Willard, *Renovation of the Heart: Putting on the Character of Christ*, (Colorado Springs, CO: NavPress, 2002), 13-26; Evan B. Howard, *A Guide to Christian Spiritual Formation: How Scripture, Spirit, Community and Mission Shape our Souls* (Grand Rapids, MI: Baker Academic, 2018), 15-16. Spiritual formation has to do with the construction of a person's inward life that governs their behaviour, and the focus does not need to be Christian. Also, previously, spirituality was described as appropriating beliefs in a Christian tradition

Pentecostal theological position that recognises the online learning platform as a viable venue for spiritual formation will yield students possessing a strong attitude towards the Spirit's teaching role. Also, the thesis will acknowledge that the many different and sometimes unrelated instructions one encounters in online learning lead to a weak attitude towards the Spirit's teaching role because this prevents reflective thinking, which is critical for spiritual development. The final section focuses on other Pentecostal writings during this period. The following section will consider the first period, the Formative and Entrenchment Years.

### **3.1 The Formative and Entrenchment Years (1900s -1950s)**

The formative and entrenchment years described the early years of Pentecostalism when its core beliefs were formed and established as the years progressed. It is acknowledged that Pentecostalism's core beliefs were created within the first ten years of its existence.<sup>188</sup> The years afterwards were periods in which its beliefs were entrenched. A construction of Pentecostal attitudes towards the Spirit's teaching role during this period will be developed under two areas: first, studying Scripture, and secondly, the intellectual lives of believers.

#### **3.1.1 The Holy Spirit in Studying Scripture**

This concept is the first area organised under Pentecostal attitudes towards the Spirit's teaching role during the Formative and Entrenchment Years. Pentecostals in the early twentieth century maintained that the Bible was their fundamental guide.<sup>189</sup> Alexander Boddy, an Anglican vicar and a pioneer of the Pentecostal movement in Britain, captured this position as follows: "In the great work of the Church, Scripture must be the only guide as any other guide wanders from the truth."<sup>190</sup> Somehow, the high affection for the Scriptures mitigated the importance of formal theological training because insight from the Holy Spirit on the Scriptures was considered more valuable than the rationalistic analysis of the biblical text, as promulgated in the following Pentecostal view: "There was a time when we were fed upon theological chips, shavings and wind, but now the long, long night is past. We are

---

to life. Which suggests that spirituality and spiritual formation in the way of Christ lie on the same trajectory, therefore the terminologies spirituality and spiritual formation, are used interchangeably in this thesis.

188. Allan Anderson, *Spreading Fires* (London: SCM Press, 2007), 5; Land, *Pentecostal Spirituality*, 47; Walter J. Hollenweger, "Pentecostals and the Charismatic Movement," in *The Study of Spirituality* (New York: Oxford University Press, 1986), 549-553.

189. "The Pentecostal Baptism Restored," *The Apostolic Faith* 1, no. 2 (Los Angeles, Oct. 1906): 1.

190. Alexander Boddy, "The Pentecostal Baptism: Counsel to Leaders and Others," *Confidence* 4.1 (Jan. 1911): 6.



feeding upon the Word which is revealed by the Holy Ghost, the whole Word and nothing but the Word.”<sup>191</sup> Boddy, likewise, wrote: “The knowledge of God is never gained by a mere intellectual study of God’s Word – it is the Holy Spirit alone who can reveal, glorify and teach and this he does in the depths of our spirit – the inner man.”<sup>192</sup>

From the above views, the allusion is that earlier Pentecostals did not jettison knowledge; it was the source of knowledge that concerned them. It also implies that they had an optimistic view of the Holy Spirit’s help; in other words, they felt well equipped to understand the Scriptures through the Spirit. It also suggests that, in their view, possession of the Holy Spirit made access to the direct revelation of the word possible and made studious human analysis of the biblical text superfluous. More than a decade later, in 1924, the systematic Bible study approach taught by Howard Carter and John Carter<sup>193</sup> in Britain showed development in attitude towards the Holy Spirit and the study of the Scriptures. Their Bible study approach embraced the diligent and intellectual analysis of the Scriptures. Nevertheless, they maintained that it was impossible to glean the spiritual understanding required for spiritual growth without the Holy Spirit. The introduction to their Bible study module, ‘Seven methods of Bible Studies,’<sup>194</sup> read:

It should be recognised that there is a Divine ORDER in the Scriptures, which necessitates an orderly and methodical application on the part of the student. Let the would-be student always remember, however, that as the Holy Spirit of Truth is the Divine Inspirer of the sacred Word, even so He is the great Revealer of its treasures, the Illuminator of its pages, and the Interpreter of its mysteries. No amount of this world’s wisdom can impart that true spiritual understanding of God’s revelation so essential to spiritual life and growth. In humble dependence upon Him, therefore, should the Scriptures be opened and their contents pondered.<sup>195</sup>

Carter and Carter recognised the Holy Spirit as the one who uncovers the truth, clarifies truth, and connects the truth of Scripture to the believer. Nonetheless, from their understanding, the

---

191. *The Apostolic Faith* 1, no. 7 (Los Angeles, 1907): 3. Early Pentecostals gave little attention to scientific analysis of Scripture. The Spirit in their view gave them understanding of the text so there was no need for scientific analysis. See Gerald T. Sheppard, “Pentecostals and the Hermeneutics of Dispensationalism,” *Pneuma* 16, no.2 (1984): 22; Randall Holm, “A Paradigmatic Analysis of Authority within Pentecostalism,” (unpublished PhD. thesis, University of Laval, 1995), 43.

192. Boddy, “Consider Jesus,” *Confidence* 2, no.1 (Jan. 1909): 12.

193. Howard Carter and John Carter were the principal and vice principal respectively at the Missionary and Bible Training School in Hampstead, London.

194. Howard Carter and John Carter, “How to Study the Scriptures,” *Redemption Tidings* 1, no. 2 (Oct. 1924): 11.

195. *Ibid.*

Holy Spirit would not accomplish any of these functions to ‘armchair students,’ those who would not lend themselves to the diligent and methodical study of the Scriptures. In their view, through the meticulous study of the Scriptures, the Holy Spirit uncovers, clarifies, and makes truth stand out to the student. Their introduction further indicates that they were confident in the Holy Spirit’s faithfulness in rewarding diligent search and study, arguably like what happens in a true teaching context.<sup>196</sup>

Whilst the views of Carter and Carter to commit to the diligent study of the Scriptures under the guidance of the Holy Spirit were shared by Pentecostal leaders such as Donald Gee,<sup>197</sup> Gee’s approach towards the work of the Holy Spirit was different in some respects. For Gee, being studious did not include submitting to a formal study of the Scriptures in a school because he was reliant on the Holy Spirit’s guidance and recognised it as more than enough. At least, this was his initial view. When he realised the fundamental basis of his attitude, he wrote:

“Bible Schools are unnecessary.” This is exactly what I used to say for many years; and I believed it too! This is a fitting revenge that in the providence of God I now find myself principal of such an institution. What made me talk like that? Looking back, I now know that in my case there was an unrecognised tincture of pride in what I said. I foolishly felt I was doing pretty well as a pastor and later as a writer of sorts and then a world traveller. In my heart, I was saying, ‘See what I have done without going to Bible school.’<sup>198</sup>

Gee clearly stated that the reason for his initial attitude was pride, whereas that could not be articulated for all the others who had carried such an attitude towards the Holy Spirit’s work. The statement above implies that believers who had received the Holy Spirit in their lives felt confident about their understanding of the Scriptures and did not need another person to teach them the Scripture. This attitude, however, evoked some pressing questions, such as: What makes teaching the Scriptures to others a legitimate activity? What makes a travelling

---

196. Carol F. Steele, *The Inspired Teacher: How to Know One, Grow One, or Be One* (Alexandria, VA: ASCD, 2009), 24-26. True teaching is inferred from Steele who discusses four types of teachers, the unaware teacher (a novice in teaching who does not support students), the aware teacher (knowledgeable of the subject but struggles to communicate), the competent teacher (knowledgeable of the subject, knows how to communicate and makes links to others subjects) and the inspired teacher (who is not only competent in teaching the subjects but lives out the subject and is hence able to inspire learners to like the subject and to live it as well). True teaching as gathered from Steele, then, involves interpretation, illuminating, and helping students uncover basic principles.

197. Donald Gee, a pioneer of the British Assemblies of God, is popularly known as the apostle of balance. He was a pastor, an ecumenist, international Bible teacher, author of several books, and served as the Principal of the Kenley Pentecostal Bible School.

198. Donald Gee, “Bible Schools are unnecessary,” *Redemption Tidings* 34:7 (Feb. 1958), 5.

teaching ministry such as Gee had legitimate? And what makes small Bible study discussions valid? These are essential questions that demand answers to engage with these attitudes.

The focus of this section was to identify the attitudes of early Pentecostals towards the Holy Spirit's role in PTE, with specific reference to the study of Scripture. The following are some of the attitudes identified: they had an optimistic view towards the Spirit's guidance in the study of Scripture; they were reliant on the Holy Spirit for guidance; were confident in the Holy Spirit's faithfulness in rewarding diligent study; they held their focus on the Holy Spirit as the only one able to reveal God's truth. In some circles, the corollary of this confidence was the rejection of rationalistic analysis of Scripture and the low regard for Bible schools. Studying involves the use of the mind or the intellect. Therefore, if the Spirit is involved in the study of Scripture, he must develop the mind or intellect of students. Thus, the following section will focus on Pentecostal attitudes towards the Spirit's teaching role regarding the intellectual life of students in PTE.

### 3.1.2 The Holy Spirit in the Intellectual Life

The first area focused on Pentecostal attitudes towards the Spirit's teaching role in the study of Scripture. It was established that Pentecostals held an optimistic view towards the Spirit's teaching and guidance through the Scriptures. Nevertheless, while some regarded the Spirit as supportive of formal diligent and systematic study of the Scriptures, others were so confident of the Spirit's teaching role in their studies that they did not highly regard the formal study of the Scriptures in the Bible schools.

In this second area, organised under Pentecostal attitudes towards the Spirit's teaching role in PTE in the Formative and Entrenchment years, attention will focus on Pentecostal views towards the Spirit's teaching role concerning students' intellectual lives. The first consideration will focus on an international account of Daniel Opperman's Pentecostal Bible college and literary school programme (short-term Bible institutes that served early Pentecostal needs).<sup>199</sup> Opperman's views are relevant to the thesis because what was happening through Opperman<sup>200</sup> in America was not unique to America. In Britain, Thomas Myerscough was also engaged in a similar work of the Spirit, setting up short-term Bible

---

199. E. L. Blumhofer, "Opperman, D.C.O (1872-1926)," in *TNIDPCM*, ed. Stanley M. Burgess (Grand Rapids, MI: Zondervan, 2003), 947.

200. D.C.O. Opperman was a Pentecostal evangelist and a recognised educator, who helped in organising the AG and later helped form the Oneness Pentecostal Association.

schools, which developed into the PMU (1911-14), which trained able ministers such as E. J. Philips and George Jeffreys.<sup>201</sup> Furthermore, Opperman was among the significant Pentecostal leaders from Zion City whose work reached worldwide, including Britain,<sup>202</sup> making it relevant to the British scene. Before opening a new Bible school in Hot Springs, Arkansas, Opperman wrote:

We believe that the Spirit of the living God is the real teacher of the word, and as such we shall endeavour to honour Him in the school. We believe that His primary method of teaching is through Spirit filled men sent of God and endowed with wisdom and knowledge for this work. It has also been proved beyond the shadow of doubt that He is pleased to use the gifts of tongues and interpretation to speak to us by way of revelation or word of knowledge or prophesying or of teaching (1Cor. 14.6). We shall endeavour to follow the Bible plan throughout. Our determination is to wholly rely upon the Lord to unfold the word and direct the affairs of the school, both temporal and spiritual and to invite him in to do his work by whatever means he may. But we are positively opposed to relying upon any gift or gifts of the Spirit as a means of doing it. We are in favour of good hard study. We also know from observation and experience that in the supernatural manifestation of the Spirit upon the yielded life God will reveal and teach things that can never be gotten any other way.<sup>203</sup>

Acknowledgement of the different modes of the Spirit's communication through words of wisdom, knowledge, and the gift of tongues did not preclude hard, diligent study, which involves the mind. The recognition of the Spirit as the real teacher did not mean that students were merely being trained in the gifts of the Spirit but learning to rely upon the Spirit, to unfold the truth of God as they engaged intellectually with the Word through hard study. Likewise, calling attention to the literary school established by the Pentecostal movement in Hot Springs, Arkansas, Opperman noted: "All the teachers in the Neshoba Holiness School now have the baptism with the Holy Ghost with signs following. Parents will find a good and safe place for their children."<sup>204</sup> Opperman's statements give an understanding of Pentecostal views regarding the Holy Spirit's role in PTE. Being filled with the Spirit was regarded as a means of influencing the intellect for a good character such that teachers filled with the Spirit become safe custodians to whom to entrust children. Furthermore, the Holy Spirit was not expected to impart knowledge of the Bible supernaturally but through diligent study, demanding the intellect.

---

201. D. W. Cartwright, "Myerscough, Thomas (1858-1932)" in *TNIDPCM*, ed. Stanley M. Burgess (Grand Rapids, MI: Zondervan, 2003), 920.

202. Eddie L. Hyatt, *2000 Years of Charismatic Christianity: 21st Century Look at Church History from A Pentecostal Charismatic Perspective* (Lake Mary, FL: Charisma House, 2002), 150.

203. Daniel C.O. Opperman, "The Bible School Is Soon To Be Held In Hot Springs, Ark." *Word and Witness* 9, no.12 (December 1913): 1.

204. *Ibid.*

In 1925, the year EBC commenced, Henry Proctor published an article describing the Holy Spirit as the supreme teacher. This designation may have been a further attempt to emphasise the heightened Pentecostal view of the Holy Spirit as the one qualified to mould the mind of students in a culture where intellectual activities were dissociated from actions of the Spirit. Proctor argued that the Holy Spirit, as the Spirit of truth, leads believers into all truth in such a way that their minds are enlightened to detect false teachings.<sup>205</sup> He also argued that since the Scripture teaches that there is nothing new under the sun, the Spirit's supreme teaching must not be conceived as teaching students new things whose basis cannot be found in the Scriptures. He noted:

For surely he is the supreme teacher of whom it is said, 'he shall teach you all things,' and you need not that any man should teach you, for you know all things, for the anointing (charisma), which abides in you teaches you the truth concerning all things so that nothing false can find a lodging place in your heart.<sup>206</sup>

What Proctor indicated was the thoroughness of the Spirit's teaching to bring about clarity of thought into all areas of life so that it is near impossible for students to walk in falsehood. However, for this to happen, in Proctor's view, the Spirit must be abiding in the student. The role and position of the Spirit indicate that students have the responsibility to develop their relationship with the Spirit. Still, the development is only possible through a renewing of the mind of students. In other words, it is as students' minds are renewed in the truth about God that they will enjoy a continuous relationship with the Spirit. The thoroughness of the Spirit's teaching then suggests that when students open their minds to his teaching, it influences their cognitive faculties. Furthermore, Proctor's view conveyed that as students engage with the truth of the Spirit, they will encounter the truth taught by the Spirit and will have the light to deal with new cultural or sociological issues in life. Nevertheless, it is worth noting that while EBC had an awareness and looked upon the Spirit as the supreme teacher, the concept was not elaborated further.

In a 1926 article, Ernest J. Philips and E. C. Boulton acknowledged the Spirit as the teacher who illuminates the Scriptures and imparts understanding to students. They recognised the Spirit as the teacher who alters the perspective of students through his teaching.

---

205. The heart and the mind are used interchangeably in this discussion.

206. Henry Proctor, FRSL, "The Supreme Teacher," *The Elim Evangel* 6, no.16 (15 Aug. 1925): 189-190.

In the light of Ephesians 5.18, they contended that believers were responsible for making themselves available to the Holy Spirit by coming to the word of God with an open heart to be taught by him.<sup>207</sup>

They argued that the command to be filled indicates that the vessel receiving the infilling cannot retain the filling forever due to leakage, hence the need to be continually refilled. Philip and Boulton argued that as the sunflower always needs the sun and bends towards it, believers need to lean constantly toward the Holy Spirit to fill them. Furthermore, they argued that as the sunflower pines away when it receives no sun, so do believers who think they can live independently of the Spirit's infilling. They described being filled with the Spirit as being filled with God.<sup>208</sup> The gist of Philips' and Boulton's argument lay in the responsibility believers have in maintaining a Spirit-filled life. Their contribution suggests that students were expected to orient their lives and activities in a manner that made them open to the Holy Spirit's teaching. Although the idea of the Holy Spirit as teacher was present at the start of EBC, it was not clear how they engaged with the Spirit's teaching role as the concept was often only mentioned in passing.

A little over two years after Proctor's description of the Holy Spirit as the supreme teacher, Percy Parker also acknowledged the Holy Spirit as the great teacher because of his enabling power to create desire. Parker stated:

One of the greatest works of the Holy Spirit is that of quickening our spiritual mind. Instead of lack of desire, he creates a desire. The quickening of the Spirit cannot be overemphasised. The Spirit is given to us to lead us into all truth. He is our great teacher, and when he quickens us, then success is sure, and Bible study will be a surpassing pleasure and of unspeakable profit. How important then that we should not quench or grieve the Spirit that our lives should be so conformed to Christ that the Spirit is pleased with us and leads us into the un-explorable riches of the book of God.<sup>209</sup>

Parker described the Spirit as quickening believers' spiritual minds; unlike the teacher who simply brings information and hopes that the student will learn, the Holy Spirit creates the desire to study and learn. This desire creation suggests that the Spirit has an interest in the intellectual life of students, to develop it. Nonetheless, from Parker's perspective, believers

---

207. E. J. Philips and E. C. Boulton, "What Fills You?" *The Elim Evangel* 7, no.6 (Mar. 1926): 71.

208. E. J. Philips and E. C. Boulton, "Being filled with the Spirit?" *The Elim Evangel* 7, no.12 (Jun. 1926): 138.

209. Percy G. Parker, "How is the Thirst for Bible Study Created," *The Elim Evangel* 8, no.22 (Nov. 1927): 345-346.

have a responsibility to live devotedly to Christ to make the development of the intellect a reality. Parker's view also implies that a quickening desire to study was a sure indication of the Spirit's readiness to teach. It further suggests that the teaching role of the Spirit was revered, as the benefits were considered a great reward. This attitude towards the Spirit's teaching role, held among the faculty staff at EBC, will be revisited later during the analysis and interpretation of respondents' views in Chapter Seven. In a subsequent article, which shows development in Parker's thinking concerning the Holy Spirit's teaching role, he noted:

The Spirit of God maintains the thirst and then maintains the supply. Perhaps there is no more important fact for us to learn than this, that all the godly yearnings in the Christian life are given and maintained by the Holy Spirit. So, with Bible study the grace of the Spirit supplies the water of the Word to quench that thirst. How important that we do not grieve or quench the Spirit and so deprive us of his grace. You remember Samson, that the Spirit of God had gone from him. In one sense, the Spirit had not gone because the Spirit is Omnipresent, but his strengthening grace was withdrawn.<sup>210</sup>

Although the phrase 'great teacher' is not used in the above statement, it shows a development in Parker's thought on the concept of the Spirit as the great teacher. In this development, Parker acknowledged that besides creating a thirst for Bible study, the Holy Spirit also maintains and satisfies this thirst in mind throughout the Christian life, suggesting that students cannot live out their faith without the enabling grace of the Holy Spirit. Parker's approach towards the role of the Spirit was that students have the responsibility to guard against anything that might obstruct the supply of grace to maintain a thirst for the word of God. His warning from the life of Samson is noteworthy, a sign which suggests that students need to take their calling in Christ seriously and avoid selfish living, which is a threat to the supplying grace of the Spirit.

The year 1928 witnessed the publication of different articles in the *Elim Evangel* that also recognised the Spirit's role in the intellectual lives of believers and put forward views on how to engage with the Spirit. P. Hulbert recognised the Holy Spirit as the teacher behind the biblical writers' teachings. Explaining the writings of Paul in Corinthians and Thessalonians,<sup>211</sup> Hulbert declared: "The apostle knew many figures and many things, so the Holy Spirit used this knowledge to convey deep spiritual lessons to the children of God."<sup>212</sup>

---

210. Percy G. Parker, "How is the Thirst for Bible Study Maintained," *The Elim Evangel* 8, no.23 (Dec. 1927), 367.

211. 1 Cor 14.8; 1 Cor 15 and 1 Thess 4.16.

212. P. H. Hulbert, "Is Christ Really Coming? The Rapidity of His Coming," *The Elim Evangel* 9, no.5 (Mar. 1928): 74-75.

These lessons, according to Hulbert, required a willingness of heart to learn from the Spirit the urgency necessary to welcome the soon coming king.<sup>213</sup>

Another writer who emphasised the need for the Holy Spirit in the intellectual life of believers was William Booth-Clibborn.<sup>214</sup> Booth-Clibborn's Pentecostal views were influenced by the Sunderland revivals initiated by T. B. Barratt in Norway and A. A. Boddy in England. He testified to being baptised in the Spirit at age 15 in a home in Plumstead.<sup>215</sup> He served as a member of the leadership committee of the Sunderland International Pentecostal Congress and as the German interpreter for the German candidates who attended the conferences. All this is to point out that his Pentecostal foundation was rooted in British Pentecostalism.<sup>216</sup> Booth-Clibborn claimed that believers who were already baptised with the Spirit needed to seek the continual filling of the Spirit.<sup>217</sup>

Alluding to the view above and Romans 12.7, Booth-Clibborn emphasised the need for preachers to learn to wait on their ministries. He remarked: "Oh, we need the Holy Spirit. Not alone to aid us in our preaching, as such, but for our every utterance. Not alone for utterance, but to know what must be said, how and when to say it."<sup>218</sup> That is, in Booth-Clibborn's thought, the mere presence of the written text is insufficient; the Spirit must teach students what needs to be said and how they are to say it, for preaching without the Spirit "brings havoc to the work of God."<sup>219</sup> Booth-Clibborn was so persuaded of the need for the Spirit's teaching in the life of the preacher that he wrote:

We need to be taught, not by a schoolteacher, but by a teacher whose very grace, kindness and longsuffering breaks down our stubborn hearts. We need to be taught so that we don't have to learn and relearn the same old lessons. We need to be taught so that we can grow, so that we can increase in knowledge and wisdom and at the same time remain humble and submissive as children. We often forget, we are so easily misled through ignorance and through a lack of memory and ability to recall God's Word. 'We need him to bring all things to remembrance' (John 14. 26). We are so dull; how can we retain even that we have learned, much less learn that which is new. And then some things are so

---

213. Ibid., 150.

214. William Booth-Clibborn was a Pentecostal minister who founded many Pentecostal churches. This included the Immanuel Temple in Portland, Oregon.

215. James Robinson, *Divine Healing: The Holiness Pentecostal Transition years 1890-1906: Theological Transposition in the Transatlantic World* (Eugene, OR: Pickwick 2013), 96.

216. A.A. Boddy, "Consider Jesus," *Confidence* 2, no. 6 (June 1909): 130, Supplement 2.

217. Luke 11.13; Acts 4.31.

218. William E. Booth-Clibborn, "Our Need for More of the Holy Ghost," *The Elim Evangel* 9, no.15 (Aug. 1928): 255-256.

219. Ibid., 255.



hard to find out and it takes such a long time, and studying is so wearisome, that we would faint in our search, unless the Holy Spirit would search for us. “For the Spirit searches all things, yes, the deep things of God” (1 Cor 2. 10). Oh! that He may reveal to us, search for us and make us to know “the things that are freely given to us of God,” that in no way we may fall short of what God intends we should do.<sup>220</sup>

Booth-Clibborn’s standpoint regarding the Holy Spirit’s role was clear. Students need the Holy Spirit’s gracious teaching to engage them in continuous cognitive development; in other words, to make intellectual progress and not to experience stagnation in mental development. The effectiveness of the preacher’s task, he alleged, depended upon the Holy Spirit first communicating to them the content and timing of their message. The Holy Spirit, for Booth-Clibborn, is the guide and director in the training of students’ minds for Christian service. Nevertheless, he alleged that all this requires a humble and submissive or cooperative attitude towards the Spirit.

By way of summary, this section focused on Pentecostal attitudes towards the Holy Spirit with specific regard to his teaching role in the intellectual life of believers. The following are some of the attitudes identified: Pentecostals had a positive outlook towards the presence of the Holy Spirit in their learning environment; they coveted the Spirit and his teaching, accepting him as the best teacher, one who teaches not simply to impart information but to reform and develop the mind; they recognised their responsibility to approach the Spirit and to develop a relationship with him to learn from him and to live devotedly to Christ so as not to grieve the Spirit, and they also recognised their responsibility to approach the Spirit’s teaching with a willingness of heart or mind.

The period following the Formative and Entrenchment Years was the Accreditation Years, when Pentecostals began to engage with other external bodies to regularise their courses. It is to this era and the attitude of Pentecostals towards the Spirit’s teaching role at that time that the thesis now turns.

### **3.2 The Accreditation Years (1960s – 1990s)**

The Accreditation Years refers to the period after World War Two when Britain made a move towards standardisation and certification of courses offered by educational institutions

---

220. Ibid., 227.

that were not universities; this period lasted until PCs began to offer their degree courses.<sup>221</sup> Most college students who completed approved studies received their degrees and other awards from the Council for National Academic Awards (CNAA) between 1965 and 1992.<sup>222</sup>

The first section focused on Pentecostal attitudes towards the Spirit's role during the Formative and Entrenchment years. The two main areas considered included Pentecostal views of the Spirit regarding the study of Scripture and the intellectual life of believers. It was established that Pentecostals had high regard for the Spirit's input in the study of Scripture. While the corollary of this positive view of the Spirit's role in the study of Scripture was an appreciation for formal Bible training in college, for others, it led to a disregard for formal Bible training, as the Spirit's input received during personal Bible study was considered sufficient. Regarding the intellectual life of Pentecostal students, there was a positive attitude towards the Spirit as the best teacher, who not only reforms the mind but also develops the cognitive ability, but this required Pentecostal students to recognise their responsibility to develop a relationship with the Spirit to learn from him.

In this second section organised under Pentecostal attitudes towards the Spirit's teaching role in PTE, attention will focus on the Pentecostal mindset on the Spirit's teaching role in the Pentecostal Academy during the Accreditation Years, after World War Two. This goal will be achieved in three steps: first, by considering the conditions that necessitated accreditation; second, by reflecting on the accreditation journey of the representative PC; and third, by assessing the nature of the challenge accreditation introduced in the representative PC. The following section will consider the first step, the conditions that necessitated accreditation.

---

221. Neil Hudson, "It's not what we do; it's the way that we do it. Uncomfortable thoughts for a lecturer in a residential Bible College at the turn of the century," *Journal of the European Pentecostal Theological Association* 23, no.1 (2003): 48, accessed 13.07.2016, <https://doi.org/10.1179/jep.2003.23.1.004>. Hudson was a lecturer and vice president at RTC for 12 years. He is an author, a senior associate at the London Institute of Contemporary Christianity, and is the senior minister at Elim Church, Salford; Kogan Page, "Pre – 1992 Council for National Academic Award (CNAA)," *British Qualifications: A Complete Guide to Professional, Vocational and Academic Qualifications in the United Kingdom* 36th ed., (London: Kogan Page, 2006), 45. The work of the CNAA ended in 1992/3. Colleges have continued to seek accreditation since its inception. 'Accreditation Years' is therefore used in this thesis to signify just the period in which the move began to the period PCs began offering degree courses in Britain.

222. Ibid.; The National Archives, "Records created or inherited by the Council for National Academic Awards, and related bodies," accessed 13.0. 2016, <http://discovery.nationalarchives.gov.uk/details/r/C73>; John Capon, "London Bible College is Academic, Practical, Missionary, Evangelical," *Third Way: Towards a Biblical World View* 2, no. 5 (March 1977): 15.

### 3.2.1 The Need for Accredited Courses

One reason often given for the lack of interest in analytical engagement in early Pentecostal education is that the Spirit guides believers into all truth necessary for living (see 3.1.1), and there was no need for the historical, cultural, textual and grammatical analysis often suggested by the higher education academy in the study of the Scriptures.<sup>223</sup>

However, in the years after World War Two, the need for quality education and recognised qualifications in the British society for young people and adults, coupled with the need for a large number of the population to undertake roles in teaching, administration, and engineering,<sup>224</sup> required that colleges offered accredited courses to meet the increased educational demands and employability needs of society. Under these new social and educational conditions in Britain, Pentecostal colleges, in particular, were confronted with the choice of losing their student body to secular educational institutions and becoming extinct or running courses that were subject to higher academic standards, with the quality of the learning programme administered by a secular awarding body. This submission was seen as the better option. However, during this period, in some circles, the spirituality of the students being trained for God's mission in society began to wane,<sup>225</sup> a challenge considered later, in

---

223. William Kay, "Pentecostal Education," *Journal of Beliefs and Values* 25, no. 2 (August 2004), 230, 237; Paul W. Lewis, "Reflections of a Hundred Years of Pentecostal Theology," accessed 13.05.2019, <http://www.pctii.org/cyberj/cyberj12/lewis.html>; Andrew Davies, "Heritage and Hope: A Story of British Pentecostalism," *Pentecostals and Charismatics in Britain*, ed. Joe Aldred (London: SCM, 2019), 14-15; L. F. Wilson, "Bible Institutes, Colleges and Universities," *TNIDPCM*, eds. Stanley M. Burgess and Eduard M. Van Der Maas (Grand Rapids, MI: Zondervan), 372-373, 376.

224. Nigel Middleton and Sophia Weitzman, *A Place for Everyone: A History of State Education from the End of the 18th Century to the 1970s* (London: Gollancz, 1976), 407-412. Middleton and Weitzman discussed the need to raise the compulsory school age to 15 year and showed how interest in the industrial and commercial prosperity of the country led to the need to provide a secure and improved system of technical and commercial training, and recognised qualifications for adults (18+); Wilson, "Bible Institutes, Colleges and Universities," 378-379. Wilson's description of the Pentecostal colleges after World War Two is comparable to the situation in Britain.

225. Ibid.; Kay, "Pentecostal Education," 233-234. Kay notes another motivation that encouraged PCs to run accredited courses. Accrediting universities allowed independent Bible college to teach their distinctive doctrines so long as their course structure conformed to that of the university; Allan Anderson, "The 'Fury and Wonder'? Pentecostal-Charismatic Spirituality in Theological Education," *Pnuema* 23, no.2 (Fall 2001), 296. 287-302. Anderson discusses how emphasis on rationalistic views in theology leads to an attitude of indifference towards Pentecostal spirituality; Hudson, "It's not what we do, it's the way that we do it," 48-49; S. Scott, and D. McNeish, *Leadership and faith schools: issues and challenges* (Nottingham: National College for School Leadership, 2012), 11-12; Anthony Clarke, "How Did we End up Here: Theological Education as Ministerial Formation in The British Baptist Colleges," *Regents Park College*, (Oxford University, UK), access 13.05.2019, [https://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download\\_file?file\\_format=pdf&safe\\_filename=How%2BDid%2BWe%2BEnd%2BU%2BHere.pdf&type\\_of\\_work=Journal+article](https://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download_file?file_format=pdf&safe_filename=How%2BDid%2BWe%2BEnd%2BU%2BHere.pdf&type_of_work=Journal+article). Clarke's focus is on Baptist Bible colleges, but he

3.2.3. The necessity to run courses that hampered the spirituality of students suggests that perhaps the demand for accredited courses had begun to diminish the high regard for the Spirit's teaching.

### 3.2.2 The Accreditation Journey of EBC and other Pentecostal colleges

EBC began with the view of equipping prospective Elim churches with ministers who had the essential training they needed to serve the church. The training included studying the Bible and how to do evangelism.<sup>226</sup> Gaining academic qualifications was not the focus of this training but simply to “catch the Spirit of the word as well as the letter of it,”<sup>227</sup> to be transformed by the word to serve the church with dedication and faithfulness.<sup>228</sup> The academic side of things in EBC did not remain non-essential forever. In a 1975 college report, G.W. Gilpin announced that in 1974, 23 students graduated from the college with the London Diploma in Theology, and seven students with a Certificate in Theology; and in 1975, 60% of the students passed both the General Certificate of Examination and the London Diploma of Theology examinations.<sup>229</sup>

Gilpin's report suggests that the move towards accreditation in the country had impacted the nature of courses offered at EBC. How did EPC's ministers receive this change, and what was the college's response? According to Hudson, Elim's ministers argued against EBC's first step towards academic requirements for ministry, which was for ministers to have an 'O Level' in Religious Knowledge. The college's response, as Hudson notes, was that it was necessary because it was to “introduce some level of academic respectability and a certain academic competence.”<sup>230</sup> This perspective suggests that the scope of the college had expanded because it sought to attract other students who possibly desired to gain an academic qualification in a Christian college. The question that one could ask is how did this educational environment impact attitudes towards the Spirit's teaching role in the college?

---

discusses the constraints of running accredited courses as a general issue facing Bible colleges in general in Britain.

226. Hudson, “It's not what we do; it's the way that we do it,” 46-48; Hathaway, “The Elim Pentecostal Church,” 18; E. J. Philips, “Elim Bible College,” *The Elim Evangel* 6, no.9 (1 May 1925), 102.

227. Elim Bible College Prospectus (1946), 4.

228. Ibid.; Simo Frestadius, *Pentecostal Rationality* (London: T & T Clark, 2020), 118.

229. G. W. Gilpin, “Bible College Report,” *EPC Annual Conference: Agendas and Reports* (1975), 7. Gilpin was EBC principal from 1958-1980.

230. Hudson, “It's not what we do; it's the way that we do it,” 48.

Although the move towards accreditation began in the 1960s, and the CNAA (see 3.2) started operating in 1965, many Pentecostal Bible colleges did not pursue accreditation until after 1979 when the Educational Board of the European Pentecostal Theological Association (EPTA) encouraged many Pentecostal Bible colleges in Western Europe, including Britain, to seek national accreditation for their courses.<sup>231</sup> This account suggests that PCs did not respond immediately to the move towards accreditation. However, once they had made this change, what was the impact on attitudes towards the Spirit's teaching role? This question is legitimate because, at EBC, academic qualifications became necessary to teach or enrol on certain courses, which might have influenced attitude towards the Spirit's teaching role (see 3.2.3). Besides the support from the EPTA Educational Board to Pentecostal Bible colleges to seek accreditation for their courses, a more significant challenge regarding certification to Bible colleges of which EBC is a part would come from the Advisory Council for the Church's Ministry (ACCM) in 1987.

Before the mid-twentieth century, the Bible colleges established by churches saw themselves as providing an environment for the spiritual formation of students. For those studying for degrees in theology to occupy offices in the church or some other office in society, the university was expected to provide the academic aspect of the training.<sup>232</sup> To put it differently, Bible colleges depended upon university theology departments to offer their students degree programmes, whilst the college only provided courses directly related to church ministry.

In 1987, ACCM inspired theological colleges to run the degree programmes themselves and seek accreditation from a university theology department.<sup>233</sup> There were some advantages to this new arrangement, according to David Hewlett. Besides training their ordinands with public funds, church colleges also gained the opportunity to train their students according to the ethos of their traditions. As Hewlett notes, the new arrangement was not without concerns; Bible colleges and, for that matter, PCs had the responsibility of nurturing theological scholars for the next generation to maintain the educational process initiated. In

---

231. Stanley M. Burgess, "Europe, Western Survey," *TNIDPCM* (Grand Rapids, MI: Zondervan, 2003), 98.

232. David Hewlett, "Theological Education in England Since 1987," in *Handbook of Theological Education in World Christianity*, ed. Dietrich Werner, David Esterline, Namsoon Kang, and Joshva Raja (Oxford: Regnum Books Int., 2010), 564. Although Hewlett is not Pentecostal, his relevance to the thesis comes from his extensive experience of working with different churches and universities in their validation processes.

233. *Ibid.*

Hewlett's view, this challenge was a challenge for the church colleges to overcome because the majority of the church in Britain was still sceptical about higher education.<sup>234</sup> The question to be asked is, How did the situation influence Pentecostal attitudes towards the Spirit's teaching? Hewlett does not address this question; nonetheless, considering that EBC had steadily progressed on the accreditation path starting with 'O Level' in Religious Knowledge for its ministers, Hudson asks the question, "What unnecessary sacrifices have the college made, why has the sense of wonder been killed, and why are EPCs beginning to run their training programmes?"<sup>235</sup>

Hudson's questions suggest that in the quest to pursue accreditation, the Pentecostal emphasis on the Spirit's teaching role might have been sacrificed. Hence, the loss of the sense of wonder and why churches were desiring to train their people. The possible loss of emphasis on the Spirit's teaching does not suggest that PTE must teach students to depend upon the Spirit's teaching alone. This thesis also supports the view that students need to develop the necessary academic skills to learn naturally.

### 3.2.3 Nature of Accreditation Challenges

Early Pentecostals were suspicious of higher education (see 3.1.1), so it should not be surprising that PCs should face challenges upon offering academic courses.<sup>236</sup> It is worth noting that it was not the challenges encountered that were an issue, but that PCs were not expecting the nature of the difficulties they faced. As Kay notes, by embracing accreditation, PTE embarked upon a journey with an uncertain destination, indicating that PCs could not predict the outcome.<sup>237</sup>

According to Hudson, at EBC, the challenges were that it changed the entrance criteria for potential students to study at the college and the qualifications required for teaching at the college.<sup>238</sup> New students did not simply have to demonstrate they were committed to the Christian faith; the new requirement was a high-level academic skill to access the course of study. Also, the qualification to teach at the college was no longer based on success in

---

234. Hewlett, "Theological Education in England Since 1987," 566-567.

235. Hudson, "It's not what we do," 48.

236. Academic course(s) in the context refers to course(s) run by the college but accredited by an external body or a university and relies heavily on abstract concepts to teach the course. It also provides students with theoretical skills with certain outcomes.

237. William Kay, *Pentecostals in Britain* (Cumbria: Peter noster, 2000), 202-203.

238. Hudson, "It's not what we do," 49.

establishing and leading churches but a certificate showing the relevant academic qualification.<sup>239</sup> Another form of the challenge was the nature of delivery and assessment of the subjects offered. Hudson notes:

Because we depended upon them for the accreditation process, we sacrificed that which may have been most significant. We have ended up teaching subjects that students do not need to know to enjoy fruitful ministries. Subjects that may be of interest particularly to ourselves who may have done doctoral work in those areas, which may not be of any significance to those outside our academic circles. We should have been more honest about this [and] listened to our students and Churches. The universities were, until recent times, poor at knowing how to encourage and assess placements in theological contexts. Teaching a homiletics course, the accepted assessment [was] an essay about preaching with [an] objective test about preaching methods. Nowhere were [students] assessed on their ability to preach. [That is] Pentecostal education has not modelled with any great conviction its own spirituality.<sup>240</sup>

Hudson's contribution points out three forms of challenges that accreditation presented to Bible colleges (specifically PCs): entrance requirements for students, new qualifications for staff, and stipulated assessment criteria. Concerning the entrance requirements for students, it can be understood that it is an accreditation requirement; on the other hand, it suggests that historically the college's understanding of the Spirit as teacher was not reflected in classroom practice. Given the hypothesis being tested in this thesis (see 1.3), one could ask whether the college's contemporary understanding of the Spirit as teacher is reflected in classroom practice.

The second challenge, the elimination of those who had no academic qualifications but were teachers at the Bible college because they had built successful churches, suggests that the spiritual principles and values, which these successful ministers brought to the Bible college curriculum, were no longer relevant in the training of students for God's mission in the world. Other considerations would be whether the new educators who possessed certificates in theology were Spirit-filled and whether they shared the church's ethos.

The third challenge was the required assessment criteria. Hudson's observation was that a course like homiletics could only be assessed through written examination and not in practice. Also, after the training, some of the students could not make any difference in the

---

239. Ibid. Cf. Simo Frestadius, *Pentecostal Rationality* (London: T & T Clark, 2020), 118.

240. Hudson, "It's not what we do," 49.

lives of ordinary people in the world. This description of the third challenge suggests that perhaps the demands of the accredited courses had overshadowed the spiritual needs of students and, as Robin Alexander points out, the accreditation demands of the CNAA, one of EBC's awarding bodies, were quite burdensome. The council required a great deal of documentary evidence from the colleges.<sup>241</sup> What needs to be noted is that despite the challenges mentioned above and the observed decline in attitude towards the Spirit's teaching role during the accreditation years, accreditation by itself, a process that ensures that course aims and objectives are appropriate, that courses are coherent, and that lecturers support their teaching with relevant literature, is inert and does not hinder the Spirit's teaching role. In Chapter Seven, it will be shown that the accreditation system supports the Spirit's teaching role.

To sum up, the preceding section noted that the Accreditation Years presented PTE with academic and documentation demands that made it a challenge for PTE to continue with the commitment and the greater emphasis it had placed on the Spirit's teaching role in the Formation and Entrenchment Years. The new academic entry requirements for students and the academic qualifications for the college teachers in the Accreditation Years indicated that the greater emphasis on spirituality and the Spirit's teaching role witnessed in the previous era had been weakened. Lecturers who had spiritual insight into practical ministry, but no academic qualifications, were no longer needed. After a course of study, a student's ability was assessed on academic grades and by written examinations rather than by practical demonstration through dependence upon the Spirit. This shift in assessment suggests a lower expectation of the Spirit's teaching role in PTE during the Accreditation Years. Arguably, Pentecostals still acknowledged the Spirit's teaching role. Nevertheless, in PTE, his role had assumed a lower profile compared to the effort made to maintain academic standards in the college.

After the Accreditation Years, PTE entered a new era where Pentecostals embraced teaching and learning in virtual classrooms, which were made possible through the World Wide Web, alongside the traditional classroom.

---

241. Accreditation demands upon colleges were quite great. The CNAA required three conditions to be met before a course was accepted for accreditation: the quality of the college, the calibre of the staff, and the documentation regarding the course to be offered. See Robin Alexander, "What is a Course? Curriculum Models and CNAA Validation," *Journal of Further and Higher Education* 3, no. 1 (1979): 37, access 13.02.2019, <https://doi.org/10.1080/0309877790030103>.



What impact has this new era had on Pentecostal perspectives towards the Holy Spirit's teaching role in PTE? The response to this question is the focus of the next section.

### **3.3 The Cyber Years (1990s – to the present day)**

The Cyber Years refers to the period since the World Wide Web was introduced, and universities, colleges and schools began to develop virtual classrooms using internet technology to disseminate knowledge.<sup>242</sup>

In 3.1, it was identified that Pentecostals held an optimistic view towards the Spirit's teaching role during the Formation and Entrenchment Years. The Spirit was regarded as the only one to reveal God's truth, and they were also confident that the Spirit rewarded diligent study. Confidence in the Spirit's ability to teach individuals often led to some circles rejecting rational analysis of Scripture and traditional Bible schools. The Spirit was also regarded as the best teacher. Therefore, it was expected that students would develop a relationship with him and were reminded not to grieve him but to approach him with a willingness of heart to learn from him.

Section 3.2, on the other hand, noted that in the Accreditation Years, the emphasis on the Spirit's teaching role that was dominant in the Formation and Entrenchment Years had weakened. The demand for accredited courses and economic development shifted attention from students' spiritual formation to academic achievement. In other words, students' spirituality was no longer the focus of teaching and assessment; this was now on developing students' academic skills. There was little or no acknowledgement of the Spirit's teaching role during the Accreditation Years. As noted earlier, accreditation by itself is neutral and does not hinder the Spirit's teaching role. There is little or no interference in the actual content of programmes or classroom management or teaching methods. Furthermore, several denominations and interdenominational colleges are validated, demonstrating no interference in teaching distinctive doctrines. Therefore, the validation requirement is not responsible if colleges have problems.

In this third section, organised under Pentecostal attitudes towards the Spirit's teaching role in PTE, attention will focus on the impact of cyber education on attitudes towards the Spirit's

---

242. As can be observed, there is an overlap between the Accreditation Years and the Cyber Years.

teaching role. It will also look at some other Pentecostal perspectives in the Cyber Years. This objective will be achieved in the following sections by considering the introduction of cyberlearning in British higher education institutions, the Spirit's role in cyber education,<sup>243</sup> challenges in cyber education, and issues relating to the Spirit's illuminating and transforming role in the Cyber Years.

### 3.3.1 Cyberlearning in British higher education

The use of computers in education has been encouraged in the UK since the 1960s. Still, it was not until the development of the internet and, specifically, the World Wide Web in the 1990s, when it became possible for a vast amount of information to be shared through personal computers, that online education became possible.<sup>244</sup> The World Wide Web (W3) depends upon the internet to deliver its services.<sup>245</sup> The internet refers to the global body of computer networks interconnected through the communication protocol, TCP/IP,<sup>246</sup> whereas the W3 is an application that runs on the internet.<sup>247</sup> Although the W3 was developed in Britain, British society did not immediately welcome its use in education and lagged in online education.<sup>248</sup>

Therefore, the UK government's plan at the beginning of the Cyber Years was to ensure that Britain was globally competitive in the information society.<sup>249</sup> To achieve this, UK universities were charged with providing flexible learning opportunities, including online

---

243. The term cyber education in the thesis is used synonymously with online education or online teaching and learning.

244. Ros, Stuart-Buttle, *Virtual Theology, Faith and Adult Education: An Interruptive Pedagogy* (UK: Cambridge Scholars, 2013), 217-228.

245. Sir Tim Berners-Lee, "History of the Web," *World Wide Web Foundation* access 13.06.2020, <https://webfoundation.org/about/vision/history-of-the-web/>. Berners-Lee is the English computer scientist who developed the World Wide Web in 1989/90. He is currently a Professorial Fellow of Computer Science at Oxford University and professor at Massachusetts Institute of Technology.

246. Preston Gralla, *How the Internet Works* 4th ed. (Indianapolis, IN: Que, 1998), 13-14. The internet was developed in the 1970s. See M. Kumar, *Advanced Educational Technology*, kindle ed. (Bilaspur, Chhattisgarh: 2020), 291.

247. Gralla, *How the Internet Works*, 41.

248. M. Kumar, *Advanced Educational Technology*, kindle ed., (Bilaspur, Chhattisgarh: 2020), 291. According to Kumar, 'lifelong learning' is the answer to sustaining the success of modern society and the only way to ensure 'lifelong learning,' is through 'online/e-learning,' hence most governments efforts to promote online education.

249. Stephen Lax, *Access denied in the information age* (New York: Pelgrave, 2001), 4; K. Robins and F. Webster, *Times of the Technoculture: From the Information Society to Virtual Life* (London: Routledge, 1999), 3.

learning to equip the workforce in society.<sup>250</sup> This directive was important because colleges like RTC that offer degree courses validated and accredited by universities in the UK came under this mandate. That is to say, the government's charge to the universities to provide online learning was passed onto these colleges as a validation requirement for accreditation. The question that needs to be answered is: What impact has online education had on attitudes towards the Spirit's teaching role and the effect on the student's spirituality in a college like RTC? Since the charge for online learning provision is initially a UK government requirement, some contributions to the discussion will include UK newspaper articles.

In a UK edition of the Guardian, Nancy Coleman alleges that the reason the UK lagged in the past on the international stage concerning online learning was due to its attitude towards this mode of learning being subsidiary to the traditional way. She acknowledges that although there are challenges with retention of students in an online learning context, whereby students find it easier to leave an online course and also because of scepticism among some, she claims that online learning is the way forward for higher education and believes it will become a significant component in the traditional method of teaching. She claims that what is required is to improve the overall intake into higher education by providing clear regulations, maintaining standards for all online programmes, equipping students with social media skills to participate in online discussions, and also by making it plain for students courses that are accredited.<sup>251</sup>

While Coleman makes a fair argument towards the situation with online learning in Britain, her view does not consider that most online learners study part-time because they are engaged in full-time employment or ministry in some sense with heavy schedules, and this may be the reason they may not be able to participate in an online discussion, and not because they lack online skills. Her contribution also suggests that students often do not stay committed to online courses offered by higher education colleges and that establishing good standards and procedures will help with retention. Although these are good suggestions,

---

250. Howard Newby, "Higher education in the twenty-first century - some possible futures," *Perspectives: Policy & Practice in Higher Education*, 3, no. 4 (1999):106-113, accessed 17.06.2020, <https://doi.org/10.1080/13603109981676>.

251. Nancy Coleman, "Online Learning: the UK's Scepticism is holding it back," *The Guardian* UK ed., (Sept 2014), accessed 07.06.2020, <https://www.theguardian.com/higher-education-network/blog/2014/sep/07/online-learning-uk-scepticism-holding-it-back>. Coleman was director of distance education at university of Boston. She is currently the vice-president of academic services at Plattform. Coleman's contribution is relevant to the thesis in this section because what she writes relates specifically to Britain's situation with regard to cyber education.

Coleman's solution may be too simplistic for some students. For instance, RTC offers online courses and promises to support campus-based and context-based students in their spiritual formation.<sup>252</sup> Students who feel they are not experiencing the promised spirituality may leave such a programme without any concept of the Spirit's teaching role because they did not experience any development in their spirituality.

Earlier on in 2.2, it was argued that the methods used in PTE should agree with the goal it seeks to achieve because teaching methods are not value-free. Therefore, one could ask whether online learning is conducive to Pentecostal spiritual formation and whether a PC like RTC should promise to support the spirituality of context-based students through the online venue? Amos Yong provides a theological response to this question, which is considered in the next section.<sup>253</sup>

### 3.3.2 A Pentecostal Contribution Towards Cyberlearning

Yong offers a positive Pentecostal response to cyber education and encourages it in PTE. What makes Yong's contribution to the subject relevant in this section is that he is a Pentecostal, and he enquires into the role the Spirit plays in the virtual theological classroom.

He addresses the issue from a global setting, which includes Britain.

In response to the concerns about spiritual formation in online theological education, Yong notes:

There has been in the last generation a steady and ongoing virtualisation and digitisation of theological education in the global context. Developments in this area have been driven by the need to make theological education accessible, not to mention affordable, to larger numbers of people in order to meet the needs of an exploding global Christianity. The major challenges, of course, have related to quality control: how can [students] be [spiritually] formed from online venues? Can online education programmes achieve the same outcomes as those in traditional classrooms? Theological education aspires to be Bible-based and Christ-centred; what about the role of the Spirit? These matters are not trivial since theological education has always involved a dimension of spiritual formation.<sup>254</sup>

---

252. RTC's website promises to support both traditional and context-based students (students who study online because they are based at their home context) in their spiritual formation. See "Our College," *Regents Theological College*, accessed 14.06.2020, <https://www.regents-tc.ac.uk/about-college/#visionandmission>; "Learning and Teaching," *Regents Theological College*, accessed 14.06.2020, <https://www.regents-tc.ac.uk/learning-and-teaching/>.

253. Amos Yong is a Pentecostal theologian and a licensed minister in the Assemblies of God. He is also a theology and mission professor at Fuller Theological Seminary, and currently heads the schools of Theology and Intercultural Studies at Fuller Seminary.

254. Amos Yong, "Incarnation, Pentecost and Virtual Spiritual Formation: Renewing Theological Education in Global Context," *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma*, ed. Teresa Chai (Eugene, OR: Wipf & Stock, 2015), 27.

Yong's contribution first acknowledges that the practice has increased globally since the introduction of virtual and digital theological education. The driving force for this increase comes from a demand to be equipped for service. Although part of the demand is also due to the affordability of online courses compared to the traditional residential form of theological education, Yong's view suggests that theological education, including PTE in these Cyber Years, needs to consider how it can achieve spirituality in the virtual classroom. Yong's perspective and questions are thought-provoking and need to be given due attention, particularly in PTE, where the Spirit's teaching role is considered supreme (see 2.1.1) and students' spirituality is promised (as seen on the RTC website).<sup>255</sup> Therefore, it will be essential to explore the means used to see how it achieves spirituality and see how the education being promoted can ascertain current attitudes towards the Spirit's teaching role in the college (see 1.3).

Second, while Yong acknowledges that any defence for online theological education should come from praxis, he urges theological educators to contribute to the discussion from theological reflection. In Yong's view, the apostles' writings to the early churches were a form of distance learning, comparable to online learning. Also, the doctrine of the incarnation, where God enters the context of humanity, is a legitimate theological rationale for making theological education available in the context of students in their environment.<sup>256</sup> By these statements, Yong suggests that the online method of education supports PTE. Having made the above point, Yong then inquires how the renewing work of the Spirit can impact online education. Yong asserts that this inquiry is pertinent considering that Christianity in the world today is progressively Pentecostal and charismatic. Any theological education setting interested in students' spirituality must be concerned with how it achieves this spirituality, especially in an online mode.<sup>257</sup> Yong presents three propositional statements regarding educational theories and pedagogies, which he alleges are improvements on the

---

255. "Our College," *Regents Theological College* accessed 14.06.2020, <https://www.regents-tc.ac.uk/about-college/#visionandmission>. RTC pledges to support both campus-based and context-based students formally and informally in their personal spiritual formation.

256. Yong, "Incarnation, Pentecost and Virtual Spiritual Formation," 28. The idea of exploring technology specifically, to engage students in all forms of education is echoed in the UK by Richard Noss. He notes, "students [have] powerful technology in their pockets, but it's labelled a distraction to be left at the door. [But] at home, [these] students are networking online, uploading videos, playing online games with people across the globe, shopping, editing photos, building websites," see Richard Noss, "System upgrade: Technology in the classroom," *Research and Analysis: AQA*, accessed 16.06.2020, <https://research.aqa.org.uk/perspectives/system-upgrade-technology-classroom>. Noss is a mathematics education professor at London Institute of Education and co-director at London knowledge lab.

257. Yong, "Incarnation, Pentecost and Virtual Spiritual Formation," 29.

traditional educational delivery method and are capable of supporting spiritual formation in a virtual venue. The three propositions are noted below:

His first proposition states: “The many tongues of Pentecost in Acts 2 welcome a pluralistic-pedagogical approach to theological education, one that online technologies should facilitate.”<sup>258</sup> The implications of the many tongues, according to Yong, is that it allows many rich and different cultures to blend harmoniously in expressing God’s marvellous work in any form or shape. Such a gathering of cultures is appropriately achieved through online theological education, which welcomes students from any part of the globe, unlike the traditional classroom limited by the number of students it can hold. The ‘many tongues’ in Yong’s view also imply that God intends for the multiplicity of voices gathered under him to be heard. This diversity, according to Yong, is achieved in the virtual venue, unlike the traditional classroom where only the lecturer’s voice dominates.<sup>259</sup> It is not clear how far this criticism is valid of the traditional classroom. Nevertheless, what Yong offers here is a change of mindset, which will enable PTE to explore how the Spirit’s teaching role can be engaged in cyber education.

His second proposition states: “The many gifts of the Spirit that represent diversity in the body of Christ (1 Cor 12) welcome the idea of how we can further develop and expand on a Charismatic-connectivist theory of learning in order to empower theological education and spiritual formation in the present global context.”<sup>260</sup> In this second proposition, Yong argues that since the introduction of the W3, the lecturer is no longer seen as the primary source of information. Information is now everywhere, and students equally have something to contribute. Yong declares that just as the Spirit has deposited gifts to each individual for the enrichment of the community of believers and that no gift is inferior to another and must be offered in love, likewise, in online theological education, each individual has the opportunity to provide something, and their contribution must not be considered inferior but must be offered and received lovingly.<sup>261</sup> This loving approach suggests an expectation of a rich and greater manifestation of gifts inspired by the Spirit in the online academic classroom.

---

258. Ibid., 30.

259. Ibid., 30-32.

260. Ibid., 32.

261. Ibid., 32-35.

The third proposition states: “A pneumatological-trinitarian system alerts attention to the affective-relational dimension of encounter with God and others, which links heads-hearts-hands and closes the loop of the church-academy-world.”<sup>262</sup> What Yong implies by a pneumatological-trinitarian system is that the work of the Spirit is also the work of Christ and the Father, and this he alleges can be considered theologically, anthropologically and contextually.<sup>263</sup>

By theological consideration, Yong sees the Spirit as the divine agent through whom people generally encounter God and specifically encounter God in theological education for transformation. So, online TE, in Yong’s perspective, is a conducive and broader avenue for the Spirit to achieve transformation, sanctification and empowerment for service.<sup>264</sup>

Regarding the anthropological consideration, Yong’s attention is on the Spirit’s influence on people. In other words, how the Spirit enables divine encounters for the renewal of the mind, renovation of the heart, and the reinvigoration of the hands. Traditionally, he alleges these are achieved through mentorship, apprenticeship, student-faculty relationships, and interpersonal relationships. In the online mode, he claims that such relationships can be obtained inside and outside the class through resources such as virtual chats, Skype, discussion boards, Facebook, blogs, and so on to coordinate prayers, meditation, and other spiritual practices.<sup>265</sup>

Concerning the contextual consideration, Yong’s viewpoint is that the online forum provides better contextualised theological education because students are still in their ministry environment and can apply what they are learning directly. It also affords pastors and the church the opportunity to provide the practical side of PTE.<sup>266</sup>

Yong’s propositions for virtual PTE have shown the possibilities PTE possesses on the W3. It also provides the theological basis and encouragement for online PTE. His great emphasis is on how the W3 makes it possible to experience the implications of the many tongues of Pentecost in the virtual PTE classroom and the Spirit’s role in making possible the renewing of the mind, renovating the heart, and invigorating the hands of students in their diverse contexts online. Yong offers propositions; nevertheless, he is confident that “apart from [the

---

262. Ibid., 35.

263. Ibid.

264. Ibid.

265. Ibid., 35-6.

266. Ibid., 36.

Spirit], theological education fails its task.”<sup>267</sup> Yong’s views also suggest that online learning provides the opportunity for a positive Pentecostal mindset that considers the Spirit’s teaching role for spiritual formation. One could ask whether this Pentecostal mindset, which regards the global online platform as a suitable medium of the Spirit for spiritual formation, is present in the contemporary representative Pentecostal college (RTC)?

### 3.3.3 Challenges in cyberlearning

Theological perspectives are not the only factors influencing attitudes towards the Spirit teaching role in the Cyber Years; there are some practical factors. According to Rebecca Eynon, although the use of W3 technologies has led to some exciting outcomes in the teaching and learning practices in higher education, nonetheless, bold statements about these outcomes may be an oversimplification of the possibilities, as the result of using technology is always dependent upon the unique factors in each setting.<sup>268</sup>

In a case study to investigate some of the barriers towards adopting W3 in teaching in two UK universities: an old university (Old-U) and a new university (New-U),<sup>269</sup> Eynon makes the following observations:

[There] were concern[s] about using the web appropriately. The web was [considered] only appropriate for teaching specific areas of the curriculum. In general, the web was valuable for providing students with facts, such as aspects of anatomy, but not when the focus was more vocational, such as dealing with patients, or for developing higher-level abilities such as critical thinking. From the analysis of the data, the use of ICT was not thought to be a cost-effective way to teach campus-based students which is key in a higher education environment. [Most] staff felt the use of the web had been far more time consuming (especially when used as a supplement to existing teaching methods). Very little, or no reduction, was made to lecturers’ existing workloads. This is contradictory to the policy literature that [promised] the web as a tool that saves academics time. Typically, it is predicted that after initial input into a course, academic time will be freed up. It seems this would be the case only where the web is used as a replacement for face-to-face teaching.<sup>270</sup>

Eynon’s contribution outlines three potential barriers which participants in her study identified as limitations in the use of W3 technology in their teaching: the inappropriateness of the W3 in teaching specific subjects requiring critical thinking skills; the cost of providing

---

267. Ibid.

268. Rebecca Eynon, “The use of the world wide web in learning and teaching in higher education: reality and rhetoric,” *Innovations in Education and Teaching International* 45, no. 1 (February 2008): 16, accessed 16.06.2020, <https://doi.org/10.1080/14703290701757401>. This research is case study research based on two universities.

269. In Eynon’s study, the Old-U refers to the university established before 1992 and the New-U refers to the university founded after 1992.

270. Eynon, “The use of the world wide web,” 18-21.



online learning; and the increased demand on lecturers' time to offer learning packages based on the W3. In relating Eynon's observations to RTC, it suggests that RTC would need to assess whether W3 technology and the amount of time invested in using the W3 technology promote its goal of producing spiritually formed students. Nevertheless, the assessment of lecturers' time using W3 technology and the cost of delivering a subject with W3 technology require separate investigations. Nonetheless, the observation that online learning through W3 technology is not conducive to developing critical thinking skills suggests that exposing students to this mode of learning for subjects that require deep reflective thinking may produce students with a limited view of the Spirit's teaching role because they will not be able to develop the high-level thinking ability that is pertinent to spiritual development to engage the Spirit.<sup>271</sup> Therefore, Pentecostal colleges such as RTC may need to ensure W3 technology is used skilfully, so it does not hamper students' spirituality.<sup>272</sup>

The point made above is that online education that involves repeated operations and rapid multitasking without multiple opportunities for thoughtful reflection may be altering the brain. Students enrolled in such courses may not use their brain's executive functions (the prefrontal cortex) as much, which may begin atrophy. Because the prefrontal cortex is the part of the brain responsible for spirituality when it weakens, spirituality also wanes.

The idea is this; heavy internet use may undermine meditation and empathy because the prefrontal lobe is not engaged, which makes it bad for spirituality, an essential quality in the business of theological education.<sup>273</sup>

Furthermore, when exercising the prefrontal cortex, there is often less activity of the parietal lobe.<sup>274</sup> The result is that students may be too conscious of themselves (the parietal lobe is less likely to shut down) and may not be able to experience the transcendent.

As observed in the preceding sections, 3.3.2 offers hope in engaging with the Spirit's teaching role in online PTE, whereas 3.3.3 shows concern in missing a vital part of PTE, students' spirituality. A possible way through this impasse may be for Pentecostal colleges

---

271. Marc Turnage, "The Early Church and the Axis of History and Pentecostalism facing the 21st Century: Some Reflections," *JEPTA* 23 (2003), 24-26; Mark Ellingsen, "Neurobiological Data on What Online Education Could Be Doing to Our Spirituality and Our Brains: Some Augustinian/Niebuhrrian Reflections," *Theological Education* 52, no. 2 (2019): 1-11.

272. Turnage, "The Early Church and Pentecostalism," 26.

273. Ellingsen, "What Online Education Could Be Doing," 6-7; Nicholas Carr, *The Shallows: What the Internet is Doing to Our Brains* (New York: W.W. Norton, 2010), 121-122.

274. A major lobe located at the back of the skull and responsible for processing sensory information.

like RTC to continue with cyber education in hope but to monitor the entire online provision to eliminate any concerns which might hamper students' spirituality. Besides providing online learning opportunities during the Cyber Years, Pentecostals have also been occupied with other older issues relating to the Spirit's role in illuminating and changing students' minds and in transformation. These issues are the focus of attention in the next section.

### 3.3.4 Other concerns in the Cyber Years

Having considered the Accreditation Years in 3.2, with its heavy dependence on academic skills, and currently experiencing the excitement and innovations in using W3 technology in the TE classroom,<sup>275</sup> the Spirit's teaching role in the educational process may seem dated. Nevertheless, the writings of some Pentecostals in the Cyber Years suggest otherwise.<sup>276</sup>

In 1991, Bob Gordon<sup>277</sup> promulgated the idea that the Holy Spirit communicates God's truth to believers in two dimensions. He remarked: "When I apply myself to the originally inspired written word of God, the Holy Spirit breathes again upon the word and releases its truth into my life with vital and immediate power. Without this second-level of inspiration, the originally inspired word remains a closed book to many people."<sup>278</sup> Secondly, he noted, "the second way in which the Spirit brings us the word is within the realm of our immediate experience through means other than the testimony of the Scriptures."<sup>279</sup>

Whilst Gordon placed a more excellent value on the inspiration of the scriptural canon; he did not hold a constricted view of inspiration. He had faith in the Holy Spirit to give a second-level inspiration to understand the already inspired text, suggesting that he sought to bring correction to a condition in which the Spirit was thought to have inspired the word and afterwards retreated. Therefore, to understand the Scriptures, students only needed to depend upon intellectual skills. Gordon's view indicates that he was optimistic in the Spirit's ability

---

275. Eynon, "The use of the world wide web," 16.

276. The writers to be considered in this section may be talking about how the Spirit teaches believers in their personal Bible studies. Still, there is a sense in which Bible studies in private or in a church setting is theological education. Therefore, students in PTE can draw valuable lessons from the Spirit's teaching from these contexts.

277. Bob Gordon was the founder and visionary leader of Proclaimers International. He was an author, pastor, teacher and mentor. He spoke and wrote passionately about combining word and Spirit to encounter God. The Masterbuilders Trust (UK) owes a great deal to the influence of Bob Gordon.

278. Bob Gordon, "Hearing from God," *Direction* (Mar. 1991), 14.

279. *Ibid.*, 15.

to speak to him (and other students) outside the word, albeit not in contradiction, suggesting that he held a decisive view of the Spirit's teaching role.

A little over four years later, in 1995, Colin Dye,<sup>280</sup> in his Holy Spirit series in *Elim's Direction Magazine*, called for an attitude that would hold both Spirit and word in tandem. He implored Pentecostals to give diligent attention to Scripture as they engaged with the Holy Spirit's movements. He writes: "If we fail to give the Word its rightful place in our 'Holy Ghost meetings,' and focus only on experience without Truth, we are going nowhere, and the Spirit will not remain for long."<sup>281</sup> He again states: "The Word gives form and direction to the move of the Spirit. The Spirit gives life and reality to the Word. What God has put together may no man put asunder."<sup>282</sup>

Dye's statement shows his enthusiasm towards the Holy Spirit's movement. To keep it going, he recommends self-discipline among believers, which includes students, to allow the Spirit to illuminate the word and enable the word to check and guard against excesses in manifestations of the Spirit. Dye's words encourage believers, which includes PTE students, to take the responsibility of engaging both word and Spirit simultaneously and avoid the mindset that explores the word through intellectual capacity alone or seeks to engage the Spirit through sensations alone.

In 1996, Dye elaborated further on his previous ideas. He points out that the Holy Spirit not only melts hearts and awakens feelings, a feature he alleges seems to be the primary emphasis in most 'Holy Spirit' dubbed meetings, but he also maintains that a genuine encounter with the Holy Spirit also leads to a change in thinking.<sup>283</sup> Dye also notes: "Far from leading us into mindless religion, the Holy Spirit will lead us deeper in God's truths. Truth in this context refers to the reality found both in creation and Scripture (revelation)."<sup>284</sup>

Dye's statement suggests that when students encounter the Holy Spirit, there is a resulting transformation in the mind that enables the student to relate to nature and the Scriptures in a manner that glorifies God. By way of explanation, Dye encourages believers to expect a God-

---

280. Colin Dye is senior leader of London City Church and founder of International Bible Institute of London.

281. Colin Dye "When the Spirit Comes: What God has Joined Together," *Direction* (Nov. 1995): 15.

282. *Ibid.*

283. Dye, "What the Spirit is Saying: Love God with Your Mind," *Direction* (Apr. 1996): 35.

284. *Ibid.*

ward transformation of their minds when they encounter the Holy Spirit. Dye's perspective shows development in thought regarding the Spirit's role in developing the mental aptitude of believers that can be applied to PTE students. Not only that, but the Spirit also influences the mind and transforms it to function in a manner that glorifies God. Dye's contribution suggests that he seeks to address a mindset that thinks that the Spirit is interested in influencing the heart, but not the intellect. Dye published another article in 1996 in which he encourages believers to be open-minded towards the Spirit. He claims that correct hermeneutics and scholarly opinions are not enough for believers to arrive at a detailed and proper understanding of Scripture. He alleges these need to be complemented by revelation from the Holy Spirit, which is only possible through openness to the Spirit's leading.<sup>285</sup> Indicating he has high regard for the Spirit's teaching. Dye's contention is thus:

We often focus on how incredible it must have been for those select groups of people - the shepherds and the wise men to visit the young Messiah. Yet none of these witnesses would have seen the baby Jesus had it not been for Divine intervention and revelation; the angels appeared to the shepherds; the star for the magi and the Holy Spirit revealed it to Simeon (Luke 2.30, 31).<sup>286</sup>

Dye's position suggests that the early believers were well acquainted with the written text, but only those who, like Simeon, yielded to the leadings of the Holy Spirit who were able to see the baby Jesus for who he was. In his view, believers (including believing PTE students) need to develop responsiveness to the Holy Spirit's leadings if they expect to experience the divine revelation the Spirit offers. In the current year, 2020, Simo Frestadius also emphasises the importance of the Spirit's teaching in coming to a thorough understanding of Christ. "The possibility of coming face-to-face with the revelation of God in Christ is not just available to those who physically encountered Jesus of Nazareth in first-century Palestine, but it is a genuine possibility for others through the work of the Holy Spirit."<sup>287</sup>

Frestadius' statement suggests that both the Spirit and Jesus are on the same level as teachers. In other words, as Jesus was a teacher to the disciples who encountered him, so is the Spirit teacher to those students who find themselves on this side of the resurrection. Frestadius' view also indicates that the Spirit can produce the same revelation as Jesus provided to his disciples. The Spirit as teacher is equally able and responsible for teaching and reminding students concerning the insight embodied in Christ. Furthermore, as the disciples in Jesus'

---

285. Dye, "What the Spirit is Saying: The Key to Revelation" *Direction* (Dec. 1996): 31.

286. *Ibid.*

287. Frestadius, *Pentecostal Rationality*, 172.

day could not access the truth of God without him, neither can PTE students in this era come into the reality of Christ without the Spirit's teaching. These views indicate that he recognises and values the Spirit's teaching role in PTE. Frestadius' contribution also raises the following questions: Are students at RTC aware that the Spirit is a teacher just as Christ was to his disciples, and in what way is this awareness promoted in the college? These are legitimate questions to be answered in the study to determine attitudes towards the Spirit's teaching role at RTC.

By way of summary, this section focused on the impact of online learning on attitudes towards the Spirit's teaching role and other perspectives towards the Spirit's teaching role in PTE in the Cyber Years. It was noted that students do not conceive the concept of the Spirit as teacher when they do not experience spiritual formation on the online learning platform. Nevertheless, it was established that online PTE offers the possibility of renewing a positive Pentecostal theological mindset towards the Spirit's teaching role because it provides a broader avenue for the Spirit's teaching in transforming minds and engaging the multiple voices and gifts inspired by the Pentecost experience. Eynon's study also believes that the multiplicity of online learning tasks may prevent deep reflective thinking and produce students with limited perception of the Spirit's teaching role. Besides the online learning provision, the writings of some Pentecostals during this period suggest strong views on the Spirit's teaching role. However, these views are encountered in a culture where academic rationalistic approaches to theological education and the need for using W3 technology to reach students may be overrated. Before bringing this chapter to a close, questions developed from the different sections will be outlined below.

### **3.4 Emerging Questions**

The method used in developing this section will be like that used in 2.5. This section aims to create some of the questions to use in generating the data from participants during the interviews discussed in Chapter Four. The reason for constructing these questions is to obtain a clearer perception of respondents' personal experiences, understanding and practices that will help answer the research questions. Therefore, the questions formed in this section will be broad and open-ended but specific enough to draw responses from participants to answer the research questions. The following are the questions developed from the Pentecostal attitudes towards the Spirit's role considered in the different sections in this chapter:

Given Pentecostals' confidence that the Spirit would teach them, how did educators convince students of their Bible college training needs? (see 3.1.1) How was the Spirit's teaching role communicated to students in the training process? (see 3.1.2) How did running accredited courses impact attitudes towards the Spirit's teaching role in the college? (see 3.2.2 and 3.2.3)<sup>288</sup> How is the contemporary representative Pentecostal college's understanding of the Spirit's teaching role reflected in classroom practice? (see 3.2.3 and 3.3.4) How is the emphasis on the Spirit's teaching role promoted in the academic environment? (see 3.2.3) In what way is the awareness of the Spirit being a teacher just like Jesus promoted in the college? (see 3.3.4) Is the Pentecostal theological mindset that considers the global online platform as a suitable medium of the Spirit for promoting students' spirituality present at RTC? (see 3.3.2).<sup>289</sup>

With a view to making use of the above questions in Part Two of the thesis, there was the need to amend the questions so that they are broad and open-ended to draw more insight from the research participants' rich experiences, insights, and practices. The following are the amended questions:

(1) What views of the Spirit's teaching role did the early Pentecostal educators use to promote the training of Pentecostal ministers in EBC?<sup>290</sup>

---

288. Some of the questions raised in the section were identical and hence were combined. The following three questions were combined: How did running accredited courses impact attitudes towards the Spirit's role as teacher in the college? (see 3.2.2) How did embracing the responsibility to develop theological scholars in Pentecostal colleges influence attitudes towards the Spirit's teaching? (see 3.2.2) What impact does running accredited courses have on emphasis on the Spirit's teaching role in the contemporary Pentecostal college? (see 3.2.3) The following two questions were also combined: How does the contemporary college's understanding of the Spirit as teacher reflect in classroom practice? (see 3.2.3) How does the mind-set of the Spirit as teacher influence academic life at RTC? (see 3.3.4).

289. The Pentecostal response towards online learning under the Cyber Years is very relevant to the present COVID-19 situation that requires lecturers and students to engage in lessons remotely from their homes. Institutions that had most of their library resources online would be at an advantage in serving their students' bodies. Before COVID-19, some colleges have posted recordings of their lectures online for students to access after the lessons. However, colleges resorted to virtual mediums like Teams, Zoom or Facebook to deliver real-time lessons to students in the present situation. One could ask whether students can experience the possibilities Yong's mentions, How effective these mediums are in developing spirituality and creating awareness of the Spirit's teaching role. These would have been significant themes to explore, but due to time constraints and the initial purpose to interview campus students, the study did not explore these exciting areas.

290. Given that Pentecostals believed they possessed the Spirit who can teach them personally and did not need Bible college. The purpose of this question was two-fold first, to find out how well the research participants are acquainted with aspects of the Spirit's teaching role (i.e. the traditions) that the pioneers used to attract prospective students. Secondly, it was to identify some of the training needs that RTC might find helpful in providing PTE that recognises the Spirit's teaching role.

- (2) How was the Spirit's role as teacher communicated or understood in the training process during the earlier years of EBC?<sup>291</sup>
- (3) What is your opinion regarding the Holy Spirit's teaching role in the academic provision at RTC?
- (4) How do classroom practices show that the Spirit is a teacher?<sup>292</sup>
- (5) How is recognition of the Spirit as teacher promoted in college?<sup>293</sup>
- (6) How does being at RTC make you aware that the Holy Spirit is a teacher?<sup>294</sup>

These questions are posed in the interview questions put to faculty, staff and students at RTC and reported in the case study report (see Appendix B).

### 3.5 Chapter Summary

The focus of this chapter was on the attitudes of Pentecostals towards the Holy Spirit's teaching role in PTE. The attitudes were considered under three main periods in Pentecostal education history: viz. Formative and Entrenchment Years; Accreditation Years; and Cyber Years.

In the first period, the Formative and the Entrenchment Years, Pentecostal attitudes were considered under two main areas: the study of Scripture and the intellectual life of students. It was argued that the general attitude of Pentecostals towards the Holy Spirit's role in the study of Scripture and the intellectual life of students was positive. Some of the attitudes identified were that: Pentecostals had an optimistic view towards the Spirit's guidance in the study of Scripture; in their opinion, the Spirit is the only one able to reveal God's truth through diligent study; the corollary of this confidence in some circles, however, had led to a rejection of Bible schools; the Spirit was regarded as the best teacher, whose teaching must be coveted, and therefore they recognised their responsibility to respond to the Spirit with a willing heart and not to grieve him.

---

291. The purpose of this question was to find out how familiar research participants are with the understanding of the Spirit's teaching role (i.e. the traditions) that earlier educators in the college exhibited in the training of students. And also to identify some training needs as stated in the footnote above.

292. The intent of this question was to find out from participants how they experience the Spirit's teaching in the classroom.

293. The purpose of the question was to find out from participants what the college does to encourage its conviction of the Spirit's role as a teacher.

294. The aim of this question was to find out from participants ways, approaches or methods that the college uses to emphasise the teaching role of the Spirit.

In the second period, the Accreditation Years, the focus was on the impact of accreditation on Pentecostal attitudes towards the Spirit in teaching. Attitudes were noted by considering the following: the need for accredited courses, the accreditation journey of EBC and other Pentecostal colleges, and the nature of accreditation challenges. It was argued that emphasis on the Spirit's teaching role diminished during this period due to the following: greater demands and commitment towards academic standards; new academic entry requirements for students and higher academic qualifications for lecturers; greater emphasis on assessment of academic skills than on practical spiritual ability. It was also noted that accreditation by itself does not diminish attitudes towards the Spirit's teaching role.

In the third period, the Cyber Years, the impact of online learning on Pentecostal attitudes towards the Spirit's teaching role were discussed by considering the following: online learning in British higher education; a Pentecostal theological view on online education; challenges in online and Pentecostal concerns regarding the Spirit's role of illumination and transformation in the Cyber Years. Attitudes towards the Spirit's teaching role during this period have varied between weak and strong. It was noted that online learning that does not support students' spirituality produces weak views of the Spirit as teacher. Nevertheless, from a Pentecostal theological perspective, online learning provides the opportunity for a solid positive mindset towards the Spirit as teacher. It was also noted that a multiplicity of online learning tasks might produce students with a weak view of the Spirit's teaching role. Furthermore, some Pentecostal writings, which betray a decisive view of the Spirit as illuminator and transformer of mind, were also identified.

Unit One of the thesis focused on the first half of the first and second research questions in Chapter Two and Chapter Three, respectively (see, 1.3). Engaging with the literature in these chapters resulted in nine questions (see 2.5 and 3.4),<sup>295</sup> which formed the research instrument to address the third and the second half of the first and second research questions (see 1.3). A systematic approach and ethical framework were then developed to use the research instrument to engage research participants in semi-structured interviews. Constructing this methodological and ethical framework is the focus of Unit Two, to which the thesis now turns.

---

295. Four questions were developed from Chapter Two and six from Chapter Three, but there was an overlap. That is, a question raised in 2.5 was also raised in 3.4. There was no need to ask the same question twice, so the total number of questions was reduced to 9 from 10.



## UNIT 2

### CHAPTER FOUR - METHODOLOGY AND DATA ANALYSIS

#### 4.0 Introduction

Three research questions drive this thesis (see 1.3). The first half of the first and the second research questions received some responses in Chapters Two and Three, from which a total of nine questions were developed (see 2.5 and 3.4). These were deemed contributory in addressing the second half of the first and second research questions and the third research question. This chapter aims to explain the methodology, method, researcher's role, and ethics that were used to explore the nine questions (hereafter, research instrument or interview questions) developed in 2.5 and 3.4. Another goal in this chapter is to account for the actual practices and methods used and the Documentary Analysis that ensued after the data collection.

The chapter consists of five parts. The first part summarises the literature and the research question from which the research instrument is formed and discusses the relationship between the interview questions and how they map onto the research questions (4.1). The second discusses philosophical theories underpinning the research and justification for the study (4.2). The third part considers the research strategy that was used and why it was chosen. It describes how the research data was collected and collated, and lastly, presents a Documentary Analysis (4.3). The nature of the research strategy is such that the role of the researcher and ethical considerations relating to research participants cannot be ignored. These are discussed in the fourth part of the chapter (4.4). Finally, a summary of the key points and the main thrust of the field inquiry and how it relates to the rest of the thesis is provided (4.5).

#### 4.1 Summary of Literature

This summary focuses on the main points considered in Chapters Two and Three, which informs the development of the research instrument.

Chapter Two considered the first half of the first research question and focused on views on the Holy Spirit as teacher in Pentecostal theological understanding. The theological deliberations were considered under four main sections: Pentecostal concepts of the Spirit as teacher; the importance of the Spirit as teacher in Pentecostal thought; possibilities and motifs

of the Spirit as teacher; and, finally, teaching paradigms of the Spirit as teacher. The first section argued that the Spirit is the supreme teacher; he continues the role of Jesus, the teacher, and makes the word of God come alive to students. As a teacher, he speaks freely beyond the scriptural text but not beyond the person of Jesus. The second section argued that it is essential to consider the Spirit's teaching role because he prepares the hearts and minds of students to appreciate God's word.

The third section contended that in the context of the Pentecostal experience, theological education becomes personal, communal, alive and transcendent, and transformational. It was also argued that the Spirit's teaching leads students to encounter God, become witnesses in the world, and receive inspiration to proclaim God's message. Lastly, the fourth section maintained that the Spirit's teaching is characterised by three paradigms: authoritarian, laissez-faire, and facilitator. All three paradigms achieve the Spirit's teaching goals. The only limitation to these paradigms is in the way students perceive the Spirit as teacher.

Chapter Three considered the first half of the second research question (see, 1.3). The focus of the chapter was on the history of attitudes of Pentecostals towards the Spirit's teaching role in PTE since the 1900s. This historical account was examined under three main sections: Formative and Entrenchment Years, Accreditation Years, and Cyber Years.

The Formative and Entrenchment Years witnessed a strong and positive attitude towards the Spirit's role as a teacher. The corollary of the confidence in the Spirit's teaching in some circles led to a rejection of Bible college training. On the other hand, the Accreditation Years was marked by a diminished view regarding the Spirit's teaching role. The contracted view was attributed to the new emphasis on maintaining academic standards, partly from societal demand for accredited courses and the government's plan to raise a qualified workforce to sustain the growing economy. The Cyber Years are marked by both weak and strong attitudes towards the Spirit's educative role. The weak or strong attitudes depend on whether the online learning venue is considered appropriate or inappropriate for developing students' spirituality.

A consequence of the discussions in Chapters Two and Three was the development of the research instrument. The research instrument is not an adaptation of any previous work. It is

the result of the direct consideration of the issues raised in Chapters Two and Three, and hence is original and precisely tailored to explore the research question.

The questions that make up the research instrument to investigate the other parts of the research questions in the fieldwork are outlined below. Before that, a quick overview of the research objective is provided.

#### 4.1.1 Research Objective

This research involves a case study in which participants were engaged to explore how the views in Pentecostal theology on the role of the Holy Spirit as teacher and the traditions in PTE impact a contemporary Pentecostal theological college in the UK.

To engage research participants to explore this goal and draw upon their perspectives and experiences, a research instrument, an amalgamation of the final questions developed in 2.5 and 3.4, was created to explore other parts of the research questions in the fieldwork. The questions from the two sections are shown in Table 4.1.

Table 4.1: Research goal, first two research questions and questions from 2.5 and 3.4.

|   |  |
|---|--|
| <i>Purpose (Goal) of Research</i>       | To investigate how views in Pentecostal theology on the role of the Spirit as teacher and the traditions in PTE impact a contemporary classical Pentecostal college in the UK. |
| <i>Research Question 1</i>              | What are some of the representative published and empirical views in Pentecostal theology regarding the role of the Holy Spirit as teacher?                                    |
| <i>Chapter Two: Questions arising</i>   | (1) What makes the Holy Spirit a teacher in Pentecostal theology?  |
|   | (2) How does the Holy Spirit teach in Pentecostal theology?  |
|   | (3) What enables you to know what the Spirit is teaching?  |
|   | (4) How do classroom practices show that the Spirit is a teacher?  |
| <i>Research Question 2</i>              | What are some of the representative published and observed attitudes towards the Holy Spirit's teaching role in the representative PTC?  |
| <i>Chapter Three: Questions arising</i> | (1) What views of the Spirit's teaching role did the early Pentecostal educators use to promote training of Pentecostal ministers in EBC?                                      |
|   | (2) How was the Spirit's role as teacher communicated or understood in the training process during the earlier years of EBC?   |
|   | (3) What is your opinion regarding the Holy Spirit's teaching role in the academic provision at RTC?   |
|   | (4) How do classroom practices show that the Spirit is a teacher?  |
|   | (5) How is recognition of the Spirit as teacher promoted in College?   |
|   | (6) How does being in RTC make you aware that the Holy Spirit is a teacher?  |

### 4.1.2 Research Instrument

As mentioned in 4.1, the research instrument was developed to explore the research question (see 1.3) in the fieldwork. This section outlines the nine questions that make up the research instrument used to study the second half of the first and second research questions and the third research question. Together the nine questions focus on the following: research participants' understanding of the Spirit's role as teacher,<sup>296</sup> research participants understanding of earlier Pentecostal beliefs regarding the Spirit's teaching role, participants opinions on the phenomenon and their views on how convictions in the Spirit's teaching role influences classroom and college-wide practices. Detailed below is the set of nine questions that constitute the research instrument.

#### Research Instrument.

1. What makes the Holy Spirit a teacher in Pentecostal theology?
2. What enables you to know what the Spirit is teaching?
3. How does the Holy Spirit teach in Pentecostal theology?
4. What views of the Spirit's teaching role did the early Pentecostal educators use to promote the training of Pentecostal ministers in EBC?
5. How was the Spirit's role as teacher communicated or understood in the training process during the earlier years of EBC?
6. What is your opinion regarding the Holy Spirit's teaching role in the academic provision at RTC?
7. How does being in RTC make you aware that the Holy Spirit is a teacher?
8. How is recognition of the Spirit as teacher promoted in the college?
9. How do classroom practices show that the Spirit is a teacher?

The following section provides a reflection on the research instrument (interview questions) and how it maps onto the research questions.

### 4.1.3 The Research Instrument and Research Questions

Considering that not all participants in the college may have a Pentecostal heritage, it was essential to assess whether participants possessed a Pentecostal understanding of the Spirit's role as teacher and the expressions they associated with such an understanding. Therefore, the

---

<sup>296</sup>. These serve as a basis for understanding research participants attitude towards the Spirit's teaching role.

first three questions helped capture whether this Pentecostal understanding of the Spirit's role as teacher exists. Questions 4 and 5 ascertain how well earlier college traditions regarding the Spirit's teaching role were deliberately (1) used to attract new students and (2) passed on to new members of the college community of which the research participants are a part, to ensure continuity of the college's Pentecostal tradition. Q4 focuses on how the views of the Spirit's teaching role were used to attract prospective students, and Q5 focuses on how the concept was promoted among those students after enrolment. That said, it needs noting that participants' opinions regarding views, practices and understandings that were engaged historically may not necessarily constitute evidence that such was indeed the historical case.

The last three questions focus on RTC because it serves as the contemporary representative college for investigating the phenomenon under study. The goal of these questions was to find out what the college does to create awareness and promote the phenomenon in the college and ensure engagement with the phenomenon in the classroom. The last three questions are different from Q6, which centres on participants' beliefs about the phenomenon. The purpose of Q6 was to find out whether participants regarded the Spirit's teaching as relevant in the degree program offered at the college.

The research questions in this study attract both published and empirical data. As noted in 4.1, the literature engaged with the first halves of the first and second research questions. This engagement generated further questions that required responses from research participants to contribute to the study of the Spirit's role as teacher in PTE. Therefore, in this study, the research instrument (the nine interview questions) serves as an extension (sub-questions) of the research questions to help investigate how research participants engaged with the Spirit's teaching role and their views on how the phenomenon is emphasised in the college. In that way, research data resulting from interview questions, observations and documents (see 4.3.1) were considered responses to the second half of research questions one and two and research question three. The second half of research question one focused on participants views of the Spirit as teacher; the second half of research question two centred on attitudes, whilst research question three focused on convictions. Although attitudes derive from convictions, in this study, research question two seeks to gather data on participants' emotional, cognitive, and behavioural responses towards the Spirit's teaching, whilst research question three aims to collect data on the college's processes in demonstrating and promoting its firm belief in the Spirit's teaching.

As a critical case study investigating a classical PC, the study confines itself to one case; hence generalisation is limited to classical PC sharing a similar natural context (see 1.4). For this reason, research question three is limited to RTC, which is a classical PC. The following section will now consider the research framework in which the research instrument is applied.

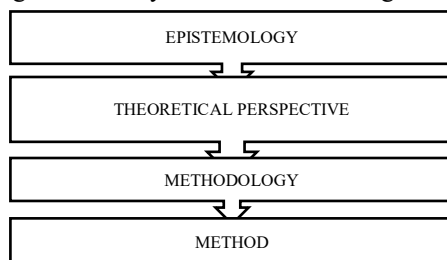
## 4.2 Research Framework

The framework chosen for this research is based on Michael Crotty's general framework (subjectivism, interpretivism, narrative and interviews).<sup>297</sup>

Crotty's framework (see figure 1) suggests that the researcher ought to ask the following four questions:

- What are the methods to use?
- What methodology will govern the methods and why?
- What theoretical perspectives underpin the methodology?
- What epistemology informs the theoretical perspective?

Figure 1: Crotty's Framework Arrangement.



The four questions correspond to the framework in the following manner: the first question corresponds to the bottom box in the framework, and the last question corresponds to the top box in the framework. The logic of the arrangement is described below. Crotty defined the terms expressed in his questions as follows:

Methods: The techniques used to gather, synthesise and analyse data to answer the research question.<sup>298</sup>

Methodology: The strategy or design appropriate for using the method and producing the desired outcome.<sup>299</sup>

---

297. Michael Crotty, *Foundations of Social Research* (London: SAGE Pub. 1998), 2-4.  
 298. *Ibid.*, 3.

Theoretical Perspective: The philosophical viewpoint informing the methodology and providing the context for the process and establishing its logic and standards.<sup>300</sup>

Epistemology: The system of knowledge rooted in the theoretical perspective and thereby in the methodology.<sup>301</sup>

The logic of Crotty's questions is that the method used for the research should emerge from a methodology informed by a theoretical perspective influenced by an epistemological position. The key elements used in the framework are specifically 'Subjectivism,' 'Interpretivism,' 'Narrative,' and 'Interviews.' The choice of these elements, which are explained later, was based on the nature of the research.

The research is a case study where participants' subjective views and experiences that frame their life narratives and personal interpretation of situations are engaged through interviews. These views, narratives, interpretations, and interviews were used in Crotty's framework for successfully implementing the fieldwork and synthesising and analysing the data. Crotty points out that what he provides is only scaffolding and that the researcher is responsible for putting in the details.<sup>302</sup> Also, by considering the following elements: subjectivism, interpretivism, narrative, and interviews, Crotty's framework fields, namely, epistemology, theoretical perspective, methodology, and methods, are adequately satisfied. Additionally, it is crucial to note that the methods element is not simply data collection through interviews. As explained above, it includes data synthesis and analysis. Reasons for the choice of the ingredients in Crotty's framework are now given in the following section.

#### 4.2.1 Research Design

As mentioned in 4.2, the choice of research framework rests on the nature of the research. In exploring the role of the Holy Spirit as teacher in PTE, the views of certain individuals in a typical Pentecostal theological college (PTC) were solicited. The purpose of the solicitation was not to establish whether the college subscribes to a particular model but, as stated by Suzanne Bunniss and Diane Kelly, to gather a range of in-depth personal accounts to build a detailed picture of how the teaching role of the Holy Spirit is understood in the representative

---

299. Ibid.

300. Ibid.

301. Ibid.

302. Ibid., 1.

Pentecostal theological college.<sup>303</sup> The framework serves as a learning tool in exploring the research question. Addressing research designs and the theoretical frameworks that describe them, Darleen Opfer states that:

The lack of clarity and consistency of the social science lexicon has led to a minefield of misused, abused, and misunderstood terms and phrases. This is especially true in education which lacks conceptual cohesiveness of most fields being a collection of researchers from many different traditions – educational history, educational sociology, mathematics education, science education, arts education, etc.<sup>304</sup>

Opfer's statement suggests that terminologies used in educational research need to be clarified so that researchers understand the terms. Therefore, a description of the critical elements and their justification for use in the research design is provided below.

#### 4.2.1.1 Subjectivism

This is an epistemological theory often associated with qualitative research. Subjectivism presents a view of knowledge and how it is achieved. Generally, it holds that knowledge is generated from the mind or will, without reference to reality,<sup>305</sup> such that knowledge about the world is achieved through reflection. However, this form of subjectivism is not held consistently as some subjectivist practitioners allege they apply it only in certain respects and to certain degrees.<sup>306</sup> Current discussions in qualitative research involving subjectivistic approaches make a distinction between doxastic subjectivism and epistemic subjectivism. Doxastic subjectivism focuses on knowledge creation from what research participants think, believe or perceive. Epistemic subjectivism also emphasises the knowledge generated

---

303. Suzanne Bunniss & Diane R. Kelly, "Research paradigms in medical education research," *Medical Education* 44 (Glasgow: Blackwell Pub. Ltd, 2010), 359-360.

304. Darleen Opfer, "Research perspective overview," *Class note*, accessed 19.03. 2017, <http://webcache.googleusercontent.com/search?q=cache:Bl4EtrRaWMcJ:www.darleenopfer.com/File/Research%2520Perspectives%2520Overview.doc+&cd=1&hl=en&ct=clnk&gl=uk>.

305. Carl Ratner, "Subjectivism," in *The SAGE Encyclopedia of Qualitative Research Methods*, ed. Lisa Given (Thousand Oaks, CA: SAGE, 2008), 4, accessed 20.04.2020, <http://dx.doi.org/10.4135/9781412963909.n437>.

306. Jeff Landauer and Joseph Rowlands, "Subjectivism," *Importance of Philosophy*, accessed 19.03. 2017, [http://www.importanceofphilosophy.com/Irrational\\_Subjectivism.html](http://www.importanceofphilosophy.com/Irrational_Subjectivism.html); Frederick C. Beiser, *German Idealism: the struggle against subjectivism 1781-1801* (Cambridge, MA: first Harvest university Press, 2008), 48; Paulo Freire, *Pedagogy of the Oppressed* (London: Penguin Books, 1996), 31-32.



between the researcher-participant dialogue, which ensues during their time together.<sup>307</sup> In both approaches to knowledge, the denial of reality still exists, so the researcher needs to work hard to achieve objectivity.

Dobbs Ehlman's understanding of subjectivism supports the need to work hard to achieve objectivity in qualitative research. In determining the attributes of God, Ehlman was of the view that theologians cannot simply depend upon their conscious state of mind alone. Their ideas need confirmation with reality, he alleged. He also noted that the sincerity and purity of an individual's heart could not safeguard against unhealthy subjectivism.<sup>308</sup> Furthermore, he declared that even though the early church considered itself the divine Spirit's abode, it was not free from unhealthy subjectivism.<sup>309</sup> Adolf Harnack described the situation in the following words:

“Who could doubt that to maintain and keep pure the consciousness of the divine Spirit and not to confuse him with lesser spirits was an incomprehensible task. The penetrations of subjectivities of all kinds, fantasies and illusions was an inevitable danger even for those [the early church] who had experienced rebirth and were pure of heart.”<sup>310</sup>

Harnack's view emphasises that even personal piety cannot eliminate personal bias and calls for critical examination of opinions founded upon an individual or group's belief alone. Speaking the truth from a postmodern position, Kenneth Gergen, likewise, allege that subjectivism imposes limitations on a study because it restricts knowledge to cultural perceptions and values.<sup>311</sup> In this regard, Gergen agrees with Ehlman's idea that an

---

307. T. Ryan Byerly, “Epistemic Subjectivism in the Theory of Character,” *Thought* 8, no. 4 (Hoboken, N.J, 2019): 278 -285, accessed 21.02.2021, <https://doi-org.ezproxy.mdx.ac.uk/10.1002/tht3.433>; Svend Brinkmann, “Could Interviews Be Epistemic? An Alternative to Qualitative Opinion Polling,” *Qualitative Inquiry* 13, no.8 (December 2007): 1116-1117, accessed 22.02.2021, <https://doi.org/10.1177%2F1077800407308222>; Astrid Berner-Rodoreda et al, “From Doxastic to Epistemic: A Typology and Critique of Qualitative Interview Styles,” *Qualitative Inquiry* 26, no. 3-4 (2020): 291-292, accessed 23.02.2021, <https://doi.org/10.1177%2F1077800418810724>.

308. Dobbs F. Ehlman “Correcting Subjectivism in Religion,” *The Journal of Religion* 14, no. 3 (July 1934), 273-274, accessed 17.02.2021, <https://www.jstor.org/stable/1196050>. Ehlman was a Christian educator, author, and associate Executive Secretary of the Interdenominational Missions of the Reformed Church, in Philadelphia. He was also a member of the Huachung University Committee United Board for Christian Colleges in China.

309. Ibid., 274.

310. Adolf Harnack, *Die Entstehung der christlichen Theologie und des kirchlichen Dogmas*, (Leopold Klotz Verlag, Gotha, 1927), 21-22. Harnack's work under the above title (English trans: *The Origin of Christian Theology and Church Dogma*) remains untranslated.

311. Kenneth Gergen “Psychological science in a postmodern context,” *American Psychologist* 56, no. 10 (2001): 803-813, accessed 13.01.2021, <https://doi.org/10.1037/0003->

individual's view of an item is not in accord with reality. Besides subjectivity imposing the researcher's values on the work, Martin Drapeau equally observes that the researcher's blind spot also limits the conclusions drawn when using subjectivity in research. That is to say, researchers whose personal problems fall within the areas under investigation tend to ignore or avoid data that remind them of their personal issues. Such researchers tend to use 'defense mechanisms,' which introduces complications into the research, and therefore researchers need to carry out self-examinations to record their thoughts effectively.<sup>312</sup>

The search for objectivity in research may suggest that subjectivism is an inferior rival to objectivism, another epistemological theory often associated with quantitative analysis. However, Marvin Oxenham points out that such a view is neither necessary nor valuable because the two approaches complement each other.<sup>313</sup> What is more, Peter Degkwitz, writing from an addiction research perspective, notes that both objective and subjective ways of cognition of addictive behaviour by themselves hinder progress in addictive research in Europe. In agreement with the limitations of subjectivism mentioned above, Degkwitz states that subjectivistic research only records perceptions of the person under study and not what is happening to the person. Objectivism contrarily inspects the phenomena from outside the person and not the direct experience of the person. In this way, by themselves, they both

---

066X.56.10.803. Gergen is a social psychologist. He is a founding member, President of the Taos Institute and Chair of the Board, and the Mustin emeritus Professor of Psychology at Swarthmore College. He also holds an Honorary Professorship at the University of Buenos Aires.

312. Martin Drapeau, "Subjectivity in Research: Why Not? But..." *The Qualitative Report* 7, no. 3 (September 2002): 1-15, accessed 03.02.2021, <http://core.ac.uk/download/pdf/51087002.pdf>. Drapeau is a clinical psychologist practising for almost 25 years. He serves at McGill University as professor of counselling psychology and psychiatry. He is also adjunct professor of clinical psychology at the University of Sherbrooke. He is the Chair and co-chair of the McGill Psychotherapy Process Research Group (MPPRG) and Science & Practice in Psychology respectively. The defense mechanisms used by researchers with personal problems which Drapeau mentions include denial, repression, displacement, intellectualism and projection. Marcia Salner refers to these processes of avoiding data as self-deception. See Marcia Salner, "Self-deception in Qualitative Research: Validity Issues," Paper presented at the *Association for Qualitative Research Conference: Issues of Rigour in Qualitative Research*, Melbourne, Australia, (6-10 July 1999), 6-7. The use of these defense mechanisms may pass as intelligent ways of avoiding engagement with certain data but avoiding some data results suggests that the conclusions drawn, and the truth presented concerning the phenomena are incomplete and inaccurate. Descriptions of some defense mechanism: (1) denial, this occurs when a researcher, refuses to acknowledge emotional conflicts; (2) repression, this is when researchers portray they cannot remember the conflict or the emotion; (3) displacement, this is whereby the researcher makes their real fear something else; (4) intellectualisation, the situation whereby the researcher tries to intellectualise the issue on the ground as a means to generalise the issue; and (5) projection, this happens when the researcher projects their own feeling impulses and thoughts to others far away from them.

313. Marvin Oxenham, "Incompatibility or Complementarity of Qualitative and Quantitative approaches in Educational research," *Researching Theological Education* ME7401 (Lecture, London School of Theology, London, October 2016).

present vague concepts regarding the addictive phenomena. For a complete presentation, Degkwitz asserts that both approaches are needed.<sup>314</sup> Degkwitz makes a fair point in his contribution. He does not rate one system above the other. He acknowledges that both ways of knowing by themselves have limitations and that the way forward is to combine both approaches in research.

The need to have objectivity in subjectivism is not unique. The recommendations from Ehlman, Oxenham, Harnack, Gergen, and Drapeau suggests an objective approach in subjective research. Carl Ratner, contrasting the role of subjectivity and objectivity in qualitative methodology, also admits the limitations associated with subjectivity in research but points out that objectivity and subjectivity are distinct components needed in research. He declares that while researcher subjectivity may record observations incorrectly, subjective processes such as perception, analytical and synthetic reasoning, logical deductions and distinction of essence from appearances are needed for arriving at objective conclusions. These conclusions, he points out, are established by extracting meaning units, which are coherent and distinct thoughts in the protocol, to form themes that provide solutions to the question under investigation.<sup>315</sup> Ratner's contribution is helpful, as it draws attention to the fact that both objectivity and subjectivity work together to make significant contributions in social science. His description of subjective processes also helps to clarify the vital role subjectivity plays in reaching objectivity in research.

A review of Wilhelm Dilthey's work pointed out that the hermeneutical rules that can be used to achieve validity in the conclusions in the social sciences are steeped in subjective processes. Therefore, these conclusions cannot be free from subjectivity.<sup>316</sup> While Dilthey

---

314. Peter Degkwitz, "Qualitative Research on Drug Use in Europe," *European Addiction research* 5, no. 1 (1999): 1-3, accessed 09.01.2021, <http://www.jstor.org/stable/10.2307/26790052>. Degkwitz, is a sociologist. He serves at the University hospital in Hamburg and since 1994, has been the project leader in the study of long-term heroin addiction research.

315. Carl Ratner, "Subjectivity and Objectivity in Qualitative Methodology," *Forum: Qualitative Social Research* 3, no.3, Art. 16 (Sept. 2002): 1-4, accessed 03.03.2021, <http://doi.org/10.17169/fqs-3.3.829>. Ratner is the administrator of the Institute for Cultural Research and Education in the United States and adjunct professor at the State University of Morelos in Cuernavaca, Mexico.

316. Bonno Tapper, review of Methodology of the Geisteswissenschaften by Wilhelm Dilthey, Dukes University Press, *The Philosophical Review* 34, no.4 (Jul 1925): 334-349, accessed 13.01.2021, <https://doi.org/10.2307/2179376>. Wilhelm Dilthey was professor of philosophy at the University of Berlin (1882), but prior to this appointment he served at the universities of Basel (1866), Kier (1868) and Breslau (1871). Tapper served at the State University of Iowa and was a member of the American Philosophical Association.

stated rightly that researchers' subjectivity still influences even the valid conclusions in the social sciences, Ratner argues that the central themes developed to solve the research questions are consistent with the words in the research protocol. The researcher's themes only serve to bring out the significance of the words in the protocol. So, social science research involves both objectivity and subjectivity working together to provide less subjectivistic conclusions.<sup>317</sup> Ehlman likewise advanced the view that subjectivism can be made promising and objective in its conclusion if researchers recognised that individuals are not stand-alone entities but in continuous relation with their social environment, that there is no bifurcation of fact and value because facts influence values, and that God is active in nature, so his revelation is not confined to individuals conscious states alone but verifiable through multiple mediums.<sup>318</sup>

Harnack identified the following mediums, which helped shape or ascertain what the Spirit communicated, as the authorities that existed then in the church: the Old Testament Scriptures; the prophets; the teachings of the Lord Jesus and the remainder of the twelve apostles. He also noted that had these authorities been silenced in the early church, they would have had nothing to withstand spiritual anarchy.<sup>319</sup> The teachings of these authorities listed by Harnack are what is collective, referred to as Scripture. Therefore, in this research, to be less subjective, after listening to participants views on the Spirit's teaching role, observing them in the classroom environment and looking at other documents, their opinions were mused on, analysed and regrouped together to form the central themes, matching the words in the protocol and supported by the person of Christ or the essence of Scripture, which was used in answering the research questions.

#### 4.2.1.2 Interpretivism

Interpretivism is a theoretical stance generally opposed to positivism and concerned with the meaning research participants ascribe to social contexts or phenomena. These meanings are often multi-faceted, and the focus of interpretivism is to explain the levels of intentions rather than the causes.<sup>320</sup> The integrity of the sense drawn from the investigation, according to Cohen et al., rests on how the researcher can engage research participants and understand

---

317. Ratner, "Subjectivity and Objectivity in Qualitative Methodology," 5-6.

318. Ehlman "Correcting Subjectivism in Religion," 274-285.

319. Harnack, *Die Entstehung der christlichen Theologie und des kirchlichen Dogmas*, 20-22.

320. Dawn Snape and Liz Spencer, "The Foundation of Qualitative Research," in *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, ed. Jane Ritchie and Jane Lewis, (London: Sage Pub., 2003), 23.

them.<sup>321</sup> The study outlines the integrity of meaning that participants associated with the phenomenon through semi-structured interviews.<sup>322</sup> Unlike the normative approach rooted in the past, interpretivism is future-oriented, making it suitable for this study because it is not about what has happened but about interpreting a phenomenon by participants and researchers.<sup>323</sup>

Regarding lack of reliability and rigour, interpretivism is distinguished from quantitative research but is associated with qualitative research. However, Dvora Yanow and Peregrine Schwartz-Shea have argued for a distinction between qualitative and interpretive research centred on the following categories: methodological or philosophical explanation, the pressure to adopt large numbers for qualitative research and linguistic reasons, which non-numerical based research, such as a survey, focused groups, and case study research often use. In their view, the introduction of research interviews, which require smaller numbers and the employment of differing ontological-epistemological points in interpretivism, necessitates considering interpretivism as a separate category from qualitative research.<sup>324</sup> Nevertheless, since a significant focus of case study research is the explanation of participants' interpretations (see 4.3) and the nature of this study required participants' views and experiences of the phenomenon to be gathered and analysed, this thesis considers interpretivism a helpful tool to employ in qualitative research.

Interpretivism is a common social phenomenon, and it is a helpful way of sharing meaning. Many everyday interactions with people, which requires shared sense, rests upon it.<sup>325</sup> Robert Elliott, in 2003, and Ladislav Timulak, in 2007, when investigating clients' significant moments in psychotherapy, employed an interpretive strategist to categorise their data.<sup>326</sup>

---

321. Cohen, Manion & Morrison, *Research Methods in Education* 6th ed., (Madison Ave, NY: Routledge, 2007), 21; Alain Decrop, "Interpretivism and Constructivism," in *Consumer Behaviour in Travel and Tourism*, eds. Abraham Pizam and Yoel Mansfeld (Binghamton, NY: Haworth Press, 1999), 113.

322. See discussion of semi-structured interviews in section 4.3.4.

323. Cohen, Manion & Morrison, *Research Methods in Education* 6th ed., 21.

324. Dvora Yanow and Peregrine Schwartz-Shea, "Interpretive Research: Characteristics and criteria," *International Journal of Psychology* 35, no.15 (2009), 29-38.

325. Cohen, Manion & Morrison, *Research Methods in Education* 6th ed., 21.

326. Robert Elliott, "Significant events and the analysis of immediate therapeutic impacts," *Psychotherapy: Theory, Research, Practice, Training*, 22, no. 3 (1985), 620–630, accessed 31.03.2017, <http://psycnet.apa.org/index.cfm?fa=buy.optionToBuy&id=1987-10958-001> and Ladislav Timulak, "Significant events in psychotherapy: An update of research findings," *Psychology and Psychotherapy: Theory, Research and Practice* (2010), 421–447, accessed 31.03.2017, [https://is.muni.cz/el/1423/jaro2011/PST442/um/Timulak - Significant events in pschotherapy.pdf](https://is.muni.cz/el/1423/jaro2011/PST442/um/Timulak_-_Significant_events_in_pschotherapy.pdf).

Likewise, in 2005, Bruce H. Rowlands used interpretivism to study the human action aspects in training initiatives to build a theory of information systems practice.<sup>327</sup> It was, therefore, fitting to choose interpretivism as a suitable strategy to share participants meaning of the phenomenon of the Spirit's teaching role in PTE.

#### 4.2.1.3 Narrative

This is a research methodology in which the researcher studies the lives of individuals and asks one or more participant(s) to provide stories about their lives. Sometimes, these stories are not requested directly but are presented as participants share their experiences. The information received is retold as a chronological account by the researcher. The report presented combines views from the participant's life with those of the researcher's life, so the final story collaborates with participants' and researcher's views.<sup>328</sup> A narrative is currently a popular form of education research.<sup>329</sup>

According to Amanda Rabelo, narrative in research is a modality that enhances individuals' thoughts about their views.<sup>330</sup> Bolivar Botia understood it as a way of capturing the wealth and details of the significant encounters.<sup>331</sup> In this study, the significant encounters are participants' encounters with the Spirit as a teacher in PTE. According to Connelly and Clandinin, the use of narrative in educational research has increased. Like all other human beings, the reason is that teachers are chiefly storytellers who individually and socially lead storied lives.<sup>332</sup> Harriette Kaley used narrative enquiry in a group process to help students understand their conflicts when treating clients.<sup>333</sup>

---

327. Bruce H. Rowlands, "Grounded in Practice: Using Interpretive Research to Build Theory," *The Electronic Journal of Business Research Methodology* 3, no.1 (2005): 81-90.

328. Michael F. Connelly and Jean D. Clandinin, "Stories of Experience and Narrative Inquiry," *Educational Researcher* 19, no. 5 (Jun-Jul. 1990): 2-14.

329. Sharan B. Merriam, *Qualitative Research in Practice: Examples for Discussion and Analysis* (San Francisco, CA: John Wiley & Sons, 2002), 9.

330. Amanda Oliveira Rabelo, "The importance of narrative research in education," *Education and Society Campinas* 32, no.114 (Jan – Mar. 2011): 171-188.

331. Bolivar A. Botia, "De nobis ipse silemus?:" Epistemology of biographically-narrative research in education," *Electronic Journal of Educational Research* 4, no.1 (2002), accessed 19.04.2020, [https://www.researchgate.net/publication/237481647\\_De\\_nobis\\_ipse\\_silemus\\_Epistemology\\_of\\_Biographical\\_Narrative\\_Research\\_in\\_Education](https://www.researchgate.net/publication/237481647_De_nobis_ipse_silemus_Epistemology_of_Biographical_Narrative_Research_in_Education).

332. Michael F. Connelly and Jean D. Clandinin, "Stories of Experience and Narrative Inquiry," 2-14.

333. Harriette Kaley, "Psychoanalysis in education: Attitude and Process," *Psychoanalytic Psychology*, 10, no.1 (Win 1993): 97.

Likewise, Madeleine Grumet used narrative enquiry (autobiography) to help teachers-in-training identify and empathise with the life narratives of their students.<sup>334</sup>

Furthermore, through narrative inquiry in a case study, Candida Yates facilitated discussions about analytic theory, feminism, and the mother-daughter relationship (pre-oedipal subjectivity) in response to what she saw as increased receptivity to a therapeutic/less authoritarian culture at the university level in London.<sup>335</sup> Narrative, therefore, lends itself as the mode in which this research can capture the significant encounters of research participants regarding the Spirit's teaching role.

In his claim that it is only through a narrative that anything including the phenomenon becomes intelligible, Alasdair MacIntyre uses a bus stop scenario to emphasise the necessity of narrative in investigating a subject matter. He writes:

I am standing waiting for the bus, and the young man standing next to me suddenly says: 'The name of the common wild duck is *Histrionicus histrionicus histrionicus*.' Although the sentence itself is intelligible, the fact of uttering it is absurd unless it is in the context of a story. We would render his action of utterance intelligible if one of the following turned out to be true. He has mistaken me for someone who yesterday had approached him in the library and asked: 'Do you know the Latin name of the common wild duck?' Or he has just come from a session with his psychotherapist, who has urged him to break down his shyness by talking to strangers. 'But what shall I say?' 'Oh, anything at all.' Or he is a Soviet spy waiting at a prearranged rendezvous and uttering the ill-chosen code sentence which will identify him to his contact. In each case, the act of utterance becomes intelligible by finding its place in a narrative."<sup>336</sup>

This quote suggests that when investigating a subject such as a phenomenon, the researcher would understand the subject matter better by considering it in a context rather than by seeking understanding of the subject without human context. The previous discussion shows that narrative is a critical research methodology in that it gives voice to the participants' subjective experiences. This view is often hidden in objectivist research. It is due to the usefulness of narrative in helping to secure understanding of a subject such as the Spirit's teaching role in PTE that narrative was chosen as a methodology in this thesis.

---

334. Madeleine R. Grumet, "Reading the Relations of Teaching," *Psychoanalytic Psychology* 11, no.2 (Jan. 1994): 255.

335. Candida Yates, "Teaching Psychoanalytic Studies: Towards a New Culture of Learning in Higher Education," *Psychoanalytic Studies* 3, no.3/4 (2001): 338.

336. Alasdair MacIntyre, *After Virtue* 3rd ed. (University of Notre Dame Press, 2007), 209-210.

#### 4.2.1.4 Interview

This is a data collection method generally described as a conversation, usually between two people. However, Bill Gillham points out that it is not the usual conversation between partners but one in which the interviewer seeks to gain information from the interviewee. The information sought may not be beneficial to the interviewee. Therefore, irrespective of the purpose and no matter how person-centred the interview may be, the relationship is essentially a controlling one, where ‘control’ in this sense refers to the managerial skills employed in extracting needed information from another.<sup>337</sup> Richard Osmer, however, acknowledges that a good interviewer can draw meanings that can become revelatory to the interviewee through sensitive listening and watching the non-verbal actions of the interviewee.<sup>338</sup> The ability to grasp a more profound meaning suggests that interviews allow researchers to get a deeper sense of what participants are communicating than might be possible otherwise.

Before engaging with participants, it was paramount that the interviewer learned to talk less and listen more. Eye contact, nodding, and leaning forward and backwards at appropriate times is crucial in securing a lively interview.<sup>339</sup>

Osmer mentions three different kinds of interviews: structured interviews, unstructured interviews, and semi-structured interviews. The first, the structured interview, uses verbal questionnaires, where the interviewer invariably asks pre-planned closed-ended questions. The second, the unstructured interview, uses open-ended questions and encourages natural conversation by using informal and naturally occurring nuances to ask extempore questions. The third, the semi-structured interview, uses open-ended questions to allow discussion with the interviewee and allow space for the interviewee’s stories to emerge. This interview type is midway between the structured and the unstructured interview.

Consequently, the interviewer does not strictly follow a formalised set of questions.<sup>340</sup> There are also three common types of semi-structured interviews: face-to-face, telephone, and online.<sup>341</sup> In this study, face to face, semi-structured interview method was implemented.<sup>342</sup>

---

337. Bill Gillham, *The Research Interview* (London: Continuum, 2000), 1.

338. Richard Robert Osmer, *Practical Theology: An Introduction* (Grand Rapids, Michigan: Wm. B Eerdmans Pub., 2008), 61-62.

339. *Ibid.*, 62.

340. *Ibid.*, 62-63.

341. Svend Brinkmann, “Interviewing,” in *The Sage Encyclopedia of Qualitative Research Methods* Vol. 1&2, ed. Lisa M. Given (Los Angeles: Sage Pub., 2008), 472.



The semi-structured interview suggests that some aspects are predetermined whilst others are not. The predetermined sections include the following: asking the same questions to the research participants; following a process that ensures the questions contribute to the topic; prompting interviewees by using supplementary questions if an area of interest has not received an adequate response; following an approximately equivalent interview time with each participant. The circumstantial elements include using probes accordingly. When the interviewer judges more to be disclosed during some interview sections, they will probe further. They will also ask open-ended questions to which the interviewee's response can take any direction.<sup>343</sup>

Why was the semi-structured interview chosen for the study? Gillham argues that the semi-structured interview is the most significant way of conducting research interviews because of its flexibility balanced by structure and data quality.<sup>344</sup> The flexibility that semi-structured interview offers and its nature suggests that participants will not feel like being put into straight-jackets to answer fixed questions but empowered and honoured to share their thoughts, feelings, and beliefs because someone is interested in listening to them on the subject matter. Participants' sense of empowerment to share also suggests that they will communicate at a deeper level, enabling researchers to draw more meaning from their face-to-face semi-structured interviews than they would otherwise.

This type of interview has been used quite well in educational research. Margaret Mead used it to study the interrelationships between formal and informal schooling processes in 1951.<sup>345</sup> Similarly, Shirley Heath used it to study how language functions to promote or hinder

---

342. According to Vicki Plano Clark, the face-to-face or in-person interview is the best approach compared to the telephone and the internet interviews, although they have their advantages; Vicki L. Plano Clark, "In-Person Interview," in *The Sage Encyclopedia of Qualitative Research Methods* Vol. 1&2, ed. Lisa M. Given (Los Angeles: Sage Pub. 2008), 432. Telephone interviews tend to become mechanical and cold, which makes it difficult to get rich data from participants; Cohen, Manion & Morrison, *Research Methods in Education* 6th ed., 153. Internet interviews also tend to suffer from bad internet connection or just general electrical connection problems; Cohen, Manion & Morrison, *Research Methods in Education* 6th ed., 241.

343. Bill Gillham, *Research Interviewing: the range of techniques* (England: OU Press, 2005), 70. See also Jennifer Mason, "Semi-structured interviews" in *The SAGE Encyclopaedia of Social Science Methods*, ed. Michael Lewis-Beck, Alan Bryman and Tim Liao, (Thousand Oaks, CA: SAGE, 2004), 2, accessed 23.05.19, <http://dx.doi.org/10.4135/9781412950589.n909>. Mason's view of the questions asked in semi-structured interviews is that they are not predetermined; only the topic, theme, or areas to be covered are set.

344. Gillham, *Research Interviewing: the range of techniques*, 70.

345. M. Mead, *The School in American Culture* (Cambridge, MA: Harvard University Press, 1951), 48.

learning during the latter part of the twentieth century.<sup>346</sup> Two of the most widely-read books in education written in the last part of the twentieth century are ‘Among Schoolchildren’ and ‘Savage Inequalities.’<sup>347</sup> Both books used semi-structured interviews in their works.<sup>348</sup> Furthermore, to investigate the kind of leadership that influences learning among young people in the twenty-first century, the Secretary-General of OECD used semi-structured interviews in their case studies to study the phenomena.<sup>349</sup>

The point in listing these works is not to suggest that these authors and organisations are extensive users of semi-structured interviews in educational research but, as indicated by William Tierney and Patrick Dilley, to underscore that the quantum leaps experienced in education in the past decades up to now have been due to the use of this interview type as a central tool in educational research efforts.<sup>350</sup> As mentioned earlier, it offers a flexible approach to both researcher and participants, and it also generates rich quality data for the phenomenon being studied. The above discussion attempted to show that semi-structured interviews effectively explore concepts and phenomena in education. It is for its effectiveness that a semi-structured interview was chosen to examine the idea of the Spirit as a teacher in PTE. This section has provided definitions for the key elements that form the boundaries of this research design. The nature of the study required an in-depth understanding of the phenomenon and data about the phenomenon to be collected in its natural context without any manipulation from the researcher. The appropriate research strategy to achieve this in-depth understanding is the case study. It is to this strategy that the chapter now turns.

### 4.3 The Case Study Research

In 4.2, it was mentioned that this research is a case study. In this section, the reason for this choice is given, together with the different methods that are employed. However, first, a definition of a case study for research is given as follows:

---

346. S. B. Heath, *Ways with Words: Language, Life, and Work in Communities and Classrooms* (New York: Cambridge University Press, 1983), 45.

347. Tracy Kidder, *Among Schoolchildren* (Boston: Houghton Mifflin, 1989); Jonathan Kozol, *Savage Inequalities: Children in America’s Schools* (New York: Crown, 1991).

348. Kidder, *Among Schoolchildren*, 333-334; Kozol, *Savage Inequalities: Children in America’s Schools*, 289.

349. OECD, *Leadership for 21st Century Learning, Educational Research and Innovation* (OECD publishing, 2013), 1.

350. William G. Tierney and Patrick Dilley, “22 Interviewing in Education,” in *Handbook of Interview Research*, ed. Jaber F. Gubrium and James A. Holstein (SAGE, 2001), accessed 20.04.2020, <http://dx.doi.org/10.4135/9781412973588.n27>.

It is an empirical inquiry that investigates a contemporary phenomenon or thing within its real-life context, especially when the boundaries between phenomenon and context are not clearly defined and the researcher has little control over the phenomenon and the context... in which there will be more variables of interest...<sup>351</sup>

The quotation above captures the central point in most case study definitions.<sup>352</sup> The definition indicates that the case study method allows phenomena to be studied in their natural environment, such as actual events occurring among real people. The researcher does not need to manipulate any variable(s) to study the phenomenon. Though open to both qualitative and quantitative methods, using qualitative methods often appeals to exponents of the case study strategy.<sup>353</sup> The ‘case’ can be anything,<sup>354</sup> such as a person, student, teacher, the principal, a community, a school, a programme of study, a class, a group, a specific policy, and many more that are studied holistically.<sup>355</sup> In this study, as mentioned earlier in 1.4, the case is RTC.

This case study strategy was chosen because it afforded the possibility of studying the phenomenon under investigation effectively in its natural context and allowed the study to be holistic and flexible.<sup>356</sup> In particular, this flexibility allowed for a ‘study of phenomena in an institution with many possible foci’ (see Yin’s definition), such as teaching, writing research papers, assessment, electronic and virtual learning provision, and so on.<sup>357</sup> Although the options of what to focus on in a case study are varied, after considering the options, it is then essential to focus on a particular aspect. This understanding is critical because a case study is ultimately about focus,

---

351. Robert Yin, *Case Study Research Design and Methods* 3rd ed. (Thousand Oaks, CA: SAGE, 2003), 1-2, 12-14.

352. Sharan B. Merriam, *Qualitative Research and Case Study Application in Education*, 2nd ed. (San Francisco, CA: Jossey-Bass, 1998), 27; Robert E. Stake, *The Art of Case Study Research* (Thousand Oaks, CA: SAGE, 1995), 2; Joachim K. Blatter, “Case Study,” in *The Sage Encyclopedia of Qualitative Research Methods* vol. 1&2, ed. Lisa M. Given (Thousand Oaks, CA: SAGE, 2008), 68; Cohen, Marion and Morrison (2007), 253.

353. Alan Bryman, *Social Research Methods*, 2ed., (New York: Oxford University Press, 2004), 49; Lauretta Luck, Debra Jackson, and Kim Usher, “Case study: A bridge across the paradigms,” *Nursing Inquiry* 13, no.2, (2006): 103-109 accessed 20.04.2020, <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1440-1800.2006.00309.x>.

354. Stephens, *Qualitative Research in International Settings*, 12.

355. Gary Thomas, *How to Do Your Case Study - a Guide for Students and Researchers* (London: Sage, 2011), 23.

356. Colin Robinson, *Real World Research - a Resource for Social Scientist and Practitioner-Researchers* (Oxford: Blackwell, 1993), 148.

357. ERIC, “Document Descriptions,” *Resource in Education* 32, no.5 (May 1997), 97.

and the focus is to be on ‘one thing looked at in-depth and from many angles.’<sup>358</sup> In this instance, the ‘one thing’ is RTC, and the particular aspect is the Spirit’s teaching role.<sup>359</sup>

The inclination of the case study research to focus on one thing in detail persuades Gary Thomas to argue as follows: “The researcher is not seeking to generalise from the case study because you can’t generalise from one thing, so there is no point trying to do so - no point; in other words, this is the case here, so it is also the case there, there and there.”<sup>360</sup> On the contrary, Bent Flyvbjerg argues:

One can often generalize based on a single case, and the Case Study may be central to scientific development via generalization as supplement to other methods. But formal generalization is overvalued as a source of scientific development, whereas ‘the force of example’ is underestimated.<sup>361</sup>

Furthermore, Flyvbjerg declares that after nearly 2000 years of dominating scientific inquiry, Aristotle’s law of gravity was disproved by one case study from Galileo. He also notes that one case in which a theory does not hold disproves the theory in scientific inquiry. In the proposition, ‘All swans are white,’ if only one black swan is found, the proposal is falsified.

Flyvbjerg also states that the ability to generalise or not depends upon the context of the case study. Alluding to Thomas Kuhn, it is a precondition for researchers to possess a wide range of practical skills, and generalisation is just one of them. The fact that knowledge gained cannot be generalised does not mean it cannot enter the collective learning process in a field or society. Additionally, Flyvbjerg argues that when investigating, for example, whether the use of organic solvents causes brain damage, if one clinic has fulfilled all safety standards and the clinical tests prove positive in having caused brain damage due to organic solvents, then it is likely that the same problem would exist in other clinics that are less careful with safety regulations.<sup>362</sup> Additionally, to avoid repeating the same intellectual procedure for new

---

358. Gary Thomas, *How to Do Your Case Study*, 3-4.

359. The particular aspect considered is how the role of the Spirit as teacher based on theology and tradition impacts RTC.

360. Thomas, *How to do your Case Study*, 3, 23. See also John D. Nisbet, and Joyce S. Watt, “Case study,” in *Conducting Small-Scale Investigations in Educational Management*, ed. .J. Bell, T. Bush, A. Fox, J. Goodey and S. Goulding (London: Harper & Row, 1984), 79-92.

361. Bent Flyvbjerg, “Five Misunderstandings About Case-Study Research,” *Qualitative Inquiry* 12, no. 2 (2006): 219-220.

362. Flyvbjerg, “Five Misunderstandings About Case-Study Research,” 220-245.

experiences, generalisation becomes an essential way of engaging with the world.<sup>363</sup> Also, a single case study can help reveal the crucial features of a unique case, which either confirms or denounces a theory,<sup>364</sup> suggesting that findings from case study research may help make generalisations.

Contrary to Flyvbjerg and others who support the generality of case study findings, Arch Woodside, in his comparison of different research strategies, describes the case study strategy as high in reporting what is happening or has happened accurately but low generalising its findings.<sup>365</sup> Lincoln and Guba likewise note, “The trouble with generalisations is that they don’t apply to particulars.”<sup>366</sup> Generalisation is a significant point to note in this study which focuses on one Pentecostal college of which there are diverse kinds. Furthermore, describing the limitations in generalising findings from a case study, John Gerring also makes the following critical remark:

“To be a case of something broader than itself, the chosen case must be similar (in some respects) to a larger population. Otherwise - if it is purely idiosyncratic (unique) - it is uninformative about anything lying outside the borders of the case itself. A study based on a nonrepresentative sample has no (or very little) external validity.”<sup>367</sup>

Gerring’s view suggests that generalising from the findings of a unique case study is not far from an exercise in extrapolation where the item of interest lies beyond the axes under consideration. A region where one may not be able to make predictions confidently. Following the above discussion, one would need to exercise great caution to not generalise generously, beyond similar cases, with interchangeable parameters. The present study exercises this caution even though RTC is a demonstrative college. However, this is not to restrict how readers from different Pentecostal settings may consider the research findings.

---

363. Lee Peter Ruddin, “You Can Generalize Stupid! Social Scientists, Bent Flyvbjerg and Case Study Methodology,” *Qualitative Inquiry* 12, no. 4 (August 2006): 798.

364. Winston M. Tellis, “Application of a Case Study Methodology,” *The Qualitative Report* 3, no. 3 (September 1997): 5, accessed 14.04.2021, <https://doi.org/10.46743/2160-3715/1997.2015>.

365. Arch G. Woodside, *Case Study Research: Theory, Methods and Practice* (Bingley, UK: Emerald, 2010), 21.

366. Y. S. Lincoln and G. E. Guba, “The only generalization is: There is no generalization,” in *Case Study Method*, ed. R. Gomm, M. Hammersley, and P. Foster (London: SAGE, 2000), 27.

367. John Gerring, “Is There a (Viable) Crucial-Case Method?” *Comparable Political Studies* 40, no. 3 (March 2007): 248.

Qualitative research can be construed as a research strategy that emphasises words in the collection and analysis of data, and words are the building blocks of views and concepts.<sup>368</sup> This emphasis on words means that careful consideration of ideas and viewpoints is essential in qualitative research. Therefore, a significant amount of space in this study is given to establishing meaning and collating and analysing participants' views and concepts. This approach is consistent with the belief that in producing a case study, researchers seek to understand a phenomenon from the subjects' perspective and establish how connections between different conceptual ideas are developed from the data.<sup>369</sup> The nature of case study writing is that it unapologetically deals with the 'concrete', as, according to Thomas, 'we escape from a tendency too often found in academic writing to obfuscate with abstraction rather than clarify with specificity.'<sup>370</sup>

This specificity means that much of the material in a case study is not abstract and conceptual, but factual and particular, with the result that "you should, in a case study, be able to smell human breath and hear the sound of voices."<sup>371</sup> The phenomenon being researched is located "in the personal stories and educational environments of the person being studied."<sup>372</sup> So, the research "presents a rich account of the phenomenon in their terms, language and passions."<sup>373</sup> This report is achieved in this study by using interviews, observations, and written documents produced before the case study.

According to qualitative researchers, explanatory questions such as 'how' and 'why' require explanatory case design for the research.<sup>374</sup> Thomas alleges that there can be various reasons for a case study being undertaken, but "explaining is probably the most common purpose of a case study."<sup>375</sup> Undoubtedly, the explanation cannot be given without first describing context

---

368. Alan Bryman, *Social Research Methods* 2nd ed. (New York: Oxford University Press, 2004), 19-20.

369. Bryman, *Social Research Methods*, 52.

370. Thomas, *How to Do Your Case Study*, 7.

371. Ibid.

372. Matthew B. Miles and Michael A. Huberman, *Qualitative Data Analysis* 2nd ed. (London: SAGE, 1994), 2.

373. Ibid., 10; Yvonna S. Lincoln and Egon G. Guba, *Naturalistic Inquiry* (Beverly Hills, CA: SAGE, 1985), 319-320.

374. Yin, *Case Study Research Design and Methods* 3rd ed., 6; Stefan Schaltegger, Martin Bennet and Roger Burritt, eds., *Sustainability Accounting and Reporting* (Netherlands: Springer, 2006), 501; Henry Harder, "Explanatory Case Study," in *Encyclopedia of Case Study Research* 1, ed. Albert J. Mills, Gabrielle Durepos and Elden Wiebe (Thousand Oaks, CA: SAGE, 2010), 370, accessed 20.04.20, <http://dx.doi.org/10.4135/9781412957397.n138>.

375. Thomas, *How to Do Your Case Study*, 101.

or what is happening in a context.<sup>376</sup> Although explanation and description are on different levels in case study research, the distinction between the two levels can be understood as two different levels of understanding. To describe is to draw somehow a picture of what happened, what something or someone is like or show how things are proceeding. To explain, on the other hand, is to clarify how a person or an institution does something, or how a phenomenon proceeds, or to clarify what a person, an institution or an event has done. The explanation involves finding reasons for how and why an event occurs or an institution does something, showing why and how they have come to be what they are.<sup>377</sup> In this study, the explanation will focus on participants' interpretations.

Due to the nature of this research as a case study, and particularly in seeking to explore a phenomenon, 'the explanation would only make sense after an initial description of events has been given';<sup>378</sup> therefore, some space is allocated for description. Nevertheless, the description is not merely about providing facts but giving evidence of data collected,<sup>379</sup> which can be used when explained, to understand the role of the Spirit as teacher and how it impacts contemporary PTE. However, any explanations found 'may be tentative and context-specific.'<sup>380</sup> The great advantage of a case study is that its 'multifaceted nature'<sup>381</sup> allows offering explanations based on 'interrelationships.'<sup>382</sup> By 'being able to look at the interrelationships unselfconsciously, a case study is, therefore, the most powerful engine of potential explanations.'<sup>383</sup> Before any explanations of interrelationships can be given, data needs to be collected. The focus of the following section is how the data for this case study was collected and collated during the fieldwork.

#### 4.3.1 The Fieldwork: Data Collection and Collation

The research case study definition in 4.3 stated that the phenomenon of interest is to be investigated in its real-life context, suggesting that different data techniques would be

---

376. K. Punch, *Introduction to Social Research - Quantitative and Qualitative Approaches* (London: Sage, 2005) 15.

377. Ibid.

378. Ibid.

379. Ibid., 197.

380. Ibid., 101.

381. Ibid.

382. Ibid.

383. Ibid.

required for exploring the phenomenon from the diverse mediums in the real-life context.<sup>384</sup> Data for this study was drawn from interviews, observations, documents, and questionnaires.<sup>385</sup> Data collection was carried out between 7<sup>th</sup> to 23<sup>rd</sup> November 2018 at RTC in Worcestershire. Questionnaires were sent to participants via email two weeks before starting the fieldwork. It was possible to send questionnaires via email because a substantial rapport had already been established with most participants in an earlier visit to RTC. The purpose of the earlier visit was to introduce myself to the academic staff and familiarise RTC with the case study<sup>386</sup> after the research supervisor had introduced me to the director of academic development at RTC.

The completed questionnaires show the number of research participants who took part in the study (see Appendix A). Altogether, there were nine lecturers and five students - see Table 4.2 below.<sup>387</sup> Although case study research offers a flexible design, and there were no rules to suggest which data collection technique should be used first,<sup>388</sup> an outline for the daily personal data collection was drawn up and followed. Lecturers were interviewed before their lessons were observed,<sup>389</sup> and students' interviews were organised during their free periods in the day. When there were no interviews or lessons to observe, the time was used for searching through RTC's library reference section for relevant documents relating to the Spirit's role as teacher in RTC. This search involved looking through college publications, reports, revised constitutions, and other records contained in Foolscap Box Files. There was no material in the Box Files that addressed the phenomenon under study.

---

384. Colin Robson, *Real World Research: A Resource for Social Scientists and Practitioner-Researchers* 2nd ed. (Malden, MA: Blackwell, 2002), 89.

385. Yin, *Case Study Research Design and Methods* 3rd ed., 83-85. The questionnaires in this study were used to simply gather background data of research participants.

386. Pure Holmes, "Researching Chinese Students' Intercultural Communication Experiences in Higher Education: Researcher and Participant Reflexivity," in *Reflexivity in Language and Intercultural Education: Rethinking Multilingualism and Interculturality*, ed. Julie S. Byrd Clark and Fred Dervin (London: Routledge, 2014), 100. Holmes highlights the importance of establishing a relationship between the researcher and the researched through an initial contact before the fieldwork. In this study, the initial contact was made by visiting the college and sharing the purpose and concerns driving the research and other Pentecostal issues.

387. The balance of lectures and students were not predetermined. These numbers represent the lectures and students who offered to take part in the study.

388. Robson, *Real World Research*, 100; Ryan J. Davies, "Case Study Database," in *Encyclopaedia of Case Study Research*, ed. Albert J. Mills, Gabrielle Durepos and Elden Wiebe (Thousand Oaks, CA: SAGE, 2010), 80-81.

389. Due to RTC timetable structure and lecturer availability it was not feasible to interview lecturers and observe their lessons on the same day.



Access to RTC's archival room was only possible for the first two days due to supervision challenges. According to college policy, visitors using the archive room required supervision, but supervisors were not available after the first two days.<sup>390</sup> One document relevant to the thesis was found in this room. A member of staff provided another relevant document.<sup>391</sup> These were not produced for this research, and neither did the researcher influence their creation in any way.<sup>392</sup> Although these documents were analysed to gain the authors' intent,<sup>393</sup> caution was exercised in using them as they were initially created for a different purpose.<sup>394</sup>

---

390. Lavinia Stan, "Archival Records as Evidence," in *Encyclopaedia of Case Study Research*, ed. Albert J. Mills, Gabrielle Durepos and Elden Wiebe (Thousand Oaks, CA: SAGE, 2010), 30-1. Stan discusses the different policies that govern public access to archive rooms. Due to the sensitive nature of certain documents in the archive room, RTC required that visitors be supervised when using the archive room.

391. The two documents labelled 'Document 1' and 'Document 2,' are in Appendix F.

392. Judith M. S. Gross, "Document Analysis," in *The SAGE Encyclopedia of Educational Research, Measurement, and Evaluation*, ed. Bruce B. Frey (Thousand Oaks, CA: SAGE, 2018), 545.

393. Documentary Analysis 1 and 2.

394. Gross, "Document Analysis," 548.



All interviews were semi-structured, which had the benefit of asking specific open-ended questions and capturing the life stories of participants (see Appendix B), and followed a simple progression protocol.<sup>395</sup> The opening question was fact-based and enquired about the person's role(s) in the college. The next question invited participants to share their theological views regarding the roles of the Spirit, which naturally connected them to the focus of the investigation, the Spirit's role as teacher. Due to the nature of the study, the next question enquired about participants knowledge of earlier views of the Spirit's teaching role in the college. The final question required participants to identify areas in their educational programme where the teaching role of the Spirit was evident or promoted.<sup>396</sup> As participants responded to the research instrument, other lines of interest were explored by asking questions that were not planned.<sup>397</sup> In some instances, the extempore questions necessitated affirmation by way of summary. These summaries invariably triggered the participant's response, hence the high engagement level for some interviews (see Table 4.3).

The observations were carried out in the classrooms, in close proximity to participants' physical and social environment.<sup>398</sup> Observing the lessons close afforded an eyewitness experience. Not only were words recorded on paper, but minor sounds, subtle gestures, and bodily responses were also recorded in the subconscious mind, to be recalled later during the data interpretation.<sup>399</sup> To reduce attention on the researcher and being seen as a judge or critic in the classroom, direct observation was mixed with participation observation during small group discussions and mini discussions with tablemates. During the observations,<sup>400</sup> the following were anticipated: references to the Spirit's teaching role; acknowledgement of the Spirit's actions; students' outward responses to inward contemplation; or lecturers' remarks concerning the Spirit's teaching. Short class coffee breaks were utilised to observe the impact of the phenomenon being studied on the students because some students were more reserved

---

395. Constance A. Barlow, "Interviews," in *Encyclopaedia of Case Study Research*, ed. Albert J. Mills, Gabrielle Durepos and Elden Wiebe (Thousand Oaks, CA: SAGE, 2010), 499.

396. For sample of interview transcript, see Appendix C.

397. Lioness Ayres, "Semi-Structured Interview," in *The Sage Encyclopedia of Qualitative Research Methods* Vol. 1&2, ed. Lisa M. Given (Thousand Oaks, CA: SAGE, 2008), 810.

398. Robert M. Emerson, Rachel I. Fretz, and Linda L. Shaw, *Writing Ethnographic Fieldnotes* (Chicago and London: University of Chicago Press, 1995), 1-2.

399. Erving Goffman, "On Fieldwork," in *Contemporary Field Research. Perspectives and Formulations*, ed. Robert M. Emerson (Prospect Heights, IL: Waveland Press, 2001), 154-155.

400. See Appendix E for sample lesson observation notes.

than others and more hesitant to share their inner contemplations in class. But it was expected that with close friends, they would open up and share their experiences.<sup>401</sup>

Table 4.3: Interview duration for participants

| Research participants   | Interview duration<br>( $\approx$ minutes) |
|-------------------------|--|
| 1<br>(Lecturer)         | 44   |
| 2<br>(Lecturer)         | 13   |
| 3<br>(Lecturer)         | 30   |
| 4<br>(Lecturer)         | 34   |
| 5<br>(Lecturer)         | 40   |
| 6<br>(Lecturer)         | 32   |
| 7<br>(Lecturer)         | 27   |
| 8<br>(Student)          | 35   |
| 9<br>(Student)          | 18   |
| 10<br>(Lecturer)        | 45   |
| 11<br>(Student)         | 26   |
| 12<br>(Student)         | 37   |
| 13<br>(Lecturer)        | 25   |
| 14<br>(Student)         | 24   |
| Mean interview duration | 30   |

---

401. Robert M. Emerson, Rachel I. Fretz, and Linda L. Shaw, *Writing Ethnographic Fieldnotes*, 134.

### 4.3.2 Initial Data Analysis: Transcribing and Coding

Upon completing the fieldwork, a case study database<sup>402</sup> was created to store all the data collected after the recorded interviews were dutifully transcribed into Word documents.<sup>403</sup> To avoid truncating participants' authentic speeches and preserve the originality of their stories, inspection and correction of transcribed recordings were carried out personally.<sup>404</sup>

Transcribed documents were given alphanumeric names in the order they occurred during the fieldwork.<sup>405</sup> The transcribed documents were then prepared for the coding process in which brief descriptions were assigned to documents after rereading and making sense of them.<sup>406</sup>

Coding qualitative data 'is a way of opening up avenues of inquiry and shows how 'the researcher identifies and develops concepts and analytic insights.'<sup>407</sup> The coding process involved the following: reviewing the transcribed data; separating the data into smaller meaningful segments; appending words or phrases (codes) that are representative of the meaningful segments to them; reviewing the codes generated, and assembling all related codes into categories or themes.<sup>408</sup>

A total of 191 codes were initially assigned to sections of the transcribed documents that were noteworthy concerning the phenomenon under study (see Appendix J). After the first cycle of coding, related codes were further merged and sorted into 94 categories. The categories were reviewed and sorted into the following anchor groups - teacher, attitude, practice, and background (Bac).<sup>409</sup> Twenty-six categories did not address issues relating to

---

402. Yin, *Case Study Research Design and Methods* 3rd ed., 118.

403. Appendix C. Although software was used to transcribe almost all interviews, recordings were played over several times in order to correct transcription gibberish.

404. Johnny Saldaña, "Transcription," in *The SAGE Encyclopedia of Educational Research, Measurement, and Evaluation*, ed. Bruce B. Frey (Thousand Oaks, CA: SAGE, 2018), 1707.

405. Michael Huberman and Matthew B. Miles, *The Qualitative Researcher's Companion* (Thousand Oaks, CA: SAGE, 2002), 57.

406. Jean Helms and Helms Mills, "Sensemaking," in *Encyclopaedia of Case Study Research*, ed. Albert J. Mills, Gabrielle Durepos and Elden Wiebe (Thousand Oaks, CA: SAGE, 2010), 853-855.

407. R. Emerson, R. Fretz & L. Shaw, *Writing Ethnographic Fieldnotes* (Chicago: Chicago University Press, 1995), 151.

408. Huberman and Mills, *The Qualitative Researcher's Companion*, 56.

409. Anchor groups are fields or buckets into which related set of quotations from the case study data were assembled as a way of organising the data. The teacher anchor group held all views associated with the Spirit as a teacher. The attitude anchor group captured views on participants outlook towards the Spirit's teaching role in the college. The practice anchor group recorded participants contributions regarding how convictions of the Spirit's teaching role are expressed in the college. The Bac anchor group held participants Background information.

the teacher, attitude, or practice anchor groups, so they were not included in later data analysis. The remaining 68 categories had the following composition: 27 related to the Spirit's teaching, 25 to attitude towards the Spirit's teaching, and 16 to practices of the college arising from convictions concerning the Spirit's teaching.<sup>410</sup> Contents of each composition were further reviewed and classified into three broader themes for analysis and interpretation.<sup>411</sup>

The above coding process was used to identify the major themes from the data and to organise the data into categories related to the Spirit's teaching role in PTE. Besides coding the bank of data collected, a system was created to determine how many participants responded to each question and how they responded to the questions.<sup>412</sup> This information was necessary because the purpose of the data collection was to answer the research question.<sup>413</sup> The system created involved creating a new Microsoft Word page for each question and the participant responses collated under them (See Appendix H for the report of interview results). In collating participants responses for the analysis in Unit 3, the study will use quotations from relevant sections of participants' contributions from the case study data. However, in some cases, specific quotes will be used more than once in succeeding areas because they are considered relevant in interpreting different themes and, more importantly, lay a different emphasis not appropriate in a previous section or simply used in making passing references.

There is more to research than collecting data; the researcher's personal views and participants' welfare are essential in data collection.<sup>414</sup> Nevertheless, before turning to this consideration in the following section, a table of reference is provided, showing the location of all the data collected and collated for analysis in Chapters Five, Six and Seven in Table 4.4.

---

410. As an anchor group label, the word practices, is used to capture responses to how awareness of the Spirit's teaching is created, promoted, and practised in the classroom.

411. These broader themes are the subjects of Chapter Five, Six and Seven.

412. See Appendices G and H.

413. Jane Agee, "Developing qualitative research questions: a reflective process," *International Journal of Qualitative Studies in Education* 22, no.4 (2009): 442.

414. Paul Galdas, "Revisiting Bias in Qualitative Research: Reflecting on Its Relationship With Funding and Impact" *International Journal of Qualitative Methods* 16 (Dec. 2017): 2, accessed 12.05.2020, <https://doi.org/10.1177/1609406917748992>; Herbert J. Rubin and Irene Rubin, *Qualitative Interviewing: The Art of Hearing Data* 2nd ed. (Thousand Oaks, CA: SAGE, 1995), 96.

Table 4.4: Location of data collected and collated during the fieldwork.

| <i>LOCATION</i>   | BRIEF DESCRIPTION OF LOCATION CONTENT  |
|-------------------|--|
| <i>Appendix A</i> | Participants' background questionnaire and sample completed questionnaires: details of questionnaire also presented in Table 4.2.  |
| <i>Appendix B</i> | Research interview questions used during the interviews with participants.   |
| <i>Appendix C</i> | Sample of interview transcripts: interviews were audio recorded during the interview and transcribed into Microsoft Word.  |
| <i>Appendix D</i> | A lecturer's classroom prayer: this prayer acknowledges the lecturer's limitations and asks the Lord to provide the wisdom for understanding spiritual things.   |
| <i>Appendix E</i> | Lesson observation notes: only in one class was the Spirit invited through prayer to teach the class. Also, in another, lecturer invited students to share their views. There was no other incidence in lessons that suggested the Spirit is a teacher.  |
| <i>Appendix F</i> | Documentary Analysis of Documents 1 and 2<br><i>Document 1</i> : the analysis shows that although the Spirit had inspired the setting up of EBC, his pedagogy may not have been in the mind of the pioneers at the time.<br><i>Document 2</i> : the analysis reveals two things: first, the author urges lecturers to work hard to engage students and the Spirit in a dialogue; and secondly, he urges them to engage the Spirit's assistance in their classes because the Spirit is ready to teach.  |
| <i>Appendix G</i> | Number of participants that responded to the interview questions.  |
| <i>Appendix H</i> | Report of interview results.<br><i>Response to questions about views regarding the Spirit's teaching</i> : participants identified the Spirit as a teacher because he makes the knowledge of God accessible. They also alleged that although his teaching is mysterious, it is characterised by lively discussions in the classroom.<br><i>Response to questions about attitude to Spirit's teaching role</i> : participants could only speculate that the concept of the Spirit as teacher was present in the early days of EBC because they had not studied the subject matter.<br><i>Response to questions about convictions relating to the Spirit's teaching</i> : participants noted that while at the individual levels there were acknowledgements of the Spirit's teaching role, through praying in the classroom, response to inward prompts and engaging dialogue, at the institutional level the concept has not been sufficiently explored. |
| <i>Appendix I</i> | Number of contributions to research interview questions.<br>This shows the number of contributions and quotations used in developing the categories used in the analysis of data in Chapters Five, Six and Seven.  |
| <i>Appendix J</i> | The Anchor groups used to categorise data.<br>The initial codes 191 generated and the number of merged codes forming categories. It also includes number of unused categories.   |

#### 4.4 Researcher's Role and Ethics

Besides the various instruments used for collecting and collating data, a subtle agency in the qualitative research process is the researcher's perceptions and values that influence the data collection.<sup>415</sup> Researchers' bias in any research cannot be eliminated, but it needs to be identified and acknowledged to minimise the impact on the data collection.<sup>416</sup>

The values and perceptions that influenced the collection of data in this research have been shaped by thirty years of active Christian service and sixteen years of pastoral ministry in the Pentecostal tradition. Although I serve in a Pentecostal church, my training was in the reformed setting, which often led me to critique certain Pentecostal practices. My approach towards ministry stems from the Pentecostal background, which emphasises the Spirit's influence and leading in ministry. The effort was made to be objective and not allow a reformed view or Pentecostal practice to influence how participants' actions or statements were interpreted. The perspective with which this research was approached was that the biblical role of the Spirit as teacher was non-negotiable in PTE; however, the question was how Pentecostal theological colleges effectively fulfil a curriculum taught by the Holy Spirit but monitored by a secular accreditation body. Although my role was crucial in the research process, stating the presuppositions and assumptions I came to the study was not enough; ethical considerations were another essential element of the research.<sup>417</sup>

Throughout collecting and collating data, ethical considerations were made in line with LST's ethics research policy involving people.<sup>418</sup> The impact of the study on the participants was considered. All interviews were conducted friendly and at venues where participants felt comfortable and were not under pressure or tension. Each participant's informed consent was sought before recording the interview, and they were also assured that pseudonyms would be used on all transcribed documents. Participants were also assured that the study's goal was to learn from them and not judge them. This assurance was given to clear up any uncertainties

---

415. John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* 2nd (ed.), (London: SAGE, 2003), 200.

416. Cohen, Manion and Morrison, *Research Methods in Education* 6th ed., 150.

417. Svend Brinkmann and Steinar Kvale, "Ethics in Qualitative Psychological Research," in *The SAGE Handbook of Qualitative Research in Psychology*, ed. Wendy Stainton Rogers and Carla Willig (City Road: SAGE, 2017), 259.

418. London School of Theology, "LST Research Ethics Policy for Research involving Human Participants" in *Research Students' Handbook 2017-18* (2020), 37.



or misconceptions participants might have concerning the interview.<sup>419</sup> Participants often asked questions before the study, and these questions were answered with complete transparency and clarity, such that a respectful relationship was established before interviewing or observing participants.<sup>420</sup> Participants were also assured that their information would be kept safe during the report writing and safely destroyed afterwards in line with the ethical code of practice. Furthermore, participants' contributions were gender-neutralised to maintain anonymity.<sup>421</sup>

## 4.5 Chapter Summary

This chapter focused on four primary areas. First, it summarised the literature from which the research instrument was drawn. Secondly, it considered the methodologies and methods that framed the design of the research. It then discussed the strategies used to collect, collate and analyse the data from the fieldwork. Finally, it addressed the researcher's bias that could influence the data collection process and analysis and the ethical issues that may have impacted participants in the study.

In Unit One of this thesis, the main concepts of the literature were reviewed in Chapters Two and Three, and a total of nine questions were also drawn from the two chapters to form the research instrument or interview questions used for the fieldwork. Unit Two embodied Chapter Four, which focused on methodology and data analysis and consisted of four sections. Section one discussed the four key elements, subjectivism, interpretivism, narrative, and interview, that defined the boundaries or environment this research sits. It was argued in each case that each of these elements is appropriate in educational research, the field of study in which this research is based, for investigating the Spirit's teaching role in PTE. The second section discussed the case study strategy as the relevant research strategy for this investigation. It was argued that due to the nature of the study, the case study offered the real-life context in which the phenomenon could be investigated. In the third section, the strategy

---

419. Martin Stevens, "Ethical Issues in Qualitative Research," accessed 20.04.2017, <http://www.kcl.ac.uk/sspp/policy-institute/scwru/pubs/2013/conf/stevens14feb13.pdf>. Stevens discusses the need to settle apprehensions in participants minds in research interviews.

420. Sharon M. Ravitch, "Ethical Issues in Educational Research," in *The SAGE Encyclopedia of Educational Research, Measurement, and Evaluation*, ed. Bruce B. Frey (Thousand Oaks, CA: SAGE, 2018), 608-610.

421. Ravitch, "Ethical Issues in Educational Research," 611.

for undertaking the fieldwork was discussed, and the three techniques - interviews, observations, and documents - through which data was collected were also described.

The fourth section revealed that the researcher's bias could derive from his Pentecostal practice or reformed training. It was also noted that participants' consent was sought to record interviews. Participants were assured that pseudonyms would be used on transcripts and their data would be safely stored and safely destroyed after the case report was written. Although the data collected in this study afforded the researcher a particular perspective of research participants understanding of the phenomenon under investigation, it did not readily answer the research question. It was then necessary to analyse and interpret participants' responses to establish their meanings. It is to this analysis and interpretation that the thesis now turns in the next chapter.

## UNIT 3

### CHAPTER FIVE - ANALYSIS AND CONCLUSIONS PART 1: VIEWS IN PENTECOSTAL THEOLOGY ON THE SPIRIT'S TEACHING IN PTE

#### 5.0 Introduction

Unit 1 focused on the first half of the first and second research questions in Chapters Two and Three. The unit considered (1) published views regarding the Spirit's teaching role in PTE and (2) attitudes towards the Spirit's teaching role in PTE during the Formative, Accreditation and Cyber Years. Engaging with the literature in Chapters Two and Three gave rise to nine questions, constituting the research instrument used in the fieldwork. Unit 2, which embodied Chapter Four, focused on the fieldwork and discussed the case study methodology, the data collection procedure and the ethical considerations undertaken in the research. The goal of the fieldwork was to generate data from the case study through the research instrument. The objective of this unit is to analyse and draw conclusions from the case study, critique the research design and provide recommendations for the case unit regarding the Spirit's teaching role and further work in PTE.<sup>422</sup>

Previously, in 4.2.1.1, it was noted that the study is set in the subjectivist paradigm.<sup>423</sup> That means that significance is derived from individual participants' views regarding the pedagogical role of the Spirit in RTC. These insights are considered necessary in answering the research question. Therefore, in developing this section, individual participant's narratives or meanings captured in their contributions concerning the pedagogical role of the Spirit in RTC are considered significant in the analysis of the interview responses. The significance is because concerning teaching and learning, what is valuable is what promotes the pedagogical model being adopted or advanced, in this case, the Spirit's teaching role in PTE.<sup>424</sup>

---

422. In developing the analysis in this unit, quotations from relevant sections of participants' contributions from the case study data were used. However, in some cases, specific quotes were used more than once in succeeding areas because they were considered relevant in interpreting different themes and, more importantly, to lay a different emphasis not appropriate in a previous section.

423. Crotty's framework for qualitative research. See Crotty, *Foundations of Social Research*, 2-4. Subjectivism was chosen as one of the four cardinal elements for the research framework.

424. Jared Keengwe, *Handbook of Research on Pedagogical Models for Next-Generation Teaching and Learning* (Hershey, PA: Information Science Reference, 2018), 29. Keengwe maintains

In 4.3.2, it was noted that the coding process identified the major themes in the case study data; This chapter focuses on the analysis and interpretation of the themes embodying the 27 categories of participants views regarding the Spirit’s teaching. These themes are shown in Figure 5.1. They reveal participants’ opinions on what makes the Spirit a teacher (5.1), the signs that enabled participants to know that the Spirit is teaching (5.2), and the methods of the Spirit’s teaching (5.3). The three themes will now be taken in turn and analysed in the following sections.

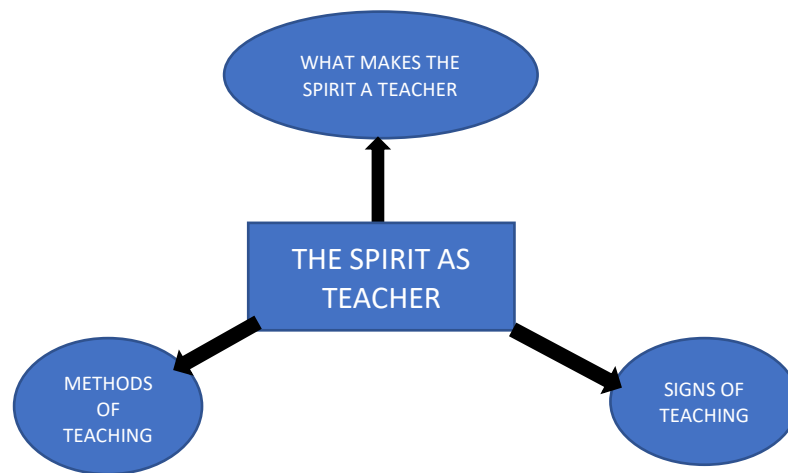


Figure 5.1: Themes relating to the Spirit’s role as teacher

## 5.1 What Makes the Spirit a Teacher

This section considers the analysis of participants’ views on what makes the Spirit a teacher, the first of the three themes, grouped under the research participants’ understanding of the Spirit’s role as teacher. In response to the Pentecostal understanding of the Holy Spirit as a teacher, research participants offered some explanations. The focus of the research is to seek an explanation of the phenomenon to answer the main research question (4.3) and not simply the statistical recording of similar accounts.<sup>425</sup> Therefore, the explications relevant to addressing the research question under this category were grouped into three themes: the Spirit is a teacher because he enlightens the mind; he mediates knowledge between God and

---

that it is pedagogical concepts that influence students, generate expectation and enhance transformation.

425. Some explanations from participants may be similar but since they did not address the research question, they were not considered in the analysis.

people;<sup>426</sup> he provides lecturers with the wisdom on how to organise their lessons.<sup>427</sup> The following section will consider the first explanation, which is the enlightening of the mind.

### 5.1.1 Enlightens the Mind

Three participants provided support for this concept. One of these participants offered the following:

I felt an excitement amongst them. They absolutely understood the point of the theory. They could see it in practice and I just felt everything just clicking into place in a way that wasn't true of stuff that I have taught. I've taught for years and that I feel like I communicated and was understood more fully. And so that was a sort of moment I thought to myself that must have been the Spirit because there was no reason for me to pursue that really and I, yeah so, it was so dynamic. RTCL13

The above quotation demonstrates that the Spirit's teaching in the classroom is recognisable; from the lecturer's perspective it is unmistakable. RTCL13 noticed a significant difference in the teaching session and attributed the impact to the Holy Spirit. In other words, the Spirit's teaching brought understanding and excitement to students. It is worth noting that some students' responses to questions during the lesson observations suggest they understood what was being taught, but there was no observed excitement.<sup>428</sup> As RTCL13 acknowledged, having taught for many years, RTCL13 knew when a contribution to the class was not from themselves or was not their effort.<sup>429</sup> There was also an understanding that the students' comprehension came from the teaching of the Spirit and not from the lecturer. The lecturer had prepared the lesson, but the enlightenment of the mind came from the Spirit's teaching. Another participant also noted:

Through my studies I am convinced the writers of Scripture wrote by the Holy Spirit. The same Holy Spirit opens our hearts and minds to absorb and understand the word of God and relate it to life. Certain Scriptures come alive; its import comes to me. For example, the Scripture which says, 'the Kingdom of God has come.' The Holy Spirit led me to know the meaning of this text; it was a great experience to know this truth. I believe it was the Holy Spirit teaching me. RTCS14

---

426. These contributions could have been considered under methods of the Spirit's teaching. Still, they were separated from that theme because the focus is on the impact of the Spirit's teaching experienced by the participants and not the medium of the Spirit's teaching discussed under methods.

427. See Appendix I.

428. See Appendix E.

429. In order to anonymise participants' contributions and answers in the interpretation and analysis of participants' responses to the research questions, the singular personal pronouns 'he, she, him and her,' will be replaced with inclusive language.

The idea explored above is that God does not commission engagement with his sacred word without providing a means of understanding it. From the viewpoint of RTCS14, it was not until the Spirit taught by way of enlightening the mind that the import of the Scriptures came to the student. Specifically, the Spirit enables the cognitive faculty of learners to comprehend what is being taught by enlightening their minds. Other students who shared similar views made the following contributions:

He [Spirit] teaches us the things of God does he not? Because even though we have the word of God. But it is the Holy Spirit that enlightens us. It is the Holy Spirit that brings it to life. It is the Holy Spirit that reveals, he brings to light the truth of who God is, what he means to us. RTCS12

Before the Scriptures were written down, we had the Holy Spirit. The Spirit came first. The Spirit is God. It is the Holy Spirit that taught Peter, that taught Paul, that taught all those early Christians about the character and nature of God. Obviously, they had the Hebrew Scripture, but it was the fact that it was through the Spirit they came alive. That is the whole thing. For me the Holy Spirit is teacher because he teaches us who God is. RTCS8

From the students' perspective in the above quotations, the Holy Spirit's role in establishing an understanding of God and his truth in the academy is a given. This perspective suggests that even the most intelligent and brightest of lecturers and students cannot by themselves achieve an understanding of God without the Spirit's pedagogical influence in the classroom.

When the question, "What made the Spirit a teacher?" was put to a student who was popularly known as a Calvinist at RTC, the response was: "Well, the Holy Spirit is the one who leads us into all truth; he is the one who guides us; he is the hand of God on our lives and from day one really coming to this college I really found reformed theology here, and that was a theology that most of the college is against." RTCS9<sup>430</sup> In this student's view, the Spirit is a teacher because they believed it was the Spirit who had brought about enlightenment about reformed theology in a Pentecostal theological college.

The above contributions indicate that the Spirit teaches by enlightening the mind. That said, it is not something participants necessarily experienced consistently. Developing this thought

---

430. RTCS9 had become very popular in the college due to embracing reformed theology, and in conversation it became apparent that most Pentecostals on the campus were not comfortable about this position on certain doctrines; this often led to debates in the classroom and in the halls of residence.

from participants' perspective implies that one can be in the teaching and learning environment without experiencing the enlightenment and excitement that characterises the Spirit's teaching in the classroom.<sup>431</sup> This view raised the following four questions: First, Does that mean the Spirit is not present as teacher in those lessons? Second, Does it mean he is only present at certain times? Third, What percentage of the time is the Spirit not present? Fourth, Does that mean the mind cannot be illuminated without the Spirit, especially in secular education? These are legitimate questions that require answers in the investigation of the Spirit as a teacher in PTE. The following section will focus on the second explanation participants gave to what makes the Spirit a teacher, the mediation of knowledge.

### 5.1.2 Mediates Knowledge

Support for this concept comes from three participants who considered the Spirit a teacher because of his mediatorial role between God and the learner.<sup>432</sup> The Spirit was identified as the one who removed impediments from the way of the learners so they could access the knowledge of God. One participant described this as fundamental to the Spirit's teaching role:

For me, talking about the Spirit in Pentecostal theology and I am particularly thinking about the knowing process as well as the theologising, the doing of theology. And I think for me, that role of the Spirit is fundamental. The Spirit is the mediator between us and God. And if theology is the study of God, you cannot do it apart from the Spirit because the Spirit is the mediator of the knowledge of God to us. Again, as the mediator, he is also the revealer. It is that kind of idea, you know, of the veil being taken away, and that's the kind of stuff you do come across in the early Elim and classical Pentecostal literature that it is almost as if you're reading the Bible and then afterwards the Spirit comes, and the light is on, and now you can actually understand it. RTCL5

The quotation above points out that the Spirit is the link between God and the human mind in PTE. In other words, for both lecturers and students, who are humans, to understand God who is Spirit, they need the pedagogic role of the Spirit. Only the Spirit makes it possible for the human mind to appreciate and assimilate the truth of God already revealed in Scripture. One may wonder whether lecturers were needed in the classroom if the Holy Spirit is the

---

431. Enlightenment in this sense refers to having clarity of understanding on a subject matter and the freedom to relate that understanding to other important issues without restraint.

432. The former concept may be considered as a subset of this idea. However, the distinction is made to emphasise, the Spirit's direct work in enlightening and his indirect work in mediating between lecturer and student.

mediator between God and the human mind? The Spirit's teaching role was not only identified in his direct influence upon the cognitive faculty of the learners, as RTCL5 noted, "for us as theologians, and as educators, the Spirit enables us to communicate knowledge to others as well." In other words, even though the Spirit's teaching role is a mediatorial role between God and the human mind, it is not as simplistic as that. The Spirit has many ways of mediating God's knowledge on the human level, such as using lecturers to reach students. In other words, the Spirit, lecturers, and students are all needed in the classroom to achieve the Spirit's teaching. This involvement is also the view promulgated in Documentary Analysis 2.<sup>433</sup>

As agents of the Spirit's mediatorial work, one lecturer expressed confidence in the Spirit's ability to guide into truth to be better equipped to deal with all theological matters:

I think, for me as an educator, the idea that the Spirit leads us into truth is the main thing. That we are able to trust his work. That means there are no questions which are off the table however disturbing they might appear at first. I have confidence that the Spirit either directly through reading of Scripture, through hearing of what is being preached and worship or indirectly through the community discernment process and discussion will lead us to a deeper understanding of the truth. In other words, I don't have a doubt, and my belief in the Spirit is that the Spirit is the one leading us into truth; fear doesn't have a place in the study of theology at all. RTCL4

The quotation above demonstrates confidence in the Spirit as teacher to provide the knowledge required to provide sound theological answers to challenging questions. From RTCL4's view, there are no worries regarding a student asking a question and the lecturer not responding appropriately. This confidence is due to trust in the Spirit of truth, who guides in acquiring knowledge through preaching or the community discerning process (a concept that will be considered later in 7.3.4). Not only is the Holy Spirit trusted to provide the knowledge needed to deal with challenging questions; he also makes complicated topics simple to understand, according to another participant as indicated below:

I am ordained as a teacher and lots of people think, you're a teacher because you're an academic or something like that. Actually, it's not that at all. I am not a teacher not simply because I could teach because any pastor should be able to teach and any elder as well, but I think there is something of the Holy Spirit ministry in a few areas when it comes to teachers and one is the mark of the teacher is to be able to take complicated things, or things that people assume are

---

433. See Appendix F for Documentary Analysis.



complicated and shy away from, and to be able to put them across to people in a way not only to understand but that they are encouraged and built up and drawn to this biblical truth that before they might have been scared of in the Scripture. So, I think part of the teacher's role is to make the 'Deep things' accessible, not too academic for ordinary people in churches, and so I think that is the Holy Spirit ministry. RTCL1

Consequently, from the viewpoint of RTCL1, the Spirit's teaching creates an affection for God's truth and builds students up in the faith by making what had been previously considered complicated simple. To put it another way, as the supposed complications are removed, students appreciate the truth; they are encouraged and drawn to God's word and principles. Some subjects contain abstract ideas that are often complex to some people, and it is considered the hallmark of great teachers to simplify them.<sup>434</sup> Accordingly, if the Spirit is regarded as a teacher in PTE because he mediates knowledge between God and people, then it is only proper to admit that his teaching makes complex concepts easy to understand and enjoy and builds up the faith of Pentecostal students. The following section will consider participants' third and last explanation of what makes the Spirit a teacher, which is the provision of wisdom and methodology for teaching.

### 5.1.3 Provides Wisdom and Methodology

This concept comes from one participant, but the idea was observed in three different lessons. The Spirit's influence upon the human teacher is not only considered with the delivery of content, answering difficult questions and simplifying complicated concepts, but RTCL6 noted that in terms of practical input, the Spirit shows lecturers specific wisdom and the best methods to use in the teaching under certain conditions and environments.

Well, I think that he gives you wisdom as to what Scripture may be applied and what would not be appropriate. Because some texts could appear to be stark. But the Holy Spirit would give you insight into whether that is appropriate or not. But I think also in the methods. I probably think that is where he's guided me if you take it in a practical, logical way to understand learning. How people learn in different ways. If I have a lecture or if I've got five lectures or six in a day on the same subject, I think he'd guide me as to know that to stand from the front

---

434. J. A. B. Jongeneel, *Pentecost, Mission, Ecumenism: Essays on Intercultural Theology – FestSchrift in Honour of Professor Walter J. Hollenweger* (Michigan: P. Lang, 1992), 8. The idea here is that a good teacher is able to break complex concepts down into easy simple concepts for students to understand; Helen Shields, professor of the Teaching and Educational Leadership Track (Harvard Medical School), shares a similar view in her book, Helen M. Shields, *A Medical Teacher's Manual for Success: Five Simple Steps* (Baltimore, Maryland: The Johns Hopkins University Press, 2011), 3.

and speak for six hours. It would not be helpful. So, to learn how to split the lectures up to bring varied methods in and also when to include interactions and student's participation. So, yes, I think he will guide me in that. And I can see some people would say, but that's no different from someone who does not have the Holy Spirit. That is, you can be a good teacher without the Holy Spirit, but I think with us, that gives a different dimension. You may have heard someone else say, but I know when my [spouse] was studying, they used to say lecturing today is no longer a sage on the stage but providing guidance, and I think that's definitely where the Holy Spirit can give us that wisdom. I suppose that [he] would be helping you to select what's appropriate because you have a plethora of material. And you could teach it all, but I think the way he guides, you learn to put it together in a way that it's going to make sense. Also, I think he would guide me into being wise to show them that you don't take everything as read, but you do weigh everything else with Scripture. RTCL6

The idea exposed here is that in his pedagogical role, the Spirit does not exclude other aspects of his work. The Spirit who manifests in the worship service with a word of wisdom<sup>435</sup> also manifests the same wisdom in the academic classroom so that both the lecturer and students can experience his teaching. The application of the Spirit's wisdom in the classroom is unique. The manifestation of the Spirit's wisdom would typically be expected in the form of someone in the class feeling prompted to speak an inspired word to another person in the classroom, not in directing how the lectures should be split up, how to arrange the contents so that it all made sense to students, and how to use non-biblical material in a Pentecostal theological college. This perspective indicates that the Spirit, as teacher, is mindful of classroom practices that result in effective delivery, guiding towards the provision of logical content, and not restricting Pentecostal educators to biblical or Pentecostal literature alone in their teachings.

Pentecostals are usually referenced as a people of the book.<sup>436</sup> Therefore, a different response to what makes the Spirit a teacher was that both Jesus and Paul referred to the Spirit as a teacher - RTCL10, which suggests that RTCL10 endorses the objective view of Scripture regarding the Spirit as teacher (see 4.2.1.1).

By way of summary, this section focused on participants' responses regarding the first part of what makes the Spirit a teacher in RTC. The contributions from the participants suggest that there is a degree of confidence in the role of the Spirit as teacher in the college. This view is

---

435. 1 Corinthians 12.8.

436. Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostalism-Charismatic Spirituality* (Sheffield: Sheffield Academic Press, 1999), 246.

accounted for by the use of terminology such as enlightening, mediating, and revealing in establishing the teaching work of the Spirit. The Spirit is also credited with the wisdom and methodology for ordering and organising teaching sessions. Together, all these perspectives create a great sense of recognition of the Spirit's role as teacher among the teaching and learning community in the college. That said, due to the invisible nature of the Spirit, some form of confirmatory sign that he is teaching or had taught would be necessary. The following section will focus on the analysis of such signs.

## **5.2 Signs of the Spirit's Teaching**

Having considered that the Spirit is a teacher whose role is non-negotiable in the study of theology, this section will focus on the signs that confirm to lecturers and students that the Spirit is teaching. This section is the second category used to group the participants' understanding of the Spirit's role as teacher. Participants' acknowledged signs that give proof to the Spirit's teaching were grouped under five headings, viz., identifying logical links, being drawn to God's love, empowering ministry, resonating truth within, and revealing God. It is worth noting that the participants' responses do not suggest that the Spirit cannot be teaching without these signs.

I think the danger as Pentecostals is to see the Holy Spirit only at work in visible manifested ways that we can see. So, we like to focus on that special gift the Holy Spirit gives, for example, when someone's face lights up but I think we must have confidence that the Holy Spirit works by the words and he works not only in a dramatic way, but the quiet way and of the slow way as well. So, one of the other things is I pray for my students, I pray for my lectures, and we pray together at the start and at the end of classes and we pray with confidence that the Holy Spirit is at work even not just in the sudden moment or when something clicks but in the whole of it. RTCL1

The danger RTCL1 informs above is not to suggest that visible manifestations of the Spirit's teaching in the classroom should not be expected or would not occur, but to avoid the possible restriction, some Pentecostals often place upon the actions of the Holy Spirit. After experiencing the tangible manifestations of the Spirit for some time, some Pentecostals assume that the Spirit is only present when there is a physical occurrence. What RTCL1 draws attention to is that the Spirit is equally capable of working silently and quietly through words alone. So, the signs acknowledged as indicators of the Spirit's teaching are not merely external signs or simply moments where a learner demonstrates they are in awe of what is happening or being taught. These signs are mainly internal indicators, showing the potential

transformation of life such that most might not be apparent during the lesson observations. The following section will consider the first sign of the Spirit's teaching, identifying logical links.

### 5.2.1 Identifying Logical Links

Three participants provided support for this concept. They identified making sense or logical links as signs that showed that the Spirit is teaching. Participants also acknowledged the mind as the rational part of the soul and asserted that it is through this logic part the Spirit's teaching occurs. To illustrate, they identified the Spirit as teaching when, after receiving information, students were enabled to engage in sound thinking and "encouraged to connect the Scriptures to life" RTCS14. A student who considered logical links as a sign of the Spirit's teaching noted:

For me, the evidence of the Holy Spirit teaching me is in seeing links between topics. Where you suddenly see there's a pattern, and I don't believe that's just my mind that does that. Also, from my understanding, the soul is made up of the mind, the will, and the emotion. Obviously, being a creation of God, therefore, I am made body, soul and spirit and all are connected. So, therefore, we commune with God with our soul and with our spirit to know him. So, you use your logic, your reason, but then if we are created by God, then he's created us so that we can see and understand him, and it's through his Spirit that we connect with to know him. Obviously, we are driven by emotions, and emotions aren't always real. So, obviously, the real thing to choose to believe is logic. It is a logic. But then, if I believe that I have been created by God therefore, that logic if I choose to look through that spiritual lens that logic is akin to him. So, the logic of doing good rather than evil. The logic of living a holy life or a licentious lifestyle is the Spirit's teaching. RTCS8

The main idea in RTCS8's quotation is that God created people so that he could communicate with them through body, soul and spirit. Specifically, why would God create people for communication without providing them with what it takes to converse with them? In this student's view, communication is mainly through the logic in the soul's region, as emotions are unreliable. To put it differently, when patterns are seen during lessons, private study, library work, or research, it should not be interpreted as ordinary human action but the teaching work of the Spirit. It is through logic that the Spirit teaches the believer to avoid evil and choose the good life. A lecturer remarked, "the Spirit of truth is the Spirit of Christ, and if Christ is the logos, the word, the rationality, then I think the Spirit's teaching also comes through good thinking." RTCL5. Another student noted how the Spirit emphasises certain aspects of the learning material during studies, "In theological studies, the Holy Spirit's teaching comes to me like this: I'll have a lot of textbooks, and my Scriptures opened, then

certain things will be highlighted, and he will speak to me about what I am reading rather than just my thoughts; it is usually different” RTCS14.

RTCS14 distinguished between their thoughts and the Holy Spirit’s teaching. Furthermore, what RTCS14 alludes to is that after reading possibly, the assigned books and the Bible, the Spirit teaches by drawing attention to certain connections within the set books and the Bible. These logical connections, as mentioned earlier, may not have involved any physical manifestations. For example, the person sitting next to the student may not have realised that anything was happening. But one could ask whether this teaching experience is unique to Pentecostals? The signs of the Spirit from participants’ views were not singular manifestations. In other words, they were often confirmed by other indications. The following section will consider the second sign in the Spirit’s teaching, being drawn to God’s love.

### 5.2.2 Being Drawn to God’s Love

Contributions for this concept comes from two participants who believed that the Spirit teaching through logic not only stimulates in an intellectual sense and causes people to identify patterns of truth, but it can also result in stirring up in people a real sense of God’s love. To put it another way, the participants identified the Spirit’s teaching with a character change. To illustrate, when the question, ‘What enables you to know what the Spirit is teaching?’ was asked, one participant turned to their experience in the college, and the following conversation ensued:

Researcher: what enables you to know what the Holy Spirit is teaching?

RTCS9: For me, I was finding myself drawn to reading Luther and Calvin, people which the rest of the college kind of mocked and thought that’s not a cool thing to read. I was very dogmatic, very judgmental because I thought I had a good theology; and then in second year, I encountered God’s love. The Holy Spirit doesn’t just teach us intellectual knowledge and truth, but he also teaches us love and character. There is a knowing and there is a knowing. So, there’s a knowing intellectually, someone can know the Bible intellectually, all that sort of stuff but do they actually know in their hearts, whether they have been born again? So, in first year I knew about the love of God, but it wasn’t until this summer just gone that I knew the love of God inside.

Researcher: What difference did that make?

RTCS9: Well, it changed me. It made me. I was now beginning to embody this love to other people, and it humbled me, and it just became so much more. It was like I touched it. Yeah, yeah, transformational, I can touch the love of God. Like his glory, a touch of glory it transforms you. His glory touches and changes you. And I think that's the difference yeah. So, yeah, just highlighting that when the Holy Spirit teaches us it's transformative. It has an effect. It's effectual. Yeah that's amazing isn't it? Yeah, yeah, yes, I knew of the love of God. I knew I had experienced it, but it wasn't something that em! it was something that I was well aware I didn't have, it was lacking in me.

As the conversation above stated, the Spirit's teaching resulted in a touch of God's love, where RTCS9 was drawn into God's love. But the transformation from a judgmental heart to a loving heart did not follow immediately after the new knowledge was received. That said, it did not mean that in other instances, it could not occur instantly. The salient point RTCS9 makes is that the transformation was a result of the truth or pattern the Spirit had shown concerning God's love, which further revealed that the Spirit does not simply teach to impart intellectual knowledge but to transform the heart. The fact that it took RTCS9 some time to experience the transformation indicates that a person may be taught well by the Spirit but may not respond immediately to the Spirit's persevering pedagogy. Considering that the Spirit's teaching stirs peoples' hearts to love like God, another respondent noted that if God's nature is love and is unchanging, then the Spirit's teaching would be laced with nuances of God's love. Thus, students' hearts would always be drawn or stirred to loving people around them because God's love is directed towards people.

God's nature never changes. So, the love that we see in Jesus if we really believe what John said, 'For God so loved the world...' and that's not some namby, pamby squishy squashy kind of love, it is love in its fullest amount. So, for me personally, the more I know of God through his Spirit, and I know how much I am loved, the desire is to emanate that light, that presence of God to people around me to love them, and that is not universalism to accept everything around you. This is a whole new way of living right. RTCS8.

Although RTCS8 emphasises the emanating light of God, which is his love, the point made is clear; if God is love and the Spirit not merely teaches about God but reveals God, then the teaching and learning community cannot help but be drawn into the love of God and be transformed as they engage with the Spirit's teaching. The quotation also implies that when the Spirit has taught a person, the love of God will be present in the person's life, and it will also show how responsive that person is to the teaching of the Spirit because the Spirit would persevere with his teaching until a person opens up to God's love. Experiencing God's love is

not the end for which the Spirit teaches, but to serve as an empowerment for ministry.<sup>437</sup>

Empowering for ministry was considered the third sign of the Spirit's teaching, which is the focus of the next section.

### 5.2.3 Empowerment for Ministry

Support for this sign comes from five participants. In 4.3.2, it was noted that the purpose of RTC is to train people for ministry. The conclusion from Documentary Analysis 1 also confirmed that the purpose of the Bible college was to train Spirit-filled ministers by the Spirit to serve the newly formed churches.<sup>438</sup> The scope of this purpose had been diversified from solely church ministry to services in all walks of life.<sup>439</sup> Notwithstanding, participants still maintained that the Spirit's teaching empowered these diverse ministries. In other words, whether a person was training to be a nursery teacher, church pastor, youth leader, or performing arts professional, participants believed that the Spirit's teaching is marked by empowerment to equip for these diverse ministries:

The Holy Spirit still empowers the people of God, whether they go straight into ministry or not. I mean at one point it was just for people going into [church] ministry, but now that we've got a wider understanding that ministry is whatever you do. Whether someone goes back to be a housewife or a janitor or goes into Parliament or youth leader, I think he empowers or equips you to be a witness wherever you are. RTCL6

The concept RTCL6 conveys in the above quotation is that there are other areas of ministry besides church ministries. The Spirit's teaching inspires all these different ministries. In other words, one identifies the Spirit's teaching when there is motivation towards an area of ministry whilst in lectures or during independent studies. The students would notice this motivation as they are being taught in the classroom or during independent studies. The lecturers likewise recognised this empowerment. Lecturers consider their teaching task as a

---

437. R. Keith Whitt and French L. Arrington, *Issues in Contemporary Pentecostalism* (Cleveland, TN: Pathway Press, 2012), 215. Arrington's argument is that it is the love from God's heart that awakens in us love to God and service to others.

438. See Appendix F for Documentary Analysis 1.

439. "I think we've moved particularly a little bit away from the seminary type module. I think there is still a strong element of that but particularly now because we are drawing a wider range of students from different churches and backgrounds and many of the students wouldn't come necessarily thinking of going to pastor a church or into ministry but that used to be the case particularly before the college moved to Malvern but probably proportionally now out of the number of students we're getting there aren't as many who would be going forward into say in a church ministry as it would have been say 10 years ago in Nantwich. Just because of the nature of higher education, in terms of funding and that sort of thing (RTCL3).

ministry. Therefore, during preparation or teaching session, they may notice the Spirit is teaching when they feel a sense of energy or enthusiasm as they explain a concept, respond to a question, or clarify a point that brings encouragement and builds students up towards their ministries. One lecturer described the experience as follows:

He helps us to communicate truth better. Yeah. So, he helps us understand it and then to communicate it better. From a Pentecostal perspective, you know, Acts 1.8, you'll receive power when the Holy Spirit comes upon you, and you'll be my witnesses. So, you'll be witnessing of me, of Jesus. So, therefore, not just for the theological education or the theologian but for all believers, the Spirit is the partner, the primary witness, you could say, and we are the secondary witnesses to the work of Christ and who Christ is. So, therefore, even in the ordinary believer's life, the Spirit is the agent or the primary motivator and the one who enthuses us and empowers us to bear witness if you like, to teach. RTCL5

From a traditional Pentecostal perspective, the Spirit empowers for ministry, and the general idea is that he gives the supernatural ability to believers to function in their respective fields.<sup>440</sup> But reflecting on RTCL5's viewpoint suggests that the empowerment for ministry is particularly the outcome of the Spirit's teaching. There is a sense of encouragement in the notion that the Spirit is the primary motivator who enthuses every believer to be a witness. In other words, as lecturers give their witness in the classroom, they only serve as secondary witnesses to the Spirit, who is the primary witness, and their energy to witness derives from being taught by the Spirit. As RTCL5 notes, 'If the Spirit is the primary witness who teaches believers to make them secondary witnesses, then it becomes a source of encouragement to all secondary witnesses' (students and lecturers). To rephrase it, participants in the teaching and learning enterprise can always expect the Spirit to be present in the classroom to teach because he is on earth to make witnesses of believers. This confidence in the Spirit being present to teach was also echoed by a student:

I guess it's just a very simple childlike belief what the Holy Spirit has done and continues to do now. I might not hear an audible voice but as I look at Jesus through the lens of the Spirit and to believe that to know Jesus is to know God, then the Spirit is teaching me who I am in Christ. RTCS8

Trusting the Spirit to teach and not waiting for signs does not mean when manifestations occur; faith is lacking. Relying on the Spirit without an audible voice or physical expression

---

440. Steven M. Fettke, *God's Empowered People: A Pentecostal theology of the laity*, (Eugene, Oregon: Wipf & Stock, 2011), 12.



could also be argued as the Spirit's moral support when he is not giving any outward manifestation. One cannot be deemed superior to the other. There is an instance where both occurred in the same teaching session, where faith in the Spirit being present to teach was preceded by a manifestation of adrenalin, as described in the following conversation:

RTCL5: So, I said to my [spouse] the other day, I said it's interesting when you're lecturing or teaching. You do feel like you've got a sixth gear that comes on. I mean, I suppose you can rationalise aspects of it in a naturalistic sense. The adrenaline is flowing, you know, you're in that kind of mode or your senses are heightened, you know. So, often you think of things at that moment that perhaps if you're just having a casual conversation with someone you are not as heightened as, you know, whereas when you're in that moment. But as a Pentecostal, I also believe it's the Spirit's empowerment, you know. I think I believe he's called me to be a teacher. He has filled me with the Spirit; he is a present reality in my life, and therefore I guess, when I'm standing in front of a group of people, doing what he's called me to do, I do believe that he enthuses me to do that and therefore I can do things that in my natural capabilities and abilities I could not do. So, and again I guess it's in what we mean by supernatural. The supernatural is a better word in that sense.

There's an element of that adrenaline pumping through your blood through your veins as well, as you're there and you're in that moment. But I think that's also the Spirit's way of enabling and empowering.

Researcher: So, you are aware of the Spirit's teaching because of the energy and enthusiasm you experience when you stand in the classroom?

RTCL5: Yeah, and sometimes you feel like you are most surprised by... you almost surprise yourself at times in those moments, you know. Yeah, they are things you did not expect, and I guess it's the Spirit at work in those moments.

The quotation displays a mix of confidence and enthusiasm: belief that the Spirit is present to teach, and the enthusiasm lecturers feel as the Spirit stimulates them to teach. The conversation also demonstrates that the Spirit promotes and produces both inner moral and outward support. Experiencing a rush of adrenalin, where it felt like having a sixth sense and with the ability to give an appropriate response to every question asked, is one of the ways the lecturer alleged as providing certainty that the Spirit is teaching. Others also acknowledged how they experienced empowerment in the form of spontaneous responses, "Where a difficult question has been asked, and the answer is needed straight away, and it's not possible to say 'Let me go to the library or give it to students as a library assignment,'" RTCL1. As mentioned in 5.1.1, RTCL13 informed of an instance of empowerment when students were stirred up with excitement during the delivery of a lesson which produced clarity of understanding and insight:

I felt an excitement amongst them. They absolutely understood the point of the theory. They could see it in practice and I just felt everything just clicking into place in a way that wasn't true of stuff that I taught. I've taught for years and that I feel like I communicate and was understand more fully. And so that was a sort of moment I thought to myself that must have been the Spirit because there was no reason for me to pursue that really and I, yeah so, it was so dynamic. RTCL13

From RTCL13's perspective, the Spirit's teaching is so unique and different that it is possible to tell when one's natural expertise is superseded by the Spirit's teaching. That said, reflecting on the nature of the Spirit's teaching marked by empowerment, energy, and adrenalin flow, it is acknowledged that the experience is not unique to Christians, let alone Pentecostals. "I think for any teacher, it is that moment when you see the lights going on and the end is intense. Now, that happens in any form of teaching, whether it is theology or biology or economics. But again, you can say that in all those moments, it's the Spirit of truth revealing truth. So, it does not only just apply to theology or Christians, you know." RTCL5.

Reflecting further on the trust that the Spirit is always present to teach and the enthusiasm the Spirit provides, the following questions could be asked: Between confidence and enthusiasm, which comes first in the classroom? In other words, does confidence provide enthusiasm, or does enthusiasm promote confidence? On a practical level, Which of these is the greater encouragement in the classroom: confidence or enthusiasm? Also, if the lecturer always depends upon confidence without any complementary sign of the Spirit's teaching, how long will the lecturer stay motivated without complementary signals? During the interview, RTCL5 also noted that the Spirit's teaching is not confined to Christians, let alone Pentecostals, but perhaps what might give Pentecostal believers the urge to know it is the Spirit empowering them is the sign of the Spirit's teaching resonating truth within, which is considered in the following section.

#### 5.2.4 Resonating Truth Within

Five participants provided support for this concept. Besides the affective and energetic signs mentioned earlier, these participants identified the inner witness as one of the ways they acknowledge the Spirit's teaching moments. According to one student: "It is the conviction I have in my heart that makes me know what I am studying is from the Spirit," RTCS14. In other words, the Spirit's teaching resonates with the truth that is already in the heart.

The Spirit's teaching confirms what is true in the heart and enables what the student is studying to be lived out. Likewise, RTCL3 captured the concept in a description of how the Spirit's teaching is acknowledged:

When we think of a teacher sometimes, we have the idea of the one who stands in front of the classroom. For me a teacher is somebody who comes to our side and informs. Yeah, I think of the Spirit's work in my life in awakening me to what is right and wrong. The Spirit will resonate with my spirit and confirm things that I know are true or help me move away from things that aren't true. So, a teacher might inspire me to be a fantastic preacher or communicator and the Spirit will be working within me to say that's you as well and I would say, oh not me and then he gives you the confidence and you start stepping into that which God has for you. RTCL3

According to RTCL3, the Spirit confirms the truth within the heart. Subsequently, people control what they hear in the heart, and it requires discipline and maturity to respond to the Spirit's teaching, at least from the lecturers' perspective. Discipline and maturity are needed significantly when the Spirit's teaching direction in the classroom varies from the lecture notes. RTCL4 briefly describes experiences of how the Spirit's teaching feels within: "I really feel a sense of urgency inside or just this voice saying stop, stop pushing this and focus on what I'm trying to do here and respond to the Spirit's way." Therefore, there may be two sides to the Spirit's teaching regarding resonating truth within. One side is the students experiencing truth resonating in their hearts. The other, which may precede the first, is the Spirit instructing the lecturer to change direction and introduce something else. On that account, both parties in the classroom need to orient themselves to hear the Spirit's teaching.

From another perspective, the Spirit resonating truth in the heart appears to be the concept underlying the creative community programme at the college. In this programme, "the Spirit teaches both lecturer and student during the classroom session. So, when students recognise the Spirit's teaching or, in other words, when they pick up what the Spirit is resonating in their hearts, they also become contributors to the knowledge being created in the classroom" RTCL13. The only challenge to students contributing to class is that the resonating of truth referred to as discernment in RTC is not shared knowledge. This challenge was noted while interviewing one of the students, RTCS12, who repeatedly mentioned discerning the Spirit's teaching. Finally, when RTCS12 was asked how the Spirit's teaching was discerned, the following conversation ensued:

RTCS12: I don't, but it's discernment. It's the Holy Spirit that places that within me so I can see.

Researcher: So, when you say discernment, how does this discernment come to you so that you know it is the Holy Spirit instructing you?

RTCS12: I'll be honest with you, I've never actually sat to think about it because sometimes I think if you try to dissect something too much, it's like magic you lose the beauty of it and it goes. Usually, something resonates within me. Sometimes I'm sitting with someone, and we're talking, and something pops up, maybe a word or something pops into my mind, and I know that's God, I know that's the Spirit of God speaking to me, and I share it. It's not something I plan.

The viewpoint of RTCS12 is plain in the statement that the Spirit teaches by resonating truth within the believer, but the phenomenon is 'like magic.' By implication, there is no need to dissect it because the moment you attempt to explore the technology of how the truth resonates or how discernment works, it loses its appeal. The challenge to this view is that there could be no guarantee that what a person contributes in the class came from the Spirit's teaching. In other words, since the technology of the phenomenon should not be subjected to exploration, in RTCS12's estimation, there could be no shared meaning of the phenomenon, and hence there could be no guarantee that what people allege they had discerned is indeed coming from the Spirit's teaching. Contrary to making the subject of discernment private and subjective, as RTCS12 indicates, Stephen Parker suggests that believing communities develop evaluative guidelines and make them accessible so that individuals can assess the Spirit's leading in discernment.<sup>441</sup> This concept is further discussed in 7.3.4. Notwithstanding, participants also recognised that the Spirit's teaching unveils the nature of God, which promotes intimacy with God. It is this sign that is taken up in the following section.

### 5.2.5 Reveals God for Transformation

Support for this concept comes from four participants.<sup>442</sup> Their argument in this section is that other than resonating truth within, the Spirit's teaching also inspires the following: an

---

441. Stephen Eugene Parker, *Led by The Spirit: Towards a Practical Theology of Pentecostal Discernment and Decision Making, exp. ed.*, (Cleveland, TE: CPT Press, 2015), 222. Parker is professor emeritus in the School of Psychology and Counselling at the Regent university. He is a licensed professional counsellor with great interest in the integration of psychological thought and the Christian faith.

442. The theme in 5.2.2 dealt with a specific aspect of transformation, the love of God, and therefore is considered a subset of this theme, which considers the general transformation of the students as they experience God's general nature.

authentic experience of God; a richer understanding of God that inspires a real encounter with God; and a greater desire to be his witness. Put another way, a genuine spiritual liberation makes accessing and enjoying God and talking about Jesus easy. “You might not say God is saying this, but you say words, and you realise it is having an effect on the people you are around” RTCS8.

As noted earlier by one participant, the empowerment, energy, and adrenalin that is sometimes experienced in the classroom could not be considered unique to the Pentecostal theological classroom because it could equally occur in a biology or mathematics classroom, where the lecturer is not necessarily a Pentecostal educator. However, the fact that “only the Spirit can bring understanding to the things of God when the lights come on, and a person receives an understanding of God that was not previously there, it is an indication that the Spirit is teaching” RTCL5. Revealing God in this context, as suggested from RTCL5’s view, would not merely be a new addition of inert information but revelation that influences practical living. “We get to know Jesus in a deeper way. We get taught obedience the way Jesus did. Through the sufferings that we partake in whilst on our journey” RTCS9.

From RTCS8’s perspective, the Spirit’s primary role is to reveal God to people for relationship, without which a walk with God on earth in the here and now is not feasible:

God created people for relationship. This relationship is not automatic due to sin. The Spirit, therefore, teaches the believer how to relate with God during his earthly walk. The premise comes from the belief that the Spirit is God and the role of the triune [God] is to continue to teach and demonstrate God’s presence with us for the reality of God in the here and now. Now, regarding the Spirit’s teaching, this is different to the Scriptures because the Scriptures are saying what God has done at different times, but as a Pentecostal theologian, I believe that God is still active today, and he’s still revealing things about his nature today through the Spirit. Actually, fundamentally, I get to know God better through the Holy Spirit. RTCS8

From the viewpoint of RTCS8, the Spirit’s teaching is recognised when the nature of God and Christ is seen in the learner’s life. The Spirit’s teaching is not merely a collection of abstract ideas about God but is characterised by a well-informed and sincere relationship with God because the Spirit reveals the nature of God in those taught by the Spirit. This sign, according to RTCS8, is not an immediate one and hence would require time to show that the Spirit has indeed taught a student. That said, due to the dynamic nature of the Spirit’s

teaching, the ability to make instant godly decisions is also proof of the Spirit's teaching. Regarding the recognition of the Spirit's teaching through the transformation he brings, another participant noted:

We can probably do the education bit a little bit. We can also do the practical bit a little bit, but the transformation bit is the work of the Spirit, and so therefore, what role does the Spirit play as teacher? Well, he brings to life that which we have put forward to others, and he makes that a reality in people's lives. Yes, for me, he is essential. RTCL3.

RTCL3 explains that their teaching as lecturers is limited to providing information and undertaking some practical activities to engage students. They do not presume to bring about the transformation required in the lives of their students. They are sure it is the teaching of the Spirit that brings about the change in students' lives. For some students, this transformation is instantaneous. For others, it takes the duration of their programme of study: "As students progress from one year to the next, as they are about to leave in the third year, you ask, where have you come from, you know, because there has been such a transformation in them" RTCL3. Nevertheless, it is worth noting that the partnership in the human-Spirit teaching produced the desired Pentecostal transformation. This viewpoint finds support in the recommendation mentioned in Documentary Analysis 2 (see Appendix F).

In summing up, this section focused on the signs of the Spirit's teaching. Participants acknowledged that they recognised the Spirit's teaching when: there is a motivation for ministry; the love of God begins to influence people's hearts; logical patterns of truth begin to emerge in what is being studied, or in thinking; the truth resonates in the heart, and there is an encounter with the nature of God. In the next section, while still focusing on the Spirit as a teacher, attention will be directed to participants' views of the Spirit's teaching method.

### **5.3 Methods of Teaching**

The first two significant categories concentrated on what makes the Spirit a teacher and the signs of the Spirit's teaching, respectively; this section will focus on the method of the Spirit's teaching. This section deals with the third and final category used to group participants' understanding of the Spirit's role as a teacher. In developing this section, the Spirit's method of teaching is first identified as personal and subjective. Afterwards, three ways through which the Spirit teaches are considered. These include academic exercises,

private study and preparation, and spiritual manifestations. The following section will begin with the personal and subjective approach in the Spirit's teaching methods.

### 5.3.1 Personal and Subjective

Support for this concept comes from two participants who considered the Spirit's teaching as personal, individualistic, and subjective. Their views acknowledge that the Spirit teaches according to a person's temperament and character. Participants felt this is one of the gracious gifts of the Spirit, to teach in a manner that is accommodating to each person's personality:

In general, I think he's very gracious in that he teaches in ways that are best suited for our personalities and our character types. Being clever as a Pentecostal in our history wasn't always viewed positively. If you are kind of too clever the Spirit doesn't have a place to work. Well, we are hopefully moving away from that and you don't see that much in Britain today. The reasons I say that is because the Spirit for me much more often will stimulate me through my mind, through my research, through my study or my meditation. Once in a while I'll be touched emotionally, but it's much less that. My [spouse's] personality and character are such that the Spirit will move and often be manifested emotionally. That's not to say that it's through music or seeing scenery. In reading one of my books on Jesus yesterday and so [my spouse] was doing something intellectual, it was so moving that it brought tears to [my spouse]. So, the manifestation of the Spirit varies with our personality types. RTCL10

RTCL10's contribution suggests there has been a shift in the way the Spirit's teaching is embraced. Academics are equally taught by the Spirit just as others are who may not be academic, and the Spirit teaches in a manner that is beneficial to the individual. Despite that, the liberation for individuals in realising that the Spirit's teaching is tailored to their temperament is not without its challenges. This challenge was noted as follows: "the problem with that is, it can be very subjective, and you can know that you know and think 'I know that I know' and actually don't really know, so there's an element of discernment in there" RTCL5. Discernment is critical for both the individual and the community. The community needs discernment to safeguard itself so that it does not blindly embrace personal predilections, but individuals also require discernment to ensure that what they embrace as truth is indeed what the Spirit is teaching. The emphasis on the need for discernment may suggest that the practice is an end in and of itself. Yet, there is the need for objective evaluation of the Spirit's leading in discernment, and Parker provides some valuable

guidelines for such an evaluation.<sup>443</sup> Evaluation of discernment will be considered more fully in 7.3.4. Having considered the general approach towards the Spirit's teaching identified by participants, the following section will focus on the first medium categorised under the Spirit's teaching methods: academic exercises.

### 5.3.2 Academic Exercises

Support for this concept comes from three participants. Participants identified the Spirit's teaching in the academic exercises that students and lecturers engage in on the learning journey. Academic exercises include reading source materials, class discussions and contributions, debates, and writing essays. Two students who acknowledged this concept noted: firstly, "I know I am the one getting the books off the shelves, I'm reading them, I'm doing all of that, but I just think that the Holy Spirit is in every part of that process and celebrates it" RTCS11; secondly, "Studying here, it's all academic exercise, but I believe it is still the work of the Holy Spirit because the Spirit speaks to me concerning what I am reading in my textbooks and notes" RTCS14. The Spirit's teaching through academic exercises is not only acknowledged on a personal level: a lecturer described how the Spirit's teaching was acknowledged in a typical class session:

For me, that worked out in this regard on a number of occasions, and it was particularly when we explored the text. So, let's imagine we as a group working through a passage of Scripture anywhere in the New Testament. I will want to say to the students we have two things in mind. Number one, what is the author saying and number two, what is the Divine Author saying? So, let's imagine we're looking at the story of Jesus calming the storm. It's told by Matthew, Mark, and Luke. So, the first part of our exercise is what do Matthew, Mark and Luke say about the storm. So, what are they agreed on because that's central to the story; then I will say, Now let's go back to Matthew and let's go back to Mark and let's go back to Luke and see what they say that is different to the others, not contradictory, but they'll focus on certain things because those things are often particularly meaningful to that audience. So, we're giving ourselves the opportunity to go to the first-century human author.

The next part of our exercise is for me, and they did this on Monday and Tuesday, I then said those central elements of the story that Matthew, Mark and Luke each say, what do they say to you in the twenty-first century? And one of the first responses was, 'I think what they're telling me is that storms will come in my life as a Christian, but Jesus is above the storm,' okay. So, that is what they've gleaned. That, for me, is an opportunity to say thank you but thank you, Spirit, for affirming this truth in this man. It was my opportunity to recognise that this was an ancient story not told to me, but the Spirit had affirmed something to this guy so that he shared it as a message from the Spirit to us in

---

443. Parker, *Led by The Spirit*, 212-226.



the twenty-first century and we spent some time identifying other lessons that other people could sense was relevant for them.

Now, they sensed this was what they could learn from this passage. They might rephrase it, 'this is what the Lord or Spirit is saying to me or the church.' I don't see a massive difference. To him, that's the Spirit's message: 'If Jesus is in charge of my journey from A to B, then I can trust him.' So, I want to capture those moments and say that's what we need to be doing in our teaching; giving opportunity to hear each other speak to us as well as the lecturer, but also when it's appropriate to say thank you, Spirit, for affirming this. RTCL10

The quotation above demonstrates that academic exercise is considered essential. Time is allocated to different aspects of the biblical exposition. Each area is regarded as valuable and necessary to serve as entry points for the Spirit's teaching. The quotation shows excellent awareness of the Spirit's readiness to teach. In Documentary Analysis 2, the author emphasises this awareness and encourages lecturers to nurture the concept.<sup>444</sup> The awareness is also demonstrated in the conscious effort to arouse students' awareness of the Spirit's teaching role in the classroom. It is not difficult to imagine that students in this classroom environment would grow in confidence that the Spirit would teach them as they engage with their academic studies in the college. Some students also acknowledged the higher marks they received for their written assignments and gave credit to the intervention of the Spirit's teaching.

I have heard many students say they don't know how they managed to finish their essays and got the marks they did – so, divine intervention. I suppose in my study I have attained some good marks I thought I wouldn't get; it was definitely the Spirit involved in that work. I'm aware that some of my personal work isn't just my personal work. I feel that it's the work of the Spirit that's gone into it as well. RTCS11

RTCS11's contribution indicates that the Spirit's teaching is experienced in reading, discussion, and dialogue and the making personal notes and crafting essays. Nonetheless, there is an acknowledgement of the uncertainty among some students regarding how the Spirit teaches and therefore, they could not articulate how that teaching contributed to their output. From the quotation, it could be inferred that being in a PC, students understand that the Spirit is present and active among them, but as to his teaching activities, it is yet to be explored and explained.

---

444. Appendix E.

Another method mentioned by participants as a means of the Spirit's teaching is during private study or lesson preparation. This approach is the focus of the next section.

### 5.3.3 Private Study and Lesson Preparation

Seven participants provided support for this concept. The concept is the third medium categorised under methods of the Spirit's teaching from participants' responses. Regarding personal study and preparation, one lecturer noted awareness of the lack of insight among the students in the way the Spirit teaches:

Students are supposed to do independent learning so the students can also understand that the Spirit can speak to them through reading Nietzsche or whatever, you know. Even there, the Spirit is present there in that reading, in that writing, in that wrestling of constructing an argument and crafting a paper. To be fair, students often do not see it that way. RTCL5

The plain truth from the quotation is that there is an expectation for students to acknowledge the Spirit's teaching role as they are researching, studying, and crafting their essays using both biblical and non-biblical material. Therefore, the Spirit's teaching is not confined to the biblical text, but that seems to elude some students. However, that is not the case for all students; some are aware of the Spirit's teaching role and acknowledge his support in their academic work, as noted in the following remarks: "I will often find that as I'm reading something, either in a study in one of my papers here or maybe as a minister with preaching, you're reading things, and it's almost like you see things that you haven't seen before. For me, that's the evidence the Holy Spirit is teaching me." RTCS8 "The Holy Spirit also helps us in our studies by just causing us to come across the book we need, or that source that we need at that very time. So, the Holy Spirit in all things works all things together according to the counsel of his will." RTCS9

The Spirit's teaching provides awareness of what had previously not been noticed. It is as if the Spirit underlines or highlights those aspects of the text for understanding. The quotations suggest that the Spirit's teaching is not limited to biblical material. In addition to providing direction to students as they craft their essays or write exams, he also teaches lecturers as they take time to prepare in advance for their lessons. One lecturer described an experience of the Spirit's teaching in the preparation process:

I think the Holy Spirit is as much involved in the preparation as in the actual delivery. So, one of the sessions I did earlier this week I had a sense I needed to include something in the lesson, and sometimes as Pentecostals, we sometimes think or portray that the Holy Spirit is always a spontaneous thing, and actually, I try and kind of dissuade students from exclusively that view because actually, the Holy Spirit is equally involved when you are preparing to preach a message. It does not mean you cannot get up on a Sunday, Oh! Yes, the Holy Spirit told me he might do that at that moment, but he can also tell you four or five days ago whilst you are preparing. We try as lecturers in preparing the materials to allow the Holy Spirit to speak to us. RTCL2

There appears to be a misunderstanding of the Spirit's pedagogy in preparing for lessons, examinations, or a presentation, as mentioned in the above quotation. Pentecostal students mostly know the Spirit only to work spontaneously. The quote suggests that if a person needs to prepare for a lesson or discussion, it is considered less of the Spirit and more human effort. From RTCL2's perspective, the Spirit's teaching role is not reduced in preparation or heightened in instantaneous moments. Reflecting upon the spontaneous and preparation concept, what is noticeable is that the changing element is not the Spirit's teaching but the human opportunity. In other words, depending upon the Spirit to provide instant instructions while in the classroom, people limit their options, and themselves, to what they know up to that time of the Spirit's teaching; it also depends on how much and how quickly they can draw from their subconscious mind to make full use of what the Spirit may be teaching in that instant. On the contrary, when people discipline themselves to prepare for a lesson or discussion, they gain more excellent opportunities to explore other aspects of the Spirit's teaching and become more profitable in the classroom.

Thus, relying solely on spontaneous moments puts almost all the responsibility on the Spirit in the teaching process. But the Spirit's teaching in the classroom involves both human effort and the Spirit's. Another mode of preparation, which was acknowledged to enhance the Spirit's teaching, is prayer. One lecturer told the following story to illustrate how prayer improved the Spirit's teaching in lesson preparation:

I suppose I see the Holy Spirit in my own teaching as being present in my preparation. I pray a lot over my lectures and workshops and certainly over the whole programme. So, for example, for that ethics module which didn't seem directly relevant to what I thought I was going to be teaching, as I started to think a bit more about this I came across this man called Jorge Rodríguez-Gerada. I had heard of him, but I didn't really know his work, and then I started to read his ideas, and I just got more and more excited as I went. And I just still didn't really know how it fitted into the module. When I came to try to teach, about a week before teaching it, I started to think about what was the order in which I was going to teach,

and I totally changed the order that I was going to do it. And suddenly, I saw where this teaching was going to fit in right, and it seemed to flow naturally and I'd already chosen a performance we were going to look at and as I looked at the performance, I saw this guy's ideas were just there already in this performance. And then when I taught it, there were bits of the module that didn't go so well, but those bits I introduced went very well, and it just connected with something, and the students, they absolutely understood it. And that moment just sort of took off. RTCL13

The essence of the above narrative is that RTCL13 opened to the Spirit's teaching through prayer. The Spirit directed the lecturer's thinking to include a work not previously considered but which had only been heard about. Interest was kindled, and confidence was gained to include the piece in the lesson. As there was more time to prepare prayerfully, the lecturer's thoughts were directed to change the whole order of the lesson. It led to a more excellent opportunity to explore other areas of the Spirit's teaching through continuous prayer over the lesson and material, which proved beneficial to students when the lesson was finally taught. Lesson preparation is only one aspect of preparation; there is also course programme planning, which, according to one lecturer, allows the Spirit's teaching to be effective because the Spirit can influence the course programme right from the beginning:

The Holy Spirit is present in it all the way through the process, right from the planning. So, planning the lectures and planning the materials we are going to engage with, planning the modules and the programme that the students go through. I would hope that myself and other lecturers and the Dean, people like that are responsible for the programme, are open to the Spirit and praying and asking the Spirit to show us, teach us and help us develop a good programme where there is space for him to move seriously to work with the academics. And also, I guess, we're reflecting on the very thing the Spirit is doing. RTCL7

RTCL7's view is that the Spirit not only teaches through lesson preparation but also the course programme planning stage. It is only logical that the Spirit would be expected to teach the weekly portions of the entire course, which he had directed in putting together. The means of engaging with the Spirit's teaching in the planning process, according to RTCL7, is prayer. Reflecting on the necessity of prayer in this medium, through which the Spirit's teaching comes to the course programme directors and teachers, the prayer mentioned in this context would not be the mechanical action simply done to tick the religious box, but more of establishing a relationship with the Holy Spirit, so that his directive could be well understood and implemented. Understanding the purpose of prayer in this way becomes fundamental to the modes in which the Spirit teaches. The concept of lecturers enhancing the Spirit's teaching in their preparation through relationship in prayer was also echoed by a student:

I imagine that the lecturers spend a lot of time praying and thinking about what's the best way to convey, and I am sure the Holy Spirit comes into play. In the work that all the lecturers do both individually and when they come together. So, you know I am sure they as a faculty get together and pray together. So, I am sure the Spirit is at work in that. It's evident in what they're doing that they're trying to allow room for the Spirit, but obviously, there are restraints with what they have to do in terms of meeting the objectives of the course. RTCS11

The expectation is directed towards all lecturers, both in their privacy and when they come together collectively as a body; it is assumed that they have a relationship with the Spirit. This assumption is made because the Spirit provides insight into what to bring into the classroom. As noted by RTCS11, there is an awareness that curriculum demands may restrain lecturers. Nevertheless, the expectation is that they first have a relationship with God through prayer and that, secondly, they come into the class to teach what the Spirit has taught them. Besides private study, participants also noted that the Spirit teaches through spiritual manifestations, which is the focus of the next section.

#### 5.3.4 Spiritual Manifestations

Support for this concept comes from three participants. It is the fourth medium categorised under the methods of the Spirit's teaching from participants' responses. Participants considered Pentecostal spiritual manifestations as a medium of the Spirit's teaching. By spiritual manifestation, participants meant visions, dreams, prophecy, words of knowledge, and wisdom, as indicated by RTCL5:

Besides the inner witness the Spirit gives, other areas through which he teaches are visions, dreams, prophecy, and basically all the experiences in Acts, from where Pentecostals get their manifestations: word of knowledge and word of wisdom through other people in the congregations or certain individuals. Then you've got the more kind of sensory type, visions or experiences that one can have that the Spirit can teach truth through, I guess because it is the Spirit of Christ. Also, through the ministry offices that he gives, or Christ gives. So, you've got apostles, prophets, teachers, pastors, evangelists, not in any order. RTCL5

Contributing from a Pentecostal perspective, RTCL5 acknowledged the supernatural dimension of their education. This recognition is necessary and needful. If the Spirit in the church, and Pentecostalism, in particular, has educated believers through visions, prophecy, words of knowledge, wisdom, and the ministry gifts, then it is only logical that formal Pentecostal education would expose students to the teaching of the Spirit through these supernatural gifts as well. Neglecting the spiritual medium would present an incomplete mode of instruction in the Spirit's teaching, as both the physical and spiritual complement the

Spirit's activities.<sup>445</sup> Likewise, another lecturer noted: "I believe it is through the Holy Spirit I guess that God often speaks to us directly and drops words of knowledge or prophecy in our minds. So, I suppose that's sort of how I see him" RTCL13. While the idea of the words of knowledge and wisdom about facts concerning an individual's personal life is trendy and accepted as the norm, one lecturer pointed out that the concept was unfamiliar to an early British Pentecostal understanding of those gifts:

In Britain, in the early days, there was a lot of discussion about the gifts of the Holy Spirit and the nature of gifts such as the word of wisdom and the word of knowledge, and nowadays, perhaps with the influence of television and American ideas, the word of knowledge and wisdom are slightly different from what earliest ideas would have been. So, in early British Pentecostalism, at least one school of thought would have tied those gifts much more to teaching. Now we're seeing lots of people thinking or assuming that a word of knowledge is about knowing facts about a person's secret things. Some earlier Pentecostals, like Donald Gee and other like-minded people, saw the connection in Scripture between wisdom and knowledge and Jesus. So, in I Corinthians 12, for example, they saw the words of wisdom and knowledge as a revelation of being able to speak truth about Christ, and so they tied it to the ministry of teaching. And in my experience, I resonate with that, and I think there are strong exegetical arguments for it because of the way the word of wisdom and knowledge is used in the New Testament.

There are times when a student has asked me a question, and after I have answered, I have suddenly felt myself, where on earth did that answer come from? It's only after I've spoken it that I am suddenly realising that yes, there is a connection. To me, that seems that it is something of the Holy Spirit's work that sometimes, whether teaching in Bible college or in a difficult situation in a church, where a difficult question has come, and an immediate answer for something or someone is needed. And it's not possible to say let me go away and think about this or do a bit of research but a situation where the answer is needed straight away, whether for a pastoral situation or something and the answer has been there and it's not some sort of mystical answer that was inaccessible. Afterwards, I have been able to reflect on that, and I can see how different theological themes come together and Scriptures come together and make this. So, that is another example of how the Holy Spirit works. I think when it comes to theological education, too, he enables the teacher to see how different theological themes fit together. RTCL1

From RTCL1's viewpoint, the two keywords, knowledge and wisdom, in the gifts of the Spirit, have a connection with Jesus. When a word of wisdom or knowledge is given, it is about declaring some truth about Jesus. Therefore, in theological education, as RTCL1 pointed out during the fieldwork, the manifestation of the gift of a word of knowledge or wisdom in the classroom would be about lecturers presenting a gestalt of the different theological themes and using it to reveal the truth concerning Christ.

---

445. Gordon Mursell, *The Story of Christian Spirituality: Two Thousand Years, from East to West* (Oxford, England: Lion Publishing plc, 2001), 9-10.

By way of summary, the third part of this chapter on the views of the Holy Spirit as teacher in Pentecostal theology focused on the different methods through which the Spirit as teacher carried out his pedagogical role in PTE. Before discussing these methods, it was first established that the Spirit's teaching is personal and subjective. In other words, it lends itself to an individual's subjective temperament. Three main ways in which the Spirit's teaching is experienced were discussed. Participants experienced the Spirit's teaching first through academic exercises, such as class discussions, essay writing, and classroom presentations. Secondly, through students' private study and lecturers' lesson preparations and thirdly, through the manifestations of the Spirit such as visions, dreams, prophecy, words of wisdom, and knowledge.

#### **5.4 Chapter Summary**

This chapter focused on analysing and interpreting research participants' responses to interview questions regarding the Spirit role as a teacher in the Pentecostal academy.

Analysing the responses of research participants to interview questions, conclusions from the Documentary Analysis and the lessons observed suggest that participants recognise the Spirit as a teacher because he is the sole and primary interpreter of God and truth.

The Spirit's teaching is readily identified by an inspiring revelation of God's love, which transforms and empowers people for ministry. Furthermore, participants admitted that, in addition to teaching people according to their personalities, the Spirit also delivers his teaching through standard academic tasks, like note-taking, discussion, research, debate, and essay writing. Acknowledging the Spirit as the sole and primary interpreter of God and truth, PTE may need to engage the Spirit's teaching role to inspire students with the transforming power of God's love and to empower them for ministry, as the students themselves engage with the Spirit's teaching in their essay writing and other academic activities. Participants' responses suggest that PTE may need to recognise the Spirit as its primary teacher in its educational enterprise.

In addition to analysing and interpreting participants responses to the research instrument relating to the Spirit's teaching role, Pentecostal attitudes towards the Spirit's teaching role in the Pentecostal academy were also investigated. The responses to these attitudes were collated and analysed. It is to these responses and analysis that the thesis now turns.

## CHAPTER SIX -ANALYSIS AND CONCLUSION PART 2: ATTITUDES TOWARDS THE SPIRIT’S TEACHING IN PTE

### 6.0 Introduction

In 4.3.2, it was noted that 25 of the categories from the coding process used in the study related to attitudes towards the Spirit’s teaching. This chapter provides an analysis of these attitudes and draws some conclusions. It is worth noting that while the chapter presents an analysis of participants attitudes toward the Spirit’s teaching, some of the attitudes analysed here are the opinions of participants regarding pioneers of the college. Before starting the analysis, the 25 categories concerning attitudes were further reviewed and grouped into three broad themes. The first theme focuses on how participants viewed earlier Pentecostal attitudes towards the Spirit’s teaching role in the Pentecostal academy (6.1). The second and third categories centre on contemporary attitudes towards the Spirit’s teaching role in PTE (6.2) and the resulting challenges encountered in the Spirit’s teaching academy (6.3), respectively. These themes are now analysed in turn in the following sections.

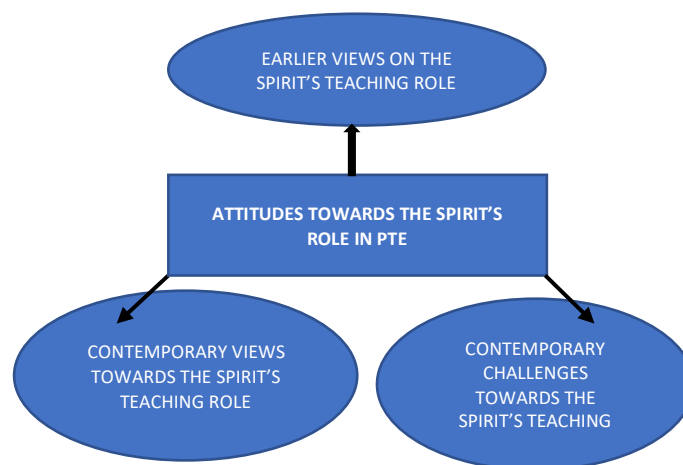


Figure 6.1: Themes relating to attitudes towards the Spirit’s teaching

### 6.1 Earlier Pentecostal Views on the Spirit’s Teaching Role

This section considers participants’ perceptions of earlier views among the pioneers of EBC on the Spirit’s teaching role, which is the first category used to group participants’ attitudes towards the Spirit’s role as teacher at RTC. Two views were identified under this category: participants considered the pioneers’ ideas of the Spirit’s teaching to be Christocentric.



They also held that the pioneers had no developed pedagogical theory regarding the Spirit's teaching role. The following section will now consider the first of these, the Christocentric nature of the Spirit's teaching.

### 6.1.1 Christocentric

Three participants provided support for this concept. Although the Christocentric focus of Pentecostalism is often debated,<sup>446</sup> these participants' responses to attitudes towards the Spirit's role as teacher in the earlier days of the Bible college pointed out that the Spirit's teaching led towards Christ-centredness in the Christian faith, as the following contribution indicates:

In this country the Pentecostal worship has always been Christocentric so, I think it's easy when people think of Pentecostal theology to focus on one thing, that is, the baptism of the Spirit and the gifts of the Spirit. However, overall if we think about everything that the Holy Spirit does, then we have to think about the centrality of Christ and the Spirit's role to draw us to him. RTCL1

The viewpoint RTCL1 offers is an important one; it reveals the logic undergirding the attitude of the early Pentecostals towards the Spirit. The point he makes is if the purpose of the Spirit is to glorify Christ in every way and given that Pentecostalism is associated with baptism and gifts of the Spirit, then it is only logical to infer that the Spirit's activities in Pentecostalism, including teaching, would be concerned with the exaltation of Christ since the agenda of the Spirit is to glorify Christ. Therefore, whether the Spirit's teaching is in the church or a PC, it has only one focus: to point to Christ. The essence of the Spirit is also considered as one that reveals Christ:

The very nature of the Spirit is to reveal God; that is, to glorify God and to bear witness to Jesus. So, if you like, for me, one of the functions or the central functions of the Spirit or role (that's perhaps a better word in the current dispensation) is to reveal Christ and to bear witness to him and to lead Christians into all the truth and to convict the world about the truth of Christ. RTCL5

The goal of the Spirit, according to RTCL5, is not to point to himself but to Christ Jesus. In other words, wherever the Spirit is present, his agenda is to reveal Christ to the believers so

---

446. Geoffrey Rowell, "Pentecostal ecclesiology – does it exist?" *International Journal for the Study of the Christian Church* 11, no.4 (November 2011): 248 -255, accessed 27.09.2019, DOI: [10.1080/1474225X.2011.596801](https://doi.org/10.1080/1474225X.2011.596801).

that he leads believers to possess the mind of Christ.<sup>447</sup> RTCL5's contribution also shows that the Christ-centred work of the Spirit is not limited to believers but is available to everyone in the world. In the previous quotation, RTCL1 stated that early Pentecostalism in Britain was Christocentric. Nevertheless, RTCL5 expressed doubt as to whether the pioneers of the Bible college had any developed educational policy that addressed issues such as the Spirit's pedagogy.

I do not know if they had a developed theology of the kind of the pedagogical role of the Spirit, I don't think they probably had such developed views because they hadn't had time to think through some of these views because they were busy doing other things. But I think certainly the role of the Spirit again as the mediator is the 'revealer' so, that kind of idea you know, of the veil being taken away and that's the kind of stuff you do come across in the early *Elim* and classical Pentecostal literature that it is almost as if you're reading the Bible and then after the Spirit comes and the light is on, and now you can actually understand it. So, I think there is certainly that kind of revealing role of the Spirit, yeah. I don't know, but I haven't come across that kind of developed theology, but there could be, but I just haven't looked into them. RTCL5

According to RTCL5, the writings of the pioneers of the *Elim* movement showed they knew the Spirit as the one who unveiled the truth of Christ. Possibly, RTCL5 is referring to *The Elim Evangel*, which abounded with articles emphasising the Holy Spirit's work and the revelation of Christ. That said, the participant could not make a similar claim for a developed pedagogy of the Spirit to achieve the Christocentric focus in the college. The best speculation was that probably it was because they were too busy to place such an emphasis. Nevertheless, *The Elim Evangel* did have many articles in defence of the doctrine of the Spirit baptism and the gifts of the Spirit.<sup>448</sup> However, a search through RTC archives and the library folders did not uncover any material on the subject matter. The non-existence of a Spirit pedagogy cannot be inferred from RTCL5's statement as it begins with "I do not know."

While it may generally be acknowledged that "the Holy Spirit's teaching focuses on bringing glory to Jesus by pointing people to Jesus in the pedagogical environment," RTCL2, it could not persuasively be stated that there was a developed pedagogical understanding of how the

---

447. Gordon D. Fee, *God's Empowering Presence* (Peabody, MA: Hendrickson Publishes, 1994), 837.

448. George Jeffreys, "Believers who had not received the Holy Spirit," *The Elim Evangel* 6, no.1 (Jan. 1925): 1-3; Thos B. Clarke, "The Gifts of Tongues," *The Elim Evangel* 6, no. 5 (Mar. 1925), 58-59; E. J. Philips, "The Holy Spirit the same now as at Pentecost," *The Elim Evangel* 8, no.22 (Nov. 15, 1926): 266-267; S. A. Duncan, "The Holy Spirit - And," *The Elim Evangel* 8, no.11 (Jun. 1927): 171-173.

Spirit's teaching role achieved the Christ focus. This lack of a pedagogical theory of the Spirit is the focus of attention in the next section.

### 6.1.2 No Developed Pedagogical Theory of the Spirit

Support for this concept comes from four participants. It is worth noting that pedagogical theory is not an earlier Pentecostal attitude but the result of the pragmatic attitude of the Pentecostal pioneers of the college. It is acknowledged here because of its significance to the development of this thesis. Opinions regarding the views of the Spirit's teaching role among the pioneers of the college vary. In one sense, it was "to equip people of God who had a call on their lives. To come and sit and learn at the feet of Jesus through the scholars who are Spirit-filled and then to be sent forth to serve the churches. I would say that was definitely the mindset," RTCL6. In another sense, it was noted:

Back in the earlier days of the college, we didn't actually have a theology of the Spirit, to be honest, it was the orthodox Christians who had a much deeper awareness and theology of the Spirit. But these, of course, were people groups the Pentecostals wouldn't have anything to do with because they were Orthodox and were full of rules, and so forth. Yeah. RTCL10

The contributions from RTCL6 and RTCL10 suggest that the Bible college was set up to train Pentecostal ministers for the ministry. The students were to be prepared to serve as Pentecostal ministers, who would serve according to the Spirit in their churches. That said, there was no developed pedagogical theory of the Spirit. A developed theology of the Spirit for education had not yet been discovered for the Bible college. Another contribution also considered that the pioneers of the college were pragmatic people. So when they felt the need to set up a college to further their course and were allowed by the Spirit, they went ahead with it:

The college was established in 1925, and it was established to train ministers for service. It was a very practical functional training, which trained and released people. So, what was the Spirit's role in that? That's an interesting question. I don't know the specific history of who spoke to who and how who decided. George Jeffreys was the person who was responsible for setting it all up. I don't know the exact story, but I imagine we were a very pragmatic movement. We only did what was going to work. So, we won't have done something just for the sake of doing it, you know. It would have been like it feels good to me and the Holy Spirit, let's get on with it. That would have been George Jeffreys approach, I would imagine. RTCL3

The general sense from the contributions of these participants is that the attitudes of the earlier pioneers towards the Holy Spirit's teaching role were not well documented. As can be observed, the quotations are mainly participants' estimations as to what might have happened. Participants are not well-informed regarding the subject. To set up a Bible college that would serve the movement suggests that they intended to train prospective ministers and nurture them in the Pentecostal tradition. A contribution from RTCL5 also conjectured that the pioneers may have recognised the importance of education in ministry and wanted to give others the same experience, although they did not have a developed educational philosophy of the Spirit:

George Jeffrey's himself, you know, was part of the PMU. Yes, I think you know he'd been trained in one of the PMU Bible colleges with Thomas Myerscough. So, they've been trained themselves, maybe not for a long period of time, so I think they saw the value in that, and they were to train Pentecostal ministers - but to be honest, I do not know if they had a developed theology of the kind of the pedagogical role of the Spirit, I don't think they probably had such developed views because they hadn't had time to think through some of these views. I don't know, but I haven't come across that kind of developed theology, but there could be, but I just haven't looked into them. RTCL5

Therefore, as RTCL5 thought, they may have acknowledged the Holy Spirit's influence in their education and desired to pass that on to others. This initiative suggests that they had some understanding of how to pass on the spiritual training they had received. They expected the Spirit to influence the people they were training. Yet, in terms of how the Holy Spirit carried out the teaching task, RTCL5 is unaware of any documentation suggesting that the pioneers had a developed theory of how the Spirit taught. Neither is this participant aware of any developed theology of the Spirit's role as teacher, which further suggests that it is not readily available if there is any such documentation.

Notwithstanding, as noted in Documentary Analysis 1,<sup>449</sup> there is no document on the views of the pioneers of EBC regarding the Spirit's teaching role in the training process; and Documentary Analysis 2, which advocates engagement of the Spirit's teaching in RTC, does not mention any earlier material. Furthermore, Kay's account of how the pioneers conceived the idea of the college does not allude to the Spirit's influence.

---

449. Appendix E.

Nonetheless, the account notes that the Carters' plan to set up the Assemblies of God training school and its significance might have provoked the thought of starting EBC.<sup>450</sup>

This section focused on earlier Pentecostal views on the Spirit's role as teacher by way of summary. The two views considered regarding the Spirit's teaching were the Christocentric nature of the Spirit's teaching, where the entire work of the Spirit, including his educational role, was to glorify the person of Christ; and the lack of a developed pedagogy of the Spirit, which participants considered to be a direct result of the pragmatic attitude of the pioneers in their ministry agendas. Besides commenting on earlier Pentecostal views towards the Spirit's teaching, the Documentary Analyses and participants' views towards the Spirit's teaching role at RTC were also considered. It is to these views that the chapter now turns.

## **6.2 Contemporary Pentecostal Views of the Spirit's Teaching Role**

The previous section considered the first category used to group participants' attitudes towards the Spirit's teaching role, focusing on how participants perceived the earlier Pentecostal views of the Spirit's teaching role. This section will focus on the second category, which looks at participants' views on the Spirit's teaching role. Participants offered nine views in this category, which included the following: collaboration for transformation; seeing God for transformation; the impact of accredited courses; confidence in the Spirit's willingness and readiness to teach; the necessity of prayer; knowing the truth; engaging multiple mediums; sensitivity to the Spirit; and finally, sharing within the community. The following section will consider the first view, collaboration for transformation.

### **6.2.1 Collaboration for Transformation**

Support for this concept comes from six participants, who claimed that the Spirit's teaching in the classroom always requires human collaboration for transformation, which means there must first be a human medium for cooperation to occur. One student noted, "the Spirit works through lecturers just by the way they do things, you can see a definite work of the Spirit through them. Some probably more than others" RTCS11.

---

450. Kay, *George Jeffreys: Pentecostal Apostle and Revivalist* (Cleveland, TN: CTP Press, 2017), 119.

A lecturer also stated:

If you're looking for some kind of direct, unmediated experience of the Spirit in terms of a teaching role which I would see as a kind of limited discipleship, I'm not sure. I don't see that much direct evidence of that. I would say more working through people, yeah, when we talk about the Spirit as a teacher or guide. It's yeah it's never unmediated, it is through the word or through people.' RTCL4

The picture RTCL4 imagined when the question was asked about the attitude towards the Spirit's teaching was that of students appearing in the classroom and being taught by the invisible Holy Spirit with no human lecturer present. In RTCL4's view, that is a limited form of discipleship; in other words, it is not the standard practice seen in Scripture, especially in educating groups of people. For a classroom setting, there had to be a material medium through which the Spirit communicates. So, when it is said that the Spirit is teaching, it is very much through other believers. This concept finds support in RTCS8's statement in 5.2.5: "in that sense, we become kind of the doorways for the Holy Spirit to work through. Sometimes the Holy Spirit just gives you words that you say, you might not say God is saying this, but you say words, and you realise it is having an effect on the people you are around." Participants' responses, by way of extending the thought further, also show that the lecturer is only contributing to the ongoing teaching of the Spirit in the student's life in the classroom. The lecturer in this instance is only a collaborator with the Spirit for the transformation of students' lives:

Drawing on something I read in Eugene Peterson where he talks about prevenient grace, when I turn up as a lecturer, obviously, I need to have something to say hopefully. But the point is, I'm intersecting with students' lives, but the Spirit has already been at work in their lives long before I get there. And I'm just coming in as part of that conversation, and I'll be going again, but I'm not the initiator of what is going on. It's already started, and I'm just contributing to the conversation with them, and they're contributing to mine to God's plain work in my life. So, I guess in this idea, there's something bigger going on out there which the Spirit is shaping, and the classroom is just a subsection of that. RTCL4

The quotation projects the Spirit as a stakeholder in the PTE of Pentecostal students. In other words, he has already been teaching the students before the classroom event. The Spirit is also active in the design of the curriculum for the course. The participants indicated that he puts specific structures in place to teach the students those things he had in mind for them to learn and that the classroom session is only one aspect of the teaching process. This understanding also places the lecturer in a very significant position in the teaching process of

the Spirit. The lecturers must be in such a position that the Spirit's teaching through them becomes effective. In support of the above view, another lecturer explained the importance of being able to collaborate with the Spirit's teaching in the classroom:

I do believe that you don't have to be a Pentecostal or even a Christian to be able to communicate theological truth, you know. But I would also like to think, and I actually believe, that if you are Spirit-filled and you are a believer, arguably you have better capacity not because of who you are but because of your partnering with the Spirit to communicate that truth to whoever your audience may be and whether it's in writing or whether it is speaking. RTCL5

RTCL5's point rests on the consideration that the Spirit is the primary teacher who brings about transformation. Therefore, it does not matter whether the lecturer is Pentecostal or non-Christian to communicate theological truth. Nonetheless, in RTCL5's opinion, being Spirit-filled places a lecturer in a better position to partner or collaborate with the Spirit to speak the truth. Being Spirit-filled, knowing the promptings of the Spirit, and possessing the capacity and desire to be led by the Spirit, makes the lecturer a better instrument in the classroom than one who is unfamiliar with the ways of the Spirit. However, the latter could be helpful in terms of their knowledge base and experience. That said, no matter how Spirit-filled a lecturer might be, RTCL6 considers it is vital to invite the Spirit to teach: "You invite God into everything that you do, you're asking him to inform what you bring forward as a teacher. So, also, we couldn't function as teachers unless we invite the Spirit as a teacher in all we do" RTCL6.

As lecturers invite and collaborate with the Spirit's teaching, the result RTCL3 expects in students' lives is transformation. Participants also noted that both students and lecturers have responsibilities to fulfil. The following conversation with RTCL3 captures these responsibilities for the students and lecturers, respectively:

RTCL3: When the Spirit is at work, you can see transformation, and you can also see the desire and practice of those who are teaching and learning here to allow the Spirit to do his job. So, it's not just a rote-learning exercise. This is not, I need this to write my essays. This is, I need to get through this, you know, and I need to make this a reality.

Researcher: So, what you are saying is that when teachers are taking time to ensure that what they are delivering is transformational, they will not be concerned with losing curriculum hours.

RTCL3: Well, for us, curriculum and transformation have to be intrinsically linked. You see, I don't want to just teach you about the incarnation. I want you to understand the incarnation, want you to know that God is going to live in you and make himself known to you. I can teach you about the Spirit and his work, but I want you to know the Spirit, walk in the Spirit, and live in the Spirit.

This conversation suggests that because transformation is the goal of the training and the Holy Spirit is acknowledged as the transformer, the curriculum itself is brought under the Spirit's teaching influence to guide and direct how it is carried out. Therefore, the curriculum is set in such a way that it aids in the transformation process. In addition to lecturers' efforts to see a transformation, students are also encouraged through the assignments and essays to experience transformation as they learn to engage with the Spirit's teaching in constructing arguments and writing papers. The essay writing process is expected to enable students to think and reflect and experience the changes they are reading and writing about. Therefore, the Spirit's teaching is of great importance during the curriculum design so that assignments and projects are posed in such a way as to enable students to engage with and encounter the Spirit's teaching as they carry out their academic tasks. The Spirit's teaching requires collaboration from lecturers to bring about the needed transformation in the students' lives. The transformation also requires that students receive a revelation of God. It is how this revelation or seeing occurs that is the focus of the next section.

### 6.2.2 Seeing God and Being Transformed

Six participants supported this concept, one of whom alleged that: "The Holy Spirit is the key to living the Christian life. It is impossible to live the Christian life without the Holy Spirit in this world" RTCS14.

The Spirit, as key, suggests that without him, the Christian life (the Christ-life) could not be demonstrated. Christian living is conceived as consisting of two aspects, possessing a revelation of God and being transformed.<sup>451</sup> As one student indicated, "it is the knowing of God that brings a change" RTCS8, and the Spirit's teaching is considered among participants as the means of attaining both the revelation of God and the transformation into the Christ-life, in that order.

---

451. John 17. 3-8.



One participant noted:

Our ability to know the mind of God is a bit limited. We can know aspects of it - you know, because we've been created in his image and therefore reflect something of him. But we are limited in what we try to learn, but the Spirit searches the depths of God. Second, the Spirit reveals God and his wisdom to us. And without the Spirit's revelation as far as Paul is concerned, I think, and as far as I am concerned, I don't think we can really come to know the things of God. Now I'm not against natural theology; so, I am in favour of natural theology, but I believe also if you like, natural theology without the Spirit's involvement it is impossible. RTCL5

From RTCL5's viewpoint, people are made in God's image, so it is possible to know aspects of God through nature. The participant mentioned natural theology, but the Spirit's teaching is needed for in-depth knowledge of God, synonymous with a living or active relationship with him. It is the Spirit alone who can reveal the mind of God; therefore, without him, it is impossible to know God deeply. Contributing to the above view RTCS8 noted:

We know God through the presence of the Holy Spirit - it is the Holy Spirit that taught Peter, that taught Paul, that taught all those early Christians about the character and nature of God. They had the Hebrew Scriptures, but it was the fact that it was through the Spirit they came alive - I think, and it's funny, you see, you use the word teaching. Another word for teaching could be showing. And if we believe Jesus in John, that the word was God, and again Jesus said that I am the light of the world so, he's showing us who God is. But then, in today's light, the seeing comes through the Spirit. So, that we can see who we're supposed to be in God, so, that's the active teaching of the Holy Spirit. RTCS8

Both Jesus and the Spirit are described as teachers, which was what Jesus alluded to in John's gospel.<sup>452</sup> Jesus' task involved showing the disciples who God is. As the Spirit continues the work of Jesus, he also shows (teaches) who God is to believers today. What is plain in the above quotation is that although the Christian Bible is God's word, it is only through the Spirit's teaching that the words in Scripture come alive and become meaningful to the reader. Another student echoed a similar view:

I believe only the Holy Spirit can help us understand the things of God. Again, the Scripture tells us, 'My ways are not your ways'. So, how can we know if the Spirit doesn't reveal it? Only the Spirit can reveal to us the thoughts of God, the will of God, the purpose of God; only the Holy Spirit can do that. RTCS12

---

452. John 16.12-13.

The point conveyed in the above quotation is that although the members of the learning community in the Pentecostal academy are made in the image of God and have the desire to study theology, the actual thoughts, plans, and purposes of God are not attainable without the Spirit's teaching. Such knowledge can only be gained when the Spirit aids the human cognitive process and reveals the mind of God through his teaching. Sometimes, the Spirit's teaching does not come directly from the Scriptures but through other people's understanding of the Scriptures, such as commentaries. This view was contributed by another student who had come into an experience of the sovereignty of God in the college:

People started calling me a Calvinist in the first year, and I wasn't one, and it was just that the Holy Spirit started revealing to me his sovereignty over all things, and it wasn't until in the summer time when I had an encounter with God, and I realised the only reason why I chose Christ was because he chose me first and I recognised God's hand over my life throughout my drug addiction, and I just broke down weeping on the floor. I had such a sense of the fear of God, the greatness and how big God is. RTCS9.<sup>453</sup>

RTCS9's experience reiterated the statement that "it is the knowing of God that brings a change" RTCS8. The concept gleaned from participants' views is that it is possible to read over material many times. Still, it is when the Spirit teaches that the hearts and minds of people are influenced to bring about the transformation, for which the Father hopes, and the Son died. RTCS8 offered another explanation in support of the above views:

The whole purpose of my relationship with God is to live with him and to be transformed to be more like him. If you take, for example, the old theologians or the older writings on say incarnation, it's all about being transformed to be like God, but we've become corrupted. We call it sin, but I quite like the word corrupted rather than sin because we've become kind of polluted, but then God is drawing us back to that purity to be transformed, to be as he intended us to be. And it is the Spirit who does that. He teaches our will to want to choose, and that changes the heart. RTCS8

The primary purpose of God's redemption and the reason for bringing his people into fellowship, as RTCS8 notes, is to be transformed into his image. The one making this transformation possible here on earth is the Spirit. First, he works on the will and then warms the heart to embrace God's perspective. Therefore, the Pentecostal academy needs to recognise and identify the Spirit's teaching role. During the studies, the Spirit would prompt

---

453. RTCS9: when RTCS9 came to understand that reading commentaries was not cheating but standing on the shoulders of great men, the student fell in love with reading the commentaries of the reformers. Colleagues started calling RTCS9 a Calvinist because of the many consistent references to Calvin RTCS9 made during classroom discussions.

the mind or the heart to “confirm things that I know are true or help me move away from things that aren’t true” RTCL3, and the student needs to be aware of this mode of teaching of the Spirit to be able to respond accordingly. Having considered the importance of the Spirit’s teaching in the transformation of students, one may wonder the impact of accredited courses on the Spirit’s teaching. Participants’ responses in the next section indicate that it enhances the Spirit’s teaching.

### 6.2.3 Impact of Accredited Courses

This concept is supported by three participants, of whom one noted that RTC began as a “small Bible college training only men to serve as pastors in the newly-formed churches, but in the early 1990s, it began to offer university-validated courses” RTCL5. When one participant was asked about changes in emphasis on the Spirit’s teaching role after introducing university-validated courses, the following was the response:

I didn’t attend the college before it was university validated, but I’ve been with the college through different universities. So, there was the University of Manchester when I studied, so I would say, at that time, I don’t think it’s changed. I think maybe what has changed is the general focus of the college. When it was a Bible college, it was training pastors, mainly men, for ministry. Now we get a much wider range of students, some of whom are studying theology just out of interest. Some may go into other areas. RTCL4

RTCL4’s response indicated that there is no document that could be used as a reference point for the Spirit’s teaching role in the past. Nevertheless, there is the affirmation that emphasis on the Spirit’s teaching role in the college had not changed since the college began running Manchester University courses. Although the curriculum and the student body have widened to include women and others who are not necessarily training for church ministry, RTCL4 maintained that the nature of dependence upon the Spirit’s teaching role in achieving RTC’s educational plan has not changed over the years. That said, when RTC introduced degree courses into its curriculum during the 1990s, it did not stop offering non-accredited courses: “We still offer non-accredited courses as well. One of these is called the Minister’s Foundation Certificate, or Elim Ministry Foundation Certificate” RTCL5. The following dialogue provided more insight into attitudes towards the Spirit’s teaching role on the different courses offered in the college:

Researcher: So, what is the difference in emphasis on the Spirit's role as teacher in the non-accredited courses and the University-accredited courses?

RTCL5: Although the lectures and the lecturers are the same, the assessments are different, and it's less robust for these foundation certificate courses.

RTCL5: At the moment, I would like to say that there is no difference. I would like to say that whether we teach a student who's studying for the University of Chester degree or is just doing the Ministry Foundation Certificate, I think we would approach it the same way, but the grading criteria are slightly different. However, I don't think we would like to downplay the role of the Spirit in the more academic side. It depends on what you mean by the Spirit.

Researcher: I meant the Spirit's teaching role.

RTCL5: I guess what does happen is that once you properly introduce in a more academic or robust programme, assessments start playing a bigger role. I think if you like, critical thinking starts to play a bigger part. The idea of being able to evaluate and to analyse as part of the critical thinking starts to play a bigger part. So, whereas I would imagine a lot of colleges will have this before they go through an academic accreditation, and if you look at early Bible colleges, it was very much and even many Bible colleges across the country. It's very much, this is what we believe, you need to believe it as well. Libraries are tiny, and maybe there is a bookshelf. This is the book you need to read, and therefore in a sense, the education is more preachy, and I have nothing against preaching. I think there's a time and place for it but often preaching, I suppose, declares this is what it is.

RTCL5: Whereas teaching, more kind of presents, these are three-four views, these are the strengths and weaknesses of them. What do you think? So, it's a very different approach. And perhaps for some people who have maybe a narrow view of the Spirit's role as a teacher, they might think, in preaching, the Spirit teaches through the word. That is, the proclamation of the Spirit's teaching but not necessarily in the conversations or in the discussion. So, how does the Spirit's role change? I guess it is the method and the medium that slightly changes. So, now I'm simply oversimplifying, whereas maybe in the more kind of preaching, this is what you should believe, don't question it. That's more kind of proclamation, maybe passive learning.

RTCL5: Whereas, once you start introducing academic stuff and academic discussions, and dialogue, now you have to be conscious there, but we like to talk about triologue. So, it is not just dialogue, it is kind of Pentecostalism, it's not just us having a conversation, but it is us having a conversation in the presence of the Holy Spirit. And we hope the Spirit is inspiring us as we discuss and as we discern together.

The view espoused by RTCL5 in the above conversation is in line with RTCL10's classroom practice which was discussed earlier in 5.3.2. Document 2, in Appendix E, also demonstrated that this concept had previously been disseminated among the lecturers under sharing good practice during an organised staff training event. Engaging with these considerations suggests that running accredited courses opened the classroom for an engagement with the teaching

role of the Spirit more than with the non-accredited courses. This lack of restraining indicates that the Spirit's teaching is not to be confined to the preaching event alone, as it is often purported that it is only through Spirit-anointed preaching that God speaks and acts.<sup>454</sup> RTCL5 alleges that the Spirit teaches through class discussion, in dialogue with students, lecturer and the Holy Spirit engaged in conversation together. What is gleaned from this is that running university-validated courses enlarges the scope of the Spirit's teaching compared to non-accredited courses, which tend to focus on doctrinal positions of a particular denomination and hence tend to encourage preaching to students in the classroom. Developing strategies that engage with the Spirit suggests that the Spirit is present, willing and ready to teach. The following section focuses on attitudes towards the Spirit's willingness and readiness to teach.

#### 6.2.4 Confidence in the Spirit's Willingness and Readiness to Teach

Support for this concept comes from five participants, whose responses suggest a high level of confidence in the Spirit's willingness to teach in the college. The basis of their belief is the Spirit's dedication and commitment to teaching to transform believers. The following described the confidence one participant had observed:

The manifestation of the confidence that the Holy Spirit is at work in the classroom is something that I've seen that the students in my tutor group have picked up. This week one of the [students] was leading us in devotion and [...] said; 'you realise what a privilege we have that this is not like another university, but we get to pray at our lectures, that we pray at the start and at the end and that we are confident that God is working in our lecturers' and so that's something the students themselves are saying. RTCL1

The use of the 'we' indicates that the student was speaking on behalf of other students in the class, possibly close friends, suggesting that they could all attest to the impact the lectures have had upon them. The students' attention was drawn to recognise that the Christian influence in their lessons is due to God [the Spirit], the divine teacher, working among them. Therefore, if any class member was not yet aware of the Spirit's teaching influence, it is time they realised and developed confidence in the divine teacher's willingness to teach them.

---

454. Randy Eaton, "Pentecostal Preaching in the modern World," in *Issues in Contemporary Pentecostalism*, ed. R. Keith Whitt and French L. Arrington (Cleveland, TN: Pathway Press, 2012), 153-157.

Another student noted that the belief in the Spirit's desire to teach stems from God's interest to see people succeed in the good work (including academic work) he has created them to do:

I think it comes back to - I suppose that commandment that God designed us to work. And so, anything that we do, anything that we are learning or achieving, God's got a vested interest in it because he wants us to succeed at it because that's the creation mandate. You know, the first thing that God did was he put Adam into the garden to take care of it. That was the very first thing he had to do, and then God took pleasure in seeing what had been achieved during the day. I think, so long as it's something fruitful, I feel that the Holy Spirit is kind of involved in any of that. Be it a trade, profession that you're doing, you're learning, and you're developing in, I think the Spirit is at work, teaching to help you achieve the best you possibly can in that. Isn't that what I suppose as Christians we want to do, to do the best we can and honour God. So, you know whether you're an artist or whatever you're doing, you're doing it because God's giving you that creative ability to do it. And so, he's involved in every part of that. RTCS11

This contribution suggests that the Spirit's teaching is available whether or not people are aware of his willingness to teach them, and this is because God desires to see the people succeed at what they do. The Spirit's teaching is also not subject to the topic under study. Provided what is being studied or taught is for people's development, progress, and benefit, the Spirit is willing to teach. The viewpoint presented here indicates that not only is the Holy Spirit's teaching not unique to PTE, but it is also not uncommon to theological education. Thus, wherever good learning that is honouring to God occurs, one could expect that the Spirit is present in his teaching capacity. Therefore, PTE's teaching and learning community may need to demonstrate greater confidence in the Spirit's teaching due to the greater emphasis on the Spirit's activities in their lives.<sup>455</sup> One participant also suggested that confidence in the Spirit's teaching derives from the Spirit's readiness to teach.

The Spirit is eager to teach us, but often we are not ready. When I read Scripture, I see God as the giving God. He gives himself in creation, limits himself, and gives himself fully to the world by creating himself in the Son and giving himself to redeem us and save us, and in the Spirit, he pours out over us. So, you can have an abstract philosophical, theological concept of God without even biblical concepts. He's always building the bridges to relate to us and gives himself, and his frustration is when we're not prepared to accept him, and his frustration is never, Ah! They've asked me to get involved in their lives again, and I'm not going to do it. RTCL4

---

455. Hyeon Sung Bae, "Full Gospel Theology and A Korean Pentecostal Identity," in *Asia and Pentecostal: The Charismatics Face of Christianity in Asia*, ed. Allan Anderson and Edmond Tang (Oxford: Regnum Books International, 2005), 538.

RTCL4's view emphasises the point that God is self-giving. In other words, from the beginning, God has always given to the people he has created. As the Spirit is also God, then the same self-giving character can be expected of him; that God is eager to be in fellowship with his people, to teach them, and it is a joy when he is called upon to teach. It was also noted that even though the Spirit may be eager to teach, the fact that he is not visible can often be a limitation and a reason why he would not be called upon and could be neglected. A student recognised this aspect of the Spirit's nature and declared:

I fundamentally believe that I've been filled by the Spirit of God by choosing to accept Christ as my Lord. And therefore, I persistently welcome that nurture by the Spirit to teach me, and it is an act of faith; sometimes it's spelt R.I.S.K, risk.  
RTCS8

By risk, RTCS8 meant the uncertainty that sometimes shrouds the teaching of the Spirit.<sup>456</sup> The Spirit is not material so, when his teaching comes as a thought, there is a risk aspect to either accept it as the Spirit's teaching or reject it as one's thoughts. Another lecturer, RTCL10, illustrated how the uncertainty issue was often dealt with in the classroom. After reading a Bible passage together as a class, RTCL10 opened the lesson up for students to share their thoughts, and RTCL10 gave credit to the Spirit for providing the students with the understanding they had received. The following conversation illustrates this view:

RTCL10: Now, it may be that we are giving the Spirit credit for something that he hasn't done. Maybe he didn't affirm it to that person, but it was a good point, and I see no reason why if the Spirit is our teacher that he wouldn't at the very least be pleased with what this student had realised. But who knows, he might have influenced that student to make that point? But I'm trying to create an atmosphere and ambience, if you like, a recognition that the Spirit is keener to speak to us than we might dare to imagine. As Pentecostals, we tend to have got locked into this notion that if he's going to speak, he would prefer to speak through the leaders, he would prefer to do it on a Sunday morning, and he would prefer to do it in the sermon, or if it's not in the sermon then maybe a word of prophecy, or a word of wisdom, or word of knowledge.

Researcher: Are you saying we have restricted the Spirit's teaching to worship services, so you developed the dialogue to enable the students to say what the Spirit is saying to them?

RTCL10: Yes, and I'm trying to encourage them to recognise that the Spirit speaks more often than they might realise...Again as Pentecostals, we don't realise how often he teaches because we're not listening to him. We're

---

456. When RTCS8 was asked what was meant by R.I.S.K, the student explained that it refers to the doubts and indecision that often confront believers when they need to respond to the Spirit's promptings.

anticipating that if he's going to teach, he's going to do it on a Sunday morning. So, as I said, who are we to expect him to speak to us as often as we would like? Whereas I think he speaks far more than we realise. We're just not listening, and so we miss those opportunities when he opens up a window in our world and says, Do you see me? I am here. RTCL10

Researcher: Alright, so we need to be more attentive, right?

RTCL10: Yes, so I'm trying to elevate their thinking to be more cognisant of the fact that the Spirit is prepared to speak to them rather more often than they think. So, our role as teachers, as leaders, as pastors, is to get people to recognise that the divine author wants to speak.

RTCL10: We are busy; we are assuming he doesn't speak too often. We've had the wrong impression in our perception of his assessment of us. Why would he want to speak more than once a year? When in reality, he is much more committed to us than we are to him, and he knew that before he came into our lives. He is the one who's changing us into the likeness of Jesus. That's his commitment. And he's happy to do that. So, when we look at ourselves through the eyes of the Spirit, we are better able to anticipate. Good grief! So he might want to speak to me today. Absolutely yes. And more than once. So, open your eyes, open your ears – Amen!

The limiting factor in experiencing the Spirit's teaching in a Pentecostal academy, from the perspective of RTCL10, is the narrow perception of the Spirit's teaching role. It is confined to the worship service and to those in positions, such as pastors and prophets, but not believing lecturers and students in the academic classroom. The Spirit is not expected to speak regularly. Therefore, any eagerness to hear the Spirit speak regularly is usually frowned upon. Another concept related to the Spirit's teaching mentioned in the conversation is ambience. Ambience is regarded as a significant parameter if students are going to experience the Spirit's teaching. The creation of the ambience is not for the benefit of the Spirit but for the students to receive from the Spirit who is ready to teach. Ambience is only a way of boosting students' confidence to believe that the Spirit wants to speak to them, and through them in the class discussions and dialogue. Trust in the Spirit's teaching is not only inspired by the Spirit's willingness and readiness but also by prayer, which is the focus of the next section.

### 6.2.5 The Necessity of Prayer

This concept is supported by three participants, who alleged that their assurance that the Spirit will teach rest on the fact that they have prayed. One lecturer noted:

If you have a class session, and this is a general rule, you approach it prayerfully at the start of a class. I often pray, "Spirit guide our conversation and lead us, let



whatever is said be that which bears fruit in that which won't let us quickly forget." So, I think if you set it in that framework and help the students to orientate themselves in that way in the discussion, then it's not just us having a debate, but we're searching for truth in the light of the Spirit, and I don't know how but somehow the quality of that conversation is different - now when I pray, I certainly don't wonder if he's going to turn up. I think if we invite him, in fact, my position will be he's just delighted and waiting to be asked. So, he says I'm here already, but now you have invited me. I don't think there is any idea that somehow, we have to twist the Spirit's hands to get him involved. RTCL4

RTCL4's contribution shows that the whole phenomenon is based on confidence. RTCL4 is confident that the Spirit will come when called upon and that he is already willing to be there. Therefore, when invited, it is his delight to respond and help his people. Hence, praying to ask the Spirit to teach should not be thought of as needing to convince the Spirit, and neither is there any need to try and manipulate him because the divine teacher is already willing to teach. The prayer, in this case, serves as a notification to the Spirit to say, we are ready whenever you are, Holy Spirit. This serving of notice possibly is what happened in the lessons observed and in part 2 of the second lesson, where a student prayed for the Spirit to teach the class. Another lecturer likewise remarked: "Yes, I think there is another element here; when you are planning and designing a curriculum prayerfully, then there comes the trust that the Spirit will definitely be involved with the teaching" RTCL5. Another participant (RTCL4) alluded to this viewpoint earlier in 6.2.1 that the Spirit's teaching does not start in the classroom. The planning and designing of the curriculum also require his teaching and guidance, hence the need to ask for his assistance. Another lecturer, who corroborated this view, also remarked:

That trust thing is like this when you have done good preparation, you've prayed about it, and you believe in the material you are presenting. And particularly if it's connected to a student's experience, then there's an ease of trust. That is, you have given the maximum opportunity for the Spirit to speak and to move, and it is then you just capture the trust. RTCL7

The crucial idea RTCL7 presents here is that prayerful planning offers the Spirit maximum opportunity to speak; communicating with the Spirit through prayer during the planning stage allows the Spirit to reveal the needs of the students to lecturers so that they provide a curriculum that will wholly accommodate students' needs as they attend daily or weekly lectures. The Spirit would still teach when called just before the lesson starts but praying during the planning stage widens the teaching opportunities because the Spirit can direct the lecturer to materials that might not be readily available, but which would be helpful to

students. Praying and asking for the Spirit's assistance during the curriculum planning, lesson preparation and before class leads to the discovery of truths. The following section will focus on participants' views on the Spirit's role in knowing the truth.

### 6.2.6 Knowing Truth

Three participants provided support for this concept. One of these participants alleged that the Holy Spirit, as the Spirit of truth, is a trustworthy guide to lead into all truth and that there is no issue on which the Spirit could not throw light and no subject about which he could not give insight and direction.

There's the idea of the Spirit as the comforter that comes alongside us. But for me as an educator, the idea that the Spirit leads us into truth is the main thing. And that we are able to trust his work. So, that means there are no questions which are off the table, however disturbing they might appear at first, because I have confidence that the Spirit either directly through reading of Scripture, through hearing what is being preached, and worship, or through the community discernment process and discussion will lead us to a deeper understanding of the truth. So, in other words, I don't have a doubt, and my belief in the Spirit is that the Spirit is the one leading us into truth means that fear doesn't have a place in the study of theology at all. RTCL4

This quotation was previously used in 5.1.2. It is used here to provide a broader scope for the Spirit's task of guiding into truth; in the study of theology, there should be no fear of going outside of the truth, especially among those submitted to the Spirit. This encouragement is offered, considering the Spirit as a trustworthy guide who will lead into truth. The quotation also shows that no subject is out of bounds in the academic classroom under the leadership of the Spirit because he would lead into all truth. Irrespective of the discipline, the Spirit's teaching would guide believers into the truth of every subject matter. This omniscience means the Spirit would guide believers into using valuable research results that may not have originated from Pentecostal or Christian circles but are relevant to people. Speaking from a counselling and psychology perspective, RTCL6 expanded on the above thought as follows:

For me, teaching my subject, I feel that the world has done wonderful research in the areas of things like psychology and counselling. But of course, the overall ethos would not be Christian. For me, it's good to take that wonderful research, but because we are Christians and have a biblical understanding of the individual as well, I think the Holy Spirit helps us to interpret the sources that are right. Then to give a Christian or biblical understanding and presentation. For example, if you look at what psychology has taught us about the workings of the mind, and you understand therapeutic counselling models, then you can implement

those with a Christian bias or understanding. So, for me, that gives depth. And of course, Scripture comes into it and obviously, students are encouraged to pray and ask the Holy Spirit to help them before they counsel [people] because the Holy Spirit can give insight into the things that a person is telling you. But even in secular counselling, they teach you to look at body language to hear what is not being said. So, they're very practical skills on their own. But the Holy Spirit would give a different dimension in the spirit to understand that although there are signals being given off by the person, the Holy Spirit can give deeper guidance and depth. RTCL6

What RTCL6 emphasises is that the Spirit does not confine guidance into truth to the Scriptures or Christian material. But, through valuable research, all that one discovers in the world could be studied under the Spirit's guidance because he will lead into the truth about the matter. Another salient concept emphasised in the quotation is that until one gets a negative opinion from the Spirit's on any researched information, one should accept it, which implies that, firstly, truth is not confined to a specific subject area. Secondly, the Spirit's teaching extends to all fields of research and learning. The fact, therefore, could be identified, especially when confronted, for instance, by different ideas, because "there are different theologies, some are right, and others are wrong, so it requires the Spirit of truth to teach a person which is the right theology to have" RTCS11. Therefore, students at RTC could be confident that the Spirit would teach them and lead them into the truth because that is his role as a teacher. But through what medium does the Spirit reveal the truth of God? The following section considers Participants' responses to the above question.

### 6.2.7 Engaging Multiple Mediums

Support for this concept comes from three participants, of whom one stated: "The Spirit teaches us through the inner witness, word of knowledge, and wisdom through other people, and through nature. I also believe that by looking at the world around us, the Spirit can bear witness to the truth about God, about himself and Christ as well." RTCL5

The deduction from the quotation is that the Spirit as God is not limited in the avenues or approaches, he uses to teach. He uses other people, books, situations, music, art, almost anything that is in the world as a vehicle to communicate the truth he teaches. Contributing further, RTCL5 noted:

In our context of theological education, I would like to think the Spirit uses us despite our own weaknesses and limitations to bring truth and further insight into

things. I think there could be others such as music, art, etc. We usually don't talk about such things, but for me, someone like Amos Yong, I suppose, talks about the plurality of voices or the many tongues of Pentecost. There are many tongues, and to use that in terms of the Spirit as a teacher, I think the Spirit is very happy and very comfortable to teach through many different voices. Sometimes it may be linked with aspects of a cacophony of noise, but as the par excellence mediator, the Spirit comes to teach through various mediums to get the truth and the witness across. So, my main point is the Spirit teaches in various ways. I don't think we can limit him to one method. RTCL5

The viewpoint conveyed in this quotation is the versatility of the Spirit when it comes to teaching and what could be expected in the Pentecostal academy. Expressly, lecturers may be limited in the number of mediums they use to communicate, but the Spirit is not. Therefore, expectations of how the Spirit may teach could not be limited to what is happening currently, let alone to the past. It calls for attentiveness and openness to the ways of the Spirit, not only in the academy but anywhere in the world where learning takes place. Furthermore, another lecturer noted that in the classroom, it was possible to learn from the students as much as they learn from the staff and each other:

I guess it is good pedagogy that I can learn from the students; absolutely, and the students can learn just as well from each other as they learn from me, and my job is to come with my experience to shepherd that conversation and maybe just make sure first of all everyone's got a voice. The Spirit often speaks through means you wouldn't expect. God sometimes defies logic and understanding, and it's not that I wouldn't expect a student to speak something helpful to learn from them because there's no reason why a student cannot say something much better than I could say it. RTCL7

RTCL7 expresses a readiness to welcome students' contributions in the class. The teacher is no longer 'the sage on the stage.'<sup>457</sup> The students, likewise, have something to contribute from their practice. This understanding helps "to recognise that the Spirit might speak in ways that the class didn't anticipate; for example, we might be having a discussion" RTCL10, and the class might not realise that a contribution in the discussion was from the

---

457. See earlier quotation made by RTCL7 when discussing the wisdom the Spirit gives in teaching intensive courses; also, Alison King, "From Sage on the Stage to Guide on the Side," *College Teaching* 41, no.1 (Winter, 1993): 30-35. King, in this article, discusses the weakness of the teaching model that considers students as receptacles to pour in knowledge (Sage on the Stage) and promotes active learning, where students are presented with tasks to explore concepts (Guide on the Side). However, not all educators have bought into this idea of no sage on the stage. In Michael Zwaagstra, *A Sage on the Stage: A Common Sense Reflection on Teaching and Learning* (Canada: Independently published, 2019), 22-24. Zwaagstra is of the view that these new education fads, which suggests that teachers and lecturers become guides in the classroom, do not work for all.

Spirit. The Spirit may also speak to someone in the class through another person's inadvertent action, as described below:

I was lecturing on one occasion, and I was talking about the holiness of God to a masters' group of students, and unwittingly I just slipped my shoes off as I was talking with no particular reason; maybe my feet were getting a little warm, I'm not sure. But at the end of the lecture, one of the students said, 'When you took your shoes off, it was as if I felt this is sacred ground,' because, of course, he was thinking of the Old Testament stories. When some of the heroes took their shoes off in the presence of God, and for him, it was a moment of reflection: 'This is so special what we're discussing this is sacred ground' affirmed by the fact that I took my shoes off.

Now was this a matter of some coincidences happening, or was this an opportunity when at least to that young man the Spirit was saying something special through the accidental removal of shoes by myself? But the fact that he shared it meant that we could then all consider that possibility, and there was a sense of affirmation. Yes, this is a special time and thank you, Lord, for bringing us to that position. So, sometimes it's a lot easier to sense the presence of the Lord; on one or two occasions, I've lectured, and I've noticed people weeping. But it doesn't happen often, but they are more obvious occasions when you realise God is doing something here. It's the more normal discussions and not the more spiritual occasions that I'm trying to redeem; those moments that say this is the Spirit, it's not just me who's done all the preparation here, or you are participating with your intellects, and the Spirit is taking advantage of it.  
RTCL10

Thus, the Spirit not only employs multiple mediums in teaching in PTE, but the different mediums appeal to different individuals. Only the student in question may have seen RTCL10 remove the shoes. It could also be that others had seen the shoes taken off but did not take any notice. RTCL5 considered the multiple mediums as the Spirit's way of enabling students and educators in the Pentecostal academy to ascertain the veracity of the message they are receiving:

I think our experience of most of the Spirit's teaching to us is also multisensory. It's not just one, there are more mediums. In that sense, I suppose it's just like in our experiencing of the world. I can look outside, and I think I see erm - is there really a helicopter on the gravel car park? And then I might open the window to see if I can hear it, and then I might step out to see if I can feel it because it just seems weird why there would be a helicopter there. You see that kind of thing. We use various methods to discern whether what we're thinking is happening is really happening. It's like the witness within, that is why I think if we just focus on one medium as the medium, I think there can be dangers. Whatever the medium might be, you know, if you don't give room for other mediums to verify it, then I think you're not appreciating the Spirit's broadness and ability to be a diverse revealer and teacher. RTCL5

Checking the veracity of a matter through various channels in everyday life may be considered a cynical attitude, but not in research. In research, verifying the truthfulness of an

issue is deemed to be positive because it is an attempt to establish the truthfulness of what is being investigated.<sup>458</sup> The truth confirming quality suggests that the Spirit's teaching supports academic research strategies. Likewise, the Spirit also offers believers the opportunity to verify that he is the one teaching them by teaching the same truth from different platforms. For instance, through Scripture, through discussion, through an inner voice, through an action in the classroom, and so on. Therefore, when a student or lecturer demands other means of verifying the veracity of what is claimed to be the teaching of the Spirit, it should not be considered an unrealistic demand as the Spirit himself offers these multisensory mediums to establish the truth that he is the one teaching. Therefore, the multisensory mediums of the Spirit's teaching require sensitivity to the Spirit, which is considered in the following section.

### 6.2.8 Sensitivity to the Spirit

Seven participants provided support for this concept, and one of them noted:

They're not just coming to detach, and so it's important that we have that sensitivity and the realisation that we are not simply giving lectures. I think there needs to be that sensitivity to what the Holy Spirit is doing through the teaching in the classroom on the part of the teacher as well, in the same manner, that a preacher needs to have. Obviously, it is not the same as preaching and yet there are aspects of that I think require that same awareness and sensitivity. RTCL1

For theological educators and especially Pentecostal educators, the expectation from the quotation is to be dependent upon the Spirit and sensitive to his teaching and leading in the classroom. Though the teaching event in the classroom is not a church service, from RTCL1's perspective, there is an expectation that Pentecostal lecturers will be sensitive to the Spirit's direction just as a preacher is in a church service because their role, as noted by RTCL1, is not simply to deliver content but to engage with the Holy Spirit, the divine teacher, for transformation. Nevertheless, Pentecostal educators have a more challenging task compared with the preacher. While preachers have the privilege of delivering their messages without any interruptions, Pentecostal educators must, from time to time, answer students' questions, engage in discussion, and speak about coursework or assignments. Pentecostal educators must juggle all these dynamics whilst remaining sensitive to the Spirit, which can be challenging. In this sense, preachers may not be compared to Pentecostal educators since there is more demand on them than on the preacher.

---

458. Abbas Tashakkori and Charles Teddlie, "Mixed Methodology: Combining Qualitative and Quantitative Approaches," *Applied Social Research Methods* vol. 46 (London: SAGE, 1998), 18.

That said, in RTCL1's thinking, this is no excuse for the lack of sensitivity to the Spirit's leading and teaching in the classroom. On the other hand, the curriculum in the college may be such that lesson notes do not need to change, yet lecturers have the understanding to be sensitive to the Spirit towards students' needs, according to RTCL3.

I am encouraged that our staff and myself we tend to teach the same material year on year, but erm - there is a sense of what God is saying now - so, there is a contemporary message, making a difference between the then and the now. We bring in what has been prepared into the present and apply it in the lives of the students. I would say all of our lecturers are really aware and alert to this. It's not just about getting some material over, it's about what God wants to say today. So, erm - there is an awareness of that. I think that erm - is important to us.  
RTCL3

RTCL3's point is that although the same modules are taught every year, the preparation for the lectures is different. Lecturers are aware they need to come to the classroom well prepared to apply old concepts to new situations and the conditions in which new student cohorts find themselves. Lecturers are mindful that they cannot simply regurgitate old material for new student groups. Furthermore, the quotation suggests lecturers have a sense of responsibility when they are in the classroom to ensure students hear from the Spirit through them; this means they consider themselves instruments through which the Spirit teaches. Another lecturer who shared this sense of responsibility for the students in the classroom stated:

I also see the Holy Spirit very much in those moments where you realise that you need to stop what you're doing and let something else happen in the classroom. Once I was going to teach something, and I realised that the students haven't understood what I was trying to say and actually something else seems to want to happen and so, probably when I'd first come I would just sort of think I've got to stick to my plan and power through here, and now I hope I'm a lot more responsive to sense that it is God doing something different here and that I need to listen to that and not allow the fact that I'm not going to cover the material that I thought I was going to restrain me, but that something richer is happening in the classroom. RTCL13

The logic of the quotation is that the Spirit's teaching requires lecturers to be consistently and consciously alert all the time in the classroom. In that sense, the lecturer does not dictate what students learn in the classroom, but the Spirit's teaching determines it. This teaching, nonetheless, is not set in stone and hence the need for sensitivity. As indicated by RTCL13, time is needed for the development of this sensitivity. This lecturer acknowledged that such

promptings of the Spirit used to be ignored and that it was only through time that a more mature attitude has been reached. Indeed, as RTCL13 notes, it takes maturity to embrace what the Spirit is teaching at the moment and to put aside well-prepared lecture notes to make room for the Spirit's pedagogical direction. This view was echoed by another lecturer who also understood that sometimes sensitivity to the Spirit involves introducing a new element that has never been tried or thought through before the lesson:

Sometimes I have been teaching something, and I feel in that moment to bring a challenge to a particular area or use an example I have not necessarily planned to, but it just comes to mind, and I have had that a couple of times when after the class a student comes to me and says, I really needed to hear that or that was a pertinent point. But I think even in the preparation of materials, probably we all use PowerPoint and that sort of thing. So we know beforehand what we are going to cover primarily, but it might be that something is happening in the classroom where you get a sense of maybe I need to spend a bit longer on this point, or I need to move on to something else, or the Holy Spirit is doing something, and you get a sense that actually people are really engaged with it. The fact is we always have more material than we are able to cover in a session anyway, but with that said, I hope my colleagues would agree if we felt that in a moment in any teaching session that actually the Holy Spirit was leading us to spend more time on a session or stop and say something, we would do so because the students can always go back to the learning portal and read up. Yes, I think in one sense there is pressure to cover the material, but at the same time, I think that hopefully, all of us will open up to what the Spirit is saying if we felt the conviction that we need to stop and do this. RTCL2

The quotation demonstrates that the Pentecostal educator's role in the classroom is dynamic. They prepare just as any other teacher does, but then they subject it all to the guidance of the Spirit in the classroom. This submission does not mean that there is no need for sensitivity to the Spirit's teaching during preparation, as RTCL2 notes: "He is present in the private study and at the library, teaching you at that moment as much as when you are in a corporate setting" RTCL2. Does that mean that the Spirit deliberately withholds some information only to give it in the classroom? RTCL2 states that this situation happens because something may be happening in the classroom that needs attention. Specifically, as the lesson proceeds, students' perspectives may lead them into views contrary to what is being taught, and the Spirit would like to correct that mindset. Lecturers, therefore, need to be sensitive to the Spirit's teaching to follow his leading. Furthermore, the quotation shows the importance and need for a flexible attitude towards the Spirit's pedagogical dynamics in the classroom. Additionally, it is worth noting that the Spirit sometimes channels his prompts through students' questions in the classroom. Therefore, lecturers need to develop sensitivity to the



Spirit's teaching through students' questions. RTCL13 described how sensitivity to the Spirit's teaching through a student's question could change the direction of a lesson.

So, I sort of feel like the Spirit prompts those moments where a question comes from a student, and I wasn't expecting and rather than sort of say we'll deal with that later, we address that now, and actually, it leads us into a discussion where I wasn't anticipating, but then actually it's something that's on the students' hearts, and you know, it might be so for example, I remember in an ethics class once, we do ethics and performance, and we talk about you know what is right for the Christian, you know that we started to talk about the role of performance in the church you know, and I meant it to be a sort of quite conceptual idea of how the church historically has engaged with performance, and it became clear that the students wanted to talk about how we were perceived here in the college. I felt actually that it was right that we just let that happen, and we had a really healthy discussion, it didn't move into worship, but it got close to that where we just felt that actually God had been challenging us all about how we saw our role here and you know I guess I saw the Holy Spirit in much those kinds of moments where we make the plans, they were useful, they weren't wrong plans, but it was right to leave them and to follow a different path you know. Yeah, and there's an element of faith there, isn't it? Yeah that I trust that it's God.

And just occasionally, we'll stop in class, you know, especially in a practical session as we're working on a particular problem. You know, we've been known to stop and pray in the middle of the class, you know. If we're encountering a real challenge, you know so often you know you might have a moment where I remember we were doing a little story from the Bible. I think it was the story of Hannah, you know. She comes to the temple, and she's distraught, and she's praying, and the priest Eli think she's drunk you know you remember the story and the [student] who was playing Hannah was struggling to fit in the role. RTCL13

The view conveyed here is that the Spirit's teaching may begin with a prompt from a student's question. Sensitivity to the Spirit's teaching becomes more critical when, after answering a student's question, the new interest generated in the class suggests a new direction of focus different from the lecturer's original plan because the tendency to stick to the program will always be more decisive. To abandon the prepared lesson does not suggest it was not a good plan, but because the Spirit knows what is happening in the hearts and minds of the students, it is always best to follow his teaching leads in the classroom. It is worth noting that these changes in teaching focus were not witnessed in any of the lessons observed since, as indicated by participants, these were not regular classroom occurrences. RTCL13 also noted that praying for struggling students in the classroom was a characteristic feature of their lessons.<sup>459</sup>

---

459. The use of 'this lecturer' in the sentence is to maintain gender anonymity.

This concept aroused interest during the interview because the common understanding is that spending time to pray in the classroom means a loss of quality teaching time.

However, one lecturer pointed out that sometimes “we worry about time unnecessarily, because actually to pray for somebody we don’t need to pray the longest prayer in the world; and besides, there are many other ways time ends up being wasted in class,” RTCL1. This critique indicates that responding to the Spirit’s teaching sometimes prompted some staff to pray for students or change their direction to meet students’ relevant needs; this does not work against the lecturers’ lesson plan but can enhance the lesson and allow students to become more open to the Spirit’s teaching. Further support for putting aside a well-prepared lesson in favour of addressing what is pertinent to the student in the classroom came from another lecturer:

There are just other occasions where I just get the sense, you know, what I’ve prepared it’s all well and good, but it’s not going to meet the needs of where the students are at or is not going to address the really significant questions. So, I need to leave this out and pick up a different topic. Or a discussion has arisen in the class, it’s clearly an important issue, and it might even be about the subject matter, but it’s reflecting deeper divisions of problems which are actually within the community. Ok, I need to step back from my lecture and address and speak into that. So, I guess trying to have that sensitivity that you know I have not just prepared an hour’s lecture I’m going to just deliver it without paying any attention to what’s happening in my audience or what the Spirit might be doing, but I don’t think it’s good to get blasé and just think well I’m just going to wing it every time or I have a loose set of notes on them. RTCL4

The notion presented here is that the education or training of the students is the main reason for the lecture. The lecture is always organised for the benefit of the students and not for lecturers and their notes. Therefore, when the Spirit signals a change in focus or direction in the classroom, it would always be for the benefit of the students. Hence, lecturers should rather feel honoured to be channels of the Spirit’s teaching in the classroom, instead of concluding from this view that curriculum and lesson planning are not necessary. Planning and preparation should be considered the Spirit’s teaching preparation for his actual teaching in the classroom. The curriculum planning then becomes a medium through which the Spirit teaches for transformation, the goal for all RTC students, as noted by RTCL3: “I do not want just clever people or just practical people leaving here. I want transformed people leaving here. However, we can’t do the transformation bit. The transformation bit is the work of the Spirit” RTCL3.

Having transformation of students as the goal at RTC and the belief that only the Spirit's teaching can achieve this transformation in students, it is only reasonable to assume that the Spirit's teaching will be rated more highly than lecturers' notes. If transformation comes from the Spirit's teaching and the Spirit teaches both during lectures and private study, then it is crucial that students also develop sensitivity to the Spirit's teaching to respond to him either through class discussions or in personal study. A student who held this view also noted: "Openness to the things of God and the ways of God and allowing the Spirit to work in you is the only way that one can be taught by him" RTCS12. This perspective indicates that to be taught by the Spirit, people need to open themselves to the influences of the Holy Spirit. Another student expanded this view with the following contribution:

He's created us so that we can see and understand, and it's his Spirit that we connect with to know him. Which I think is the difference between a person who believes and a person who is yet to believe because they have not yet responded to the call of God in who they are. They're loved by God because they're part of his creation. Their dead spirit hasn't responded to the Holy Spirit for that connection to happen. RTCS8.

This quotation implies that everyone can receive teaching from the Spirit; however, only those who are responsive to God and are open to the Spirit's influence can receive his teaching. Being taught by the Spirit, then, is not dependent upon whether God loves the person because that is a given, but whether there is a willingness to yield to the pedagogical preparations of the Spirit. A significant consideration for encouraging sensitivity to the Spirit's teaching in the classroom from the lecturers' perspective is that students are also expected to make Spirit-led contributions during class discussions. It is this view that is considered in the next section.

### 6.2.9 Sharing Within the Community

Support for this concept comes from two participants. These participants maintained that the Spirit's teaching takes place through community sharing; when the class come together to study as a community of believers in a manner that agrees with true fellowship and harmony, then the Spirit is present teaching. According to RTCL3: "We almost mirror a picture of the Trinity together as a community as we step in together; this isn't about dialogue. It's not even just about a monologue where we are just listening. [The class coming together] is a community learning experience to which the Holy Spirit brings light and energy." RTCL3

The position considered is that the class is viewed as a body of believers in the Pentecostal theological classroom. Although each member of the class has come from a different environment, in the class, they form one body: students, Spirit and lecturer share fellowship together. Both students and lecturers are learners in the classroom to be taught by the Spirit. Students at RTC are not considered blank slates to be written upon or empty buckets to be filled; they have experiences and understanding that are valuable to share with the community of believers in the classroom, as noted by RTCL6 below:

I believe the students are there to learn from each other as well as from the lecturer. And they have life experiences that are valuable to contribute, and if they sometimes share their insight, or may be something that they've read that has given a different dimension to the same subject, and so yes, I think that is how they would be contributing to the lecture. The Spirit teaches through community because, like I said, it's not a sage on stage. With the advent of the internet, the student can often know technically all the details; they can Google so much that they can get information. But teaching on how to utilise that information can come from the group. RTCL6

There are implications of this view on the responsibilities of both students and lecturers. Lecturers need to prepare lessons in ways that open up opportunities for both student contributions and the Spirit's teaching. Likewise, students would not simply attend classes. They would come well prepared to share with the community what the Spirit has taught them in their private study or research.

In summary, this section focused on nine contemporary attitudes towards the Spirit's teaching role at RTC. These views and thoughts suggested that the Spirit's teaching required collaboration for transformation; it reveals God and influences transformation; it is enhanced through accredited processes; it makes academic engagement feasible; it is based on confidence in the Spirit's willingness and readiness to teach; it necessitates prayer; it leads into truth; it is delivered through multiple mediums; it requires sensitivity to the Spirit and progresses through community sharing. Engaging with the teaching role of the Spirit is not without its challenges. It is to these challenges that the chapter now turns.

### **6.3 Challenges Towards the Spirit's Teaching**

Having considered the first two categories, which concentrated on earlier and contemporary Pentecostal views of the Spirit's teaching, this section will consider the third and final group, which focuses on the challenges towards the Spirit's teaching at RTC. Challenges on how to

engage with the Spirit in the Pentecostal academy is not a new idea. Veli-Matti Kärkkäinen mentions that the difficulty lies in the spiritual focus of Pentecostalism and how that makes it a challenge to subject it to any formulation.<sup>460</sup> During the interviews, the three challenges to the Spirit's teaching identified by research participants were as follows: first, the Spirit's teaching is limited by the syllabus and lecture notes; secondly, it is shrouded in mystery; and thirdly, it is misconceived among students. It is these three challenges that are considered in the following sections.

### 6.3.1 Spirit's Teaching Limited by Syllabus and Lecture Notes

Three participants provided support for this concept. Their views suggested that a significant challenge towards the teaching role of the Holy Spirit at RTC is how to engage the Spirit's teaching role in lessons guided by parameters such as course syllabus and lesson notes.

During the interview, one participant described these parameters as creating a straight-jacket for the Spirit's teaching:

In a preaching context, it's easier to see opportunities for the Spirit to make a difference to the preaching teaching process. In a theological college, however, it's different because, as you know, lecturers work to a syllabus and whatever the student is feeling whatever they're going through emotionally or spiritually, this is what we're doing today because this is part of the programme. So, to take advantage of the Spirit, I fear, is something that doesn't often happen proactively on the part of the lecturer. Now they might say, 'Spirit guide us,' but if they're working on the basis of notes that they already have, there's not much opportunity to stop and say as the Spirit is saying here, and that would be my experience as a lecturer for the first part of my journey. So, that's a challenge. And it can't help but be a bit of a straight-jacket, and straight-jackets aren't always the easiest place for the Spirit to function. RTCL10

The fundamental difference between lecturing and preaching has already been noted (see 2.3.2.5 and 6.2.9), the reflection offered here is based on a different observation. While lecturers can give lectures without any attention to syllabus and lecture notes, like in a sermon, they are also required to evaluate how their lectures (shaped by learning outcomes

---

460. Kärkkäinen, "Pentecostal Theological Education in a Theological and Missiological Perspective," *JEPTA* 30, no.1 (2010): 49-62, accessed 04.11. 2019, <https://doi.org/10.1179/jep.2010.30.1.005>. See also, Bridges Johns, 'The Meaning of Pentecost for Theological Education,' *Ministerial Formation* 87, 42; Anderson, "The Forgotten Dimension: Education for Pentecostal-Charismatic Spirituality in Global Perspective," *Society for Pentecostal Studies* Oral Roberts University, Tulsa, Oklahoma, (Mar. 2001), accessed 15.08.2016, [http://artsweb.bham.ac.uk/aanderson/Publications/forgotten\\_dimension.htm](http://artsweb.bham.ac.uk/aanderson/Publications/forgotten_dimension.htm).

set by the validating university) contribute to the overall course. The challenge considered here is that the learning outcomes (embodied in the lecture notes) are the means through which lecturers fulfil the requirements of the course syllabus (specification) and therefore need to be prepared and followed. That said, staying too close to it can offer a restricted space in which the Spirit can teach. It is almost like saying to the Spirit, if you are going to teach, you must teach from the lecturers' notes (embodying the learning outcome); irrespective of the needs of the students, the content of the syllabus must be covered. The requirements of the accredited programme must be fulfilled through the learning outcome, no matter how flexible an accrediting university might be. Awareness of the need to fulfil specific requirements of the degree course is not unique to lecturers.

A student who admitted that lecturers allowed students to share their views on a subject as a means of providing room for the Spirit to teach also stated: “degree accredited courses have certain limitations they impose on how the courses are taught because there are set measures that have to be fulfilled. There is so much remit that has to be done to provide the course in line with what the university wants.” RTCS11

RTCS11's point is that RTC, like every other Christian college offering degree programmes, has requirements they need to fulfil set by their validating universities. The understanding conveyed in the above quote is that although there is room for a confessional theological college to operate, the requirements of the validating university must still be fulfilled. This commitment often leads to colleges focusing heavily on satisfying the academic requirements (see 3.2.3), as noted by another student:

The college only makes you aware of the Holy Spirit as being a teacher from an academic perspective. You learn the fundamentals like this particular word, Paraclete, or something like that, is the Holy Spirit. You know, it's academic, it's not a lived experience unless you yourself have a relationship with the Holy Spirit. A lot of it is head knowledge here. It's a challenge. I am not saying, oh look at me, I'm super spiritual, it's not about that, but it's more about the academic, and I do get that. Don't get me wrong, I am not in any way saying that it's not important. RTCS12

The critical, analytical reflection RTCS12 offers emphasise the reality of the challenge noted by RTCL10, which emphasised that the limitations of the course syllabus and the prepared lecture notes often made it a challenge for the Pentecostal educator to engage with the teaching role of the Spirit in the classroom. The reality of this challenge is that the college

has agreed to run academic courses. The nature of the agreement is that it must satisfy the academic requirement of the courses, and it is therefore unavoidable. Students have to learn certain basic concepts and definitions, as noted by RTCS12; subjects and disciplines do not exist in a vacuum; they require boundaries, such as course syllabuses and learning outcomes. Besides the limitations of the course syllabus on the Spirit's teaching, participants also identified the mysterious operations of the Spirit as another challenge to the Spirit's teaching. It is this challenge that is addressed in the following section.

### 6.3.2 Mystery and Challenge in the Spirit's Teaching

Support for this concept comes from three participants. These participants acknowledged that how the Spirit's teaching generally occurred is a challenge and a mystery. It is a challenge in the sense that it is personal and inward-focused. It is a mystery in the sense that the dynamics of its occurrence eludes Pentecostal educators.<sup>461</sup> Some participants explained it as an inward witness, others as a positive response that touches the emotions and the body. It is also considered personal because people experience the Spirit's teaching differently because of their temperaments. Some experience the Spirit's teaching when there is a stirring in their affective or emotive faculties and others through their cognitive faculties. Unlike the human lecturer, who is visible in front of the class, the Spirit is unseen and often works subtly. From the participants' perspective, the challenges encountered in engaging the Holy Spirit's teaching stems from the mystery shrouding his pedagogical role. The mystery of the Spirit's teaching derives from the mystery of the Spirit's operation in general, as noted by RTCS8:

The Spirit's teaching? I think part of it is a mystery. The premise of it comes from the belief that the Spirit is God and the role of the triune [God] is to continue to teach and demonstrate God's presence with us for the reality of God in the here and now. Now, this is different to the Scriptures because the Scriptures are saying what God has done at different times, but as a Pentecostal theologian, I believe that God is still active today and he's still revealing things about his nature today and helps us navigate through the world that we live in today. So, for me, the actual mechanism of how God does that, I think, is a mystery, but there's a witness in our minds and our hearts. So, how the Spirit's teaching happens, sometimes we call it an 'unknower,' which is so 'Christianese,' but it's a mystery. Sometimes we can't explain, but it is a deep sense of the divine, and the Spirit is the divine. RTCS8

---

461. The three participants' views are in line with Everett L. McKinney, a perspective in "Some Spiritual Aspects of Pentecostal Education: A Personal Journey," *Asian Journal of Pentecostal Studies* 3, no.2 (Jun. 2000): 253. McKinney discusses a missing link between theological education and Pentecostal spirituality.

The keyword in the above quotation is ‘mystery.’ The student seemed to find the word unavoidable in attempting to describe the phenomenon. Nevertheless, the Spirit’s teaching is considered critical to experiencing God in the here and now, but this is equally shrouded in mystery. However, it is acknowledged that when experienced, it comes with a deep sense of the divine, which leaves the learner transformed. In this instance, the student used the term ‘unknower,’ which refers to an experience that could not be described concretely. The concept of the Spirit’s teaching masked in mystery is not unique to the students; some lecturers articulated similar views:

The teaching, the educational teaching, well, that’s just so much more difficult to be able to identify places where the Spirit is speaking there. So, I don’t think it wasn’t that we didn’t want him to participate, but I don’t know how we could quantify how he had if he had. It’s a challenge, but if anybody does, it should be Pentecostal colleges. Well, I, to be honest, I’m not too sure how it was actualised in the past and if we say the Spirit was involved well because people’s lives were changed. Fine, but can you draw a line back to how the Spirit did that? I’m not sure we can, and I’m not blaming them because Paul gives us the great vision, the Spirit is there to teach us and lead us into knowledge of God. How does he do that, Paul? How should I hear him speaking? Paul isn’t so clear in guiding me in hearing him speak, and that’s why I’m trying to be pragmatic and offer a framework whereby that can happen in what I have said thus far. RTCL10

RCTL10 exhibited a sense of feebleness when attempting to capture and quantify an understanding of knowing how the Spirit has taught or not. Despite not being able to measure how the Spirit had taught, the expectation is that PCs should be able to lead the way. Due to the lack of biblical guidance on how the Spirit teaches, what is available are individual schemes founded on the belief that the Spirit is a teacher and desires to teach and must be expected to teach. Another lecturer, who also admitted that identifying the Spirit’s teaching is a challenge, contributed the following:

I think for me personally, the whisper from the Holy Spirit tends to be a kind of thought that just comes into my mind, but I know it is not me really the only way I can describe it is, it’s just something I have known. Or sometimes, you hear something, and you say, oh! that might be a good idea, but I know that is just an internal thing from within me. It is very difficult to quantify, but just that sense of a thought out of nowhere or just kind of a lingering thought that seems like the good thing to do. It is difficult to articulate, in one sense, that is a part of the challenge of something like this. We know how it feels, it’s like trying to describe to someone how it feels to be filled with the Holy Spirit. I remember people saying to me, before it happened, you’ll know when it happens, but I can’t really articulate it. You certainly know when it happens, and when it actually happens, you say ah! I now get why they say you will know when it happens. RTCL2



Once again, the critical phrase in the above quotation is ‘difficult to quantify.’ Despite acknowledging that the Spirit’s teaching comes through whispers or good ideas, the lecturer still underscores that it is a challenge and not an easy concept to explain or recount how it happens. This difficulty in articulating to another how the Spirit teaches is not unique to the teaching function of the Spirit but also the general operation of the Spirit. The consideration in the above perception is that it is only apparent when someone has personal experience of the Spirit’s teaching, just as it occurs when one is filled with the Spirit. What RTCL2 conveys here is that unless people experience the teaching of the Spirit for themselves, it is difficult to articulate it to them or explain how it all happens. Hence the challenge. If the Spirit’s teaching is mysterious and cannot be explained to another, then misconceptions of the Spirit’s teaching are unavoidable and present yet another challenge, which is considered in the following section.

### 6.3.3 Misconceptions of the Spirit’s Teaching

Support for this concept comes from four participants, one of whom noted:

Students are supposed to do independent learning, so that the students can also understand that the Spirit can speak to them through reading Nietzsche or whatever you know, even there the Spirit is present there in that reading, in that writing, in that wrestling of constructing an argument and crafting a paper. To be fair, students often do not see it that way. They don’t see it that way. But I think it’s not because the Spirit is not present, I think it’s because of maybe misconceptions that the Spirit is only present in certain areas and ways, often when it is quiet, nice and pleasant. RTCL5

Previously, part of this quotation was used in 5.3.3. In this section, it is used to emphasise students’ misconceptions regarding the Spirit’s teaching. As part of their training at RTC, students are required to engage in independent learning with the expectation that they would experience the Spirit’s teaching directly in their lives. From the viewpoint of RTCL5, the Spirit’s teaching is not confined to teaching the Bible. The Spirit’s teaching is to guide the learner in Christ into truth, and so in this case, the consideration is that regardless of whether students are reading Nietzsche or Rousseau to craft an essay, they are to expect the Spirit to teach them the truth. Unfortunately, as RTCL5 acknowledges, students see these readings and essay assignments only as a way of testing their skills, not as opportunities to be taught by the Holy Spirit. Students incorrectly view where and when the Spirit teaches, possibly expecting him to teach in the prayer closet or a church worship service only. RTCL10 explained further as to why students find themselves in this mindset:

They've come to get a degree. And if they get their degree, then good, and if it's a first, then even better. But what about the possibility of the Spirit speaking to them through the classes. Oh! I thought he was only going to do that in devotions when we meet corporately. I didn't anticipate he was going to speak through classes, well, why not? And it's not going to just intellectually challenge you, but it has the potential of making a difference to your life. Where else is the Spirit involved? Well, in the charismatic gifts. Pentecostalism tends to focus on the nine gifts in 1 Corinthians 12 first few verses. They've lost sight of the fact that Paul is not indicating that this is intended to be a comprehensive listing. So, if you're expecting the Spirit to speak, you've got to be baptised in the Spirit. You've got to speak in tongues, and then it will be through revelation or words of wisdom, prophecy, and so forth. How else does he speak? Well, he speaks through the sermon. How does he do that? Not too sure, maybe if a non-Christian is convicted of their sin, we can put that down to the Spirit. That's okay, that's a bit easier.

What about the Christians? Is it that you have learned something about sanctification or the second coming? Can you put them into the Spirit's involvement in the pastor as he preaches? Well, yes, you could, but it was never part of our thinking; that was not a line of process back to the Spirit. It tended to be a line of process back to the preacher and not wanting to devalue the role of the preacher. Well, maybe he might give me some direction once in a while, maybe I would have a special feeling once in a blue moon, but most of the time, the Spirit is like Cinderella who turns up at the ball once in a while, leaves something special, but then he's gone. And the tragedy of Pentecostalism is that the Spirit is considerably less evident in his creative manifestation than he would wish to be, I think. So, back in the day, well, we didn't actually have a theology of the Spirit, to be honest, it was the orthodox Christians who had a much deeper awareness and theology of the Spirit. But these, of course, were people groups the Pentecostals wouldn't have anything to do with because they were Orthodox and were full of rules, smells and bells and so forth. Yeah. RTCL10

According to RTCL10, the misconceptions among students concerning the Spirit's teaching stems from four factors. First, some students at RTC are there simply to obtain a degree and hence have no expectation of encountering the Spirit's teaching in the classroom or private study. Secondly, for some students, the Spirit only teaches through the nine manifestations of the Spirit, and this mainly occurs in worship services and not the classroom.<sup>462</sup> Thirdly, in a preaching context, those words of comfort, encouragement, or charge that come from the pulpit are attributed to the pastor and not the Spirit's teaching, hence the difficulty in identifying and recognising the Spirit's teaching in the classroom. Finally, earlier Pentecostal or the Pentecostal Bible schools did not have any theology of the Spirit taught in the schools. The findings in Documentary Analysis 1 support this fourth point. Furthermore, those who had a developed theology of the Spirit were not embraced because they were not Pentecostal. In summary, these are some of the reasons behind some students'

---

462. 1 Cor 12.1-8.

misconceptions about the teaching role of the Spirit in the Pentecostal academy. The final misconception identified was the idea that Pentecostals look for the Spirit's teaching only in dramatic ways:

You know, as you often encounter in popular Pentecostal charismatic things, you know. We know the Spirit is there when he heals someone dramatically, that kind of thing. For me, it's more like the Spirit works in more subtle ways, I think just through conversations, testimonies, just things people do or say or from a reading. RTCL4

For RTCL4, the scope of the Spirit's teaching needs to expand beyond the dramatic scenes, such as someone giving a prophecy in a worship service with a loud voice to include subtle moments like ordinary conversations, readings, and class discussions. If such an expansion is not established, young believers who are not aware of the Spirit's teaching through the subtle ways identified by RTCL4 will miss out on the Spirit's teaching during class discussion, general readings, and peer-to-peer conversations in class.<sup>463</sup> RTCL4 is not alone in this view; earlier on in 5.2, RTCL1 pointed out the danger of looking for the Spirit's teaching through visible manifestation alone:

Now, I think the danger as Pentecostals is to think that the Holy Spirit is only at work when there is visible manifestation that we can see. So, we like to focus on that special gift that the Holy Spirit gives. For example, believing an answer is from the Spirit because students' faces light up, but I think we must have so much confidence that the Holy Spirit works by the words and not only in a dramatic way but the quiet and often slow way as well. RTCL1

The danger with this misconception lies in the possibility of missing most of the Spirit's teaching moments. As the Spirit is God and can use multiple mediums, senses, and avenues to teach, most of his teaching would go unnoticed if he is limited to dramatic manifestations and outward expressions alone. Likewise, if the Spirit's teaching is associated only with charismatic personalities, then his teaching would likely be missed when working through those with a reserved temperament.

In sum, this section focused on the challenges towards the teaching role of the Spirit. Participants identified three factors that posed a challenge to recognising the Spirit's teaching in the academy.

---

463. Peer-to-peer conversation - this refers to the conversations lecturers often encourage students to engage in as they explore a new topic.

The three factors included the limitations of the course syllabus and lecture notes, the mystery of the Spirit's teaching, and misconceptions regarding the Spirit's teaching.

#### **6.4 Chapter Summary**

The chapter focused on analysing research participants' responses to the research instrument relating to Pentecostal attitudes towards the Holy Spirit's teaching role at RTC. Analysing the responses of research participants at RTC has suggested that they believe that the pioneers of Elim Bible College understood that it was the Spirit who enabled them to recognise the truth concerning Christ in Scripture and in the supernatural manifestations they experienced, but they did not have a developed philosophy of education on how the Spirit teaches. Participants expressed that the Spirit's teaching makes the revelation of God and the transformation into the Christ image possible in the academy. Nevertheless, this requires prayerful planning of lectures and preparedness to access the various modes through which the Spirit teaches. There are, however, challenges to the Spirit's teaching in the Pentecostal academy. These challenges are two-fold: first, the general student mindset, which simply seeks to gain a degree and does not expect to engage with the Spirit in the theological classroom; and second, the limited vocabulary, which hinders attempts to provide adequate explication to the Spirit's teaching.

Considering the Spirit as the safe guide into all truth, the revealer, and the one who transforms people into Christ's image, PTE may need to strive to eliminate misconceptions of the Spirit's teaching and to equip students to engage with the Spirit's teaching for transformation into the image of Christ in the academy. The necessity for eliminating the misconception rests on the fact that the Spirit's teaching is believed to be the key to transformation in the Pentecostal academy.

Having enquired about Pentecostal attitudes towards the Spirit's teaching role in the college, participants were also asked during the interviews about their convictions concerning the Spirit's teaching role regarding how awareness of the phenomenon was created, promoted, and practised in the classroom. Participants' responses to this question were collated and analysed. It is to this analysis and interpretation that the thesis now turns in the next chapter.

## CHAPTER SEVEN - ANALYSIS AND CONCLUSION PART 3: HOW CONVICTIONS IN THE SPIRIT'S TEACHING ROLE IS EXPRESSED IN CONTEMPORARY PTE

### 7.0 Introduction

Chapters Five and Six focused on analysing participants' responses to the research instrument concerning views on the Spirit's teaching and attitudes towards the Spirit's teaching. Chapter Five focused on ideas regarding the Spirit's teaching role. The chapter considered that with the Spirit as the sole and primary interpreter of God and truth, RTC might need to engage the Spirit's teaching to inspire transformation in students. Chapter Six focused on attitudes towards the Spirit's teaching. The chapter considered that with the Spirit as the safe guide into truth, RTC might need to eliminate misconceptions about the Spirit's teaching in students' minds to engage with the Spirit's teaching. In 4.3.2, it was mentioned that 16 of the categories from the coding process related to practices of the college arising from convictions concerning the Spirit's teaching role. Chapter Seven focuses on analysing participants' views regarding these convictions and how they are expressed, in terms of how awareness of the Spirit's teaching is created, promoted, and practised in the classroom. Before the analysis, the 16 categories were further reviewed and grouped into three broader themes, discussed below under the following headings: institutional policy (7.1), general practices (7.2), and classroom practices (7.3). These themes are now analysed in turn in the following sections.

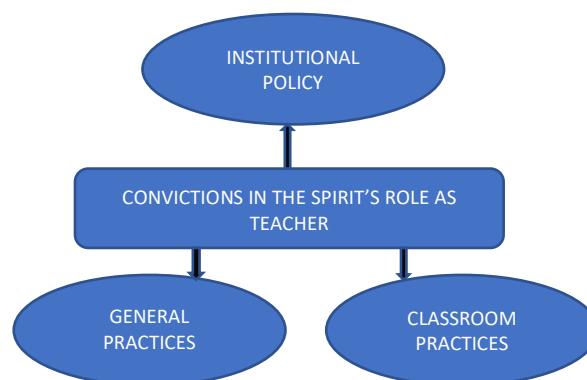


Figure 7.1: Themes relating to practices and policy regarding the Spirit's teaching

### 7.1 Institutional Policy Regarding the Spirit as Teacher

Institutional policy constitutes the first area grouped under the participants' recognition of how the Spirit's teaching role is applied at RTC. Consideration will centre on participants'

responses to how conviction in the Spirit's role as a teacher is reflected in the official education policies of the college. Participants' responses showed two limitations: no formal recognition and no prescriptive statement regarding the Spirit's role as a teacher in the college. It is these two limitations that form the basis for discussion in this section. The first limitation will now be considered.

### 7.1.1 No Formal Recognition

Admission of this lack comes from four participants. The views of these participants indicate that while individual recognition of the Spirit's role as teacher could be observed in such ways as a commitment to prayer in lessons, asking the Spirit for guidance in the classroom, and the inclusion of students in some classroom discussions, there is no formal recognition of the Spirit as teacher in the college. Neither is there any system adopted by the college that promotes the Spirit's as teacher in the college. Participants' contributions that reinforce this point are offered below:

Probably not as much as it should be. I think if you speak to each individual member of faculty, they will say the Spirit is the primary teacher in that sense. In terms of whether we collectively or as an institution, whether we've got clear statements on them, I'm not sure we do. I guess the devotional roles and activity throughout the college and the purpose I think is to remind people that we're here for a particular reason and that there is someone else we need to keep our eyes fixed upon. So, I think in that sense the consciousness of the Spirit as teacher is a present conviction and reality, but whether we've spent a lot of time like you're spending a lot of time exploring what exactly that means, you know maybe we haven't done as much as we could have. RTCL5

The quotation is favourable in its affirmation of the Holy Spirit as teacher. The Spirit's teaching role is emphasised by way of devotional meetings, which enable both students and lecturers to be conscious of the need of the Spirit in their lives and ministries. That said, the conviction and practices of the Spirit's role as teacher is not a deeply rooted educational philosophy of RTC. The Spirit's teaching role is not formally promoted in the college at a policy level. Consequently, a consciousness of the Spirit's teaching role only exists at an individual level, which suggests that it is not practised consistently in all lessons at RTC. Another lecturer offered a similar view to the above:

I think to some degree, maybe it's probably something we have to think more about. I think it's implicit at the moment, really. So, I think probably the fact that we meet together and worship in the morning and then particularly on a Wednesday afternoon where the worship is often characterised by the fruits of

the Spirit or the gifts of the Spirit, and that sits right alongside our lectures. I think it'd be very strange if there was no sort of connection, and some of my colleagues, in particular, their lectures often turn into sermons as they get excited. But I'm not sure that we've sufficiently explored that of the Holy Spirit as a teacher. In terms of our teaching practice, maybe it's something we need to think more about. Perhaps your research could help us, but certainly, you know I don't really know what my colleagues would say about that. RTCL13

A noticeable concern, which the quotation emphasises, is that an individual lecturer's recognition of the Spirit's teaching role is insufficient to promote the phenomenon in the college. RTCL13's view in the above is that individual lecturers are mindful of the Spirit's role in their teaching. This mindfulness is reflected in some ways through the excitement they demonstrate in their lectures, which often turn into sermons. That said, RTCL13 reckons more time is needed at the institutional level to think about making the Spirit's teaching role more explicit in teaching practice. Considering that in Documentary Analysis 2, the college faculty has had a lecture on engaging with the Spirit's teaching role in their teaching practice,<sup>464</sup> and by using the first-person plural, 'we', what RTCL13 proposes is that more time is needed to reflect on the subject matter at the faculty and college-executives level to make the Spirit's teaching role obvious to students through the teaching at the college. This attempt is essential because when the Spirit's teaching is not made explicit, some students tend to see the college simply as an academic institution and not as an environment in which to gain Pentecostal education, as conveyed in the following conversation:

Researcher: What are some things the college does that make you aware that the Holy Spirit is a teacher?

RTCS12: So, when it comes to things of the Holy Spirit, it's primarily from an academic perspective. About the Spirit as teacher, that's not something that I've been taught here.

Researcher: Okay.

RTCS12: Life, my journey with God, has taught me that. The way a lot of what I'm sharing with you has got nothing to do with here. This place has played an influence, but it's more from an academic. It's head knowledge, but a lot of what I'm saying to you has come from my heart because of what I believe God has shown me.

This student's understanding of the Spirit's role as teacher in the college, as stated above, is purely from an academic perspective. This student possibly had not experienced the

---

464. Appendix F.

trialogue, the Pentecostal form of education, mentioned by other lecturers in their contributions. Unlike others, when asked how this college had made students aware of the Spirit's teaching role, there was no mention of the devotional meetings. Two reasons may suggest why this student did not mention these meetings. First, it could be because this particular student was already aware of such experiences, as noted in a contribution about already knowing the Spirit before coming to the college. Secondly, it could be that the devotional meetings did not convey the concept of the Spirit as teacher. Another student acknowledged that perhaps more could be done to raise awareness of the Spirit's role as teacher in the college:

I'm not sure that perhaps enough is done to highlight the Holy Spirit is a teacher within the college environment. So, you know, because it's academic, you know these are the books you need to look at right and so you're teaching yourself, learning is done through the books in the library. I don't know and have not heard any lecturer directing us to the Holy Spirit to do our work. RTCS11

The first and last sentences in the statement are worthy of attention. The first suggests that the student does not associate the Spirit's teaching with academic work. On the other hand, the previous sentence may appear out of place, but it makes a valid point. First, the student noted that more could be done to raise awareness of the Spirit's teaching role in the college. In 3.1.2, EBC emphasised the teaching role of the Spirit. Therefore, if RTC wants to be true to its Pentecostal heritage, it also needs to raise awareness of the Spirit's teaching role in the college. Second, RTCS11 mentioned that students studied and taught themselves in the library. "You are introduced to books, and you discover things for yourself," RTCS11, but it is noted that no lecturer has been heard encouraging students as they embark on private and library studies to ask the Holy Spirit to teach or guide them as they work through the books. Earlier on, in Chapter Two, the study showed how the Spirit might undertake his teaching role through the authoritarian, *laissez-faire* or facilitator modes in PTE (see 2.4.3). If RTC seeks to be in continuity with Pentecostal educational philosophy, it may need to educate students on how the Spirit engages with learners.

Also, from RTCL11's statement, it could be inferred that if there were an institutional policy to promote the Spirit as teacher in the college, lecturers might be motivated to encourage students to ask for the guidance and direction of the Spirit as they work through books and other resource material for their essays. Similarly, participants mentioned that there were no



formal guidelines on how the Spirit's teaching should be engaged within the college. This subject is considered in the following section.

### 7.1.2 No Prescriptive Statement

Six participants mentioned this lack. During the interviews, they emphasised that conviction about the role of the Spirit as teacher may be implicit but is not prescriptive in the college:

Researcher: Now, I would like us to focus on the present college. How is the role of the Holy Spirit as teacher promoted in the college presently?

RTCL6: Spirit as a teacher? I am not sure if I can answer that one. I would say, maybe it's not specifically interactive, but as a whole or as a movement, we meet on Monday morning for devotion and prayer. So, we commit the week to God and ask the Holy Spirit to be in everything we do. So, that is as a whole college together with Elim. So, I'd say, although it's not as I say prescriptive.

The above conversation reveals the lecturer's perspective on the concept of the Spirit as teacher. The repetition of the question about the Spirit as teacher and the resulting comment "I am not sure if I can answer that" suggests that the terminology of the Spirit as teacher is not commonly used. The question seems to have come as a surprise. Although college devotions were mentioned as a way of promoting the Spirit's teaching, it can be inferred from the response that these devotions are there to create awareness of the presence of the Spirit in the college but not specifically his teaching role. That is, as RTCL6 identified, the Spirit's teaching role is not prescriptive in the college. A similar view can be observed in a different conversation in which a student expressed appreciation for the devotional worship services organised in the college. However, it was noted that these devotionals somehow does not transfer into the knowledge that the Spirit is a teacher:

Researcher: So, is there anything in particular that the college does that makes you aware that the Holy Spirit is a teacher and that makes you confident that you can go out from here into your ministry knowing that you can depend upon him to teach you?

RTCS14: I think one of the key things the college offers will be the extracurricular devotions. That is every morning and every Wednesday afternoon where we have an hour session. Now, whether that answers your question about the Holy Spirit being a teacher, I am not sure if that definitely showed me that the Holy Spirit is active here because sometimes, to be honest, during the studies, you can get lost in the books. You've got to be intentional about it to say, Holy Spirit, what are you saying here? But the devotions were a real chance to step away from the books and conversations and actually see the Holy Spirit moving through worship and prayers of other students. The Lord also showed

me not to get lost in the books, in just theoretical research, but to be in partnership with the Spirit. Had I not had that, my life here would have been no different, just intellectual. I know what I share is personal, and I know this is a contentious statement, but I don't know how much guidance there is from the college with regards to students getting in partnership with the Spirit and not getting lost in the academics. The college is good, don't get me wrong, I think it does what it could, but I think it could encourage more.

Considering the devotions as a reminder of the need for prayer, worship, and fellowship with other students, RTCS14 acknowledged it as a good opportunity. In terms of the devotions providing an understanding of and engaging with the Spirit's role as teacher, RTCS14, reckoned more could be done. This student's experience indicates that engaging with the Spirit as teacher is not promoted at the whole college level. As RTCS14 suggests, some effort needs to be made to promote it in the college. RTCS14 also made a distinction between academic studies, the books, and devotional worship services, which further indicates that the Spirit's teaching role is not a practice communicated through the Pentecostal education offered. The fact that there is not yet in place a whole college policy that seeks to promote the Spirit as teacher in the education process means that some students could find themselves swamped under the notion that studying at RTC is only about writing essays. For instance, one student noted: "college for me has been my own study; I think college for me is about writing the papers and the essays. I think college is a place which brings you into contact with the sources" RTCS9.

The philosophy of RTC to engage heads, hands, and hearts is different from the experience RTCS9 seemed to have had whilst studying at the college.<sup>465</sup> For RTCS9, the educational journey had been their own, learning or finding things out alone. That in itself is a compliment. Also, the personal study would have been directed through the Spirit's pedagogical role, as studied earlier in 2.4, but since the student had not been taught about this in the college, the study was attributed to their efforts. In sections 2.3.2.1 and 2.3.2.2, it was noted that the Spirit's teaching leads to knowledge of God that moves the heart and will and leads to loving deeds. Therefore, if RTC wants to engage heads, hearts, and hands in tune with PTE, then a clear institutional strategy that promotes the Spirit as teacher might be needed in the college.

---

465. RTCL3 shared this as the philosophy of the college during a personal interview. RTCL3 alleged that all these parameters - heads, hands, and hearts - must be present after a student has been through RTC or else they have failed in the education process.

Having an institutional strategy regarding the Spirit's teaching might help prevent inconsistency in approach where some lecturers explicitly recognise the Spirit's teaching role in their practice, but others do not. It might also promote consistency in the awareness of the Spirit's teaching approaches (see 2.4) among students. Section 2.2 noted that in providing PTE, the content and method used must be consistent with the Pentecostal tradition, such as those considered in 3.1.2 and 3.3.4. Without a policy to ensure consistency in teaching practice, which may support promoting the Spirit as teacher, RTC may be disregarding its Pentecostal tradition. Furthermore, a policy is such that it would make it binding upon all lecturers to acknowledge the Spirit's teaching openly in their practice. Documentary Analysis 1 shows that EBC aimed to train Spirit-filled ministers by the Spirit.<sup>466</sup> Section 3.1 also indicated that EBC acknowledged the teaching role of the Spirit, although there was no educational policy as to how that was to be done. If RTC values its Pentecostal traditions and wants to remain in line with them to provide PTE where the content and the method used are consistent, in that case, it might need to consider developing an institutional policy that promotes the Spirit's teaching in the college.

In summary, this section has focused on how the Spirit's teaching role is formally promoted at RTC. Participants' responses show that there is no formal institutional policy to encourage lecturers to promote the teaching role of the Spirit. On many occasions, extracurricular devotions were mentioned as the means through which the college promotes the teaching role of the Spirit. Nevertheless, as noted by RTCS14, the devotions drew awareness to the presence of the Spirit at RTC, but whether it conveyed to them that the Spirit of God is a teacher, they could not say. Being aware of the Spirit's presence is not the same as acknowledging and engaging with the Spirit as teacher. Likewise, lecturers acknowledged that not much had been done to promote the concept of the Spirit as teacher at the college level. Individual lecturers have strived to do so, but for RTC to operate within its remit as a PC, it might need an institutional policy that ensures that its content and method of delivery agree as a PTE provider. Despite the lack of institutional policy regarding the Spirit's teaching, participants believe some general practices promote the Spirit's role as a teacher in the college. It is to these general practices that the chapter now turns.

---

466. Appendix F.

## 7.2 General Practices

The general practices constitute the second area grouped under participants' recognition of how the Spirit's teaching role is applied at RTC. Two avenues of enquiry were identified under general practices on how participants recognised applications of the Spirit's teaching role in the college: the college's corporate worship services and the newly developed course, which seeks to engage students' heads, hearts, and hands in the training programme. The following section considers these two practices, beginning with the college's corporate worship.

### 7.2.1 Corporate Worship

Support for this concept comes from five participants. One of the five noted:

We are very deliberate with our devotional rhythms, and we have daily devotions. We use those moments not only to share what we want to say to students but to let them share what they feel God is saying. We have regular prayers and staff prayers, but once a month, we have Holy Spirit Encounter Nights, which is just another opportunity to be in the presence of God, to see what God wants to do. We would regularly see ministry in our Wednesday devotions which is like an hour and a half church service. We will see God moving, we will be praying for people, and it wouldn't be uncommon for the students to be, you know, relating and praying and speaking into each other's lives. RTCL3

This quotation summarises the responses of many participants when the question, 'How does being in the college make you aware that the Holy Spirit is a teacher?' was asked. Most participants mentioned the corporate worship services, particularly the 'Holy Spirit Encounter Night', held once a month. The above practices, according to RTCL3, had been carefully selected as pointers or teaching aids to develop students' awareness of the Holy Spirit. This lecturer also mentioned the opportunities students have to minister to their peers in the corporate worship services. However, according to another lecturer, ministering to peers should not be the measuring standard for the college. In their opinion, the practice of ministering to others in corporate worship services ought to be extended to everyone; students must be trusted to minister to lecturers as well, even though lecturers might be much older than the students:

Some of these students, the young guys, they can say or do things that are unpredictable or upset the status quo or upset each other. But still, we can trust that the Holy Spirit is at work through every member of the community and can minister and speak. So, I think maybe for me that might be the biggest institutional mindset as to how we've tried ourselves to show that we live out

what we actually say and, you know, allow students to minister to the faculty from whether they're 18, fresh out of school, or over 50 with long life experience. RTCL4

From the participants' viewpoint, the corporate worship services provide an avenue in the college by which the Spirit's teaching role is engaged. This premise needs further discussion. However, even though this is acknowledged, the point RTCL4 emphasised was that if the students are being trained to learn from the Spirit, then they must be trusted to hear what the Spirit is communicating and minister to anyone, at any level. Otherwise, it would deliver an inconsistent message to students who, on the one hand, are being trained to learn from and minister by the Spirit but, on the other hand, cannot practise what they are learning entirely whilst in training. The question then is: 'Where do they get a complete experience for ministry? The practice promoted by RTCL4 becomes more important when considered in the light of the contribution from RTCL6, who understands RTC to be a teaching college, making every practice of the college instructive:

As a whole or as a movement, we meet on Monday morning for devotion and prayer. So, we commit the week to God and ask the Holy Spirit to be in everything we do. That is, as a whole college, together with Elim, so we do seek God in all that we do, even when it comes to faculty meetings and programme meetings. All these meetings are prefaced with prayer. But obviously, because we're a teaching college, that even the practical and the mundane have a say in what we do and how we function. RTCL6

The quotation shows that apart from having worship services with students on specific days, the college faculty members also have special times when they meet to hear from the Spirit about different issues that impact the college, from matters of daily operation to examination board challenges. As mentioned earlier in 7.1.2, these corporate worship services were cited as the means through which the college makes students aware of the Spirit's role as teacher. However, these corporate worship services are no different from what happens in a general Pentecostal worship service. It requires further investigation to discover whether these services teach believers that the Holy Spirit is a teacher. In the following quotation, the student states that the college uses the corporate worship services as a way of encouraging students to hear from the Spirit:

I think the college is very committed to encouraging people to prophesy in devotion time of worship, which is a space where if you hear something from God, you feel like you've heard something from God they give you the space to stand up and share. And that's a way - I suppose that's a way of the college encouraging us to hear the Holy Spirit to follow his leading. RTCS9

In the above quotation, RTCS9 thinks that the college's corporate worship services possibly are ways the college uses to teach students how to hear from the Spirit and minister to others. The statement, 'If you feel like you've heard something from God,' suggests that there is room for students to practise hearing and to learn from the Spirit. Then it is also possible that only those who are already aware of how the Spirit teaches would be able to hear and communicate it to others. Another student, who did not necessarily comment on corporate worship, mentioned some practices that serve as opportunities for the Spirit to teach in the college:

Through things like devotions, through worship, through the spoken word, and through prayer, there is an expectation of God's presence in the here and now and for the Spirit to transform us. So that actually when we leave here, we're different to when we came here. And that difference is not just academic addition but is holistic, a whole person addition. RTCS8

From the viewpoint of RTCS8, practices such as Pentecostal devotions, worship, the spoken word, and prayer are opportunities through which the Spirit teaches for transformation. Another point to note in this student's contribution is that the comment is made on behalf of the student body; they all expect to be transformed by the Spirit in their cognitive, emotional, and spiritual faculties as they prepare for the ministries that lie ahead of them. Apart from the corporate worship, which almost all participants referred to, one lecturer mentioned a new programme offered by RTC as another practical way the college promotes the Spirit as teacher. This unique programme of study and its relation to the Spirit's teaching role is the focus of attention in the next section.

### 7.2.2 Engaging Heads, Hands, and Hearts

This section considers the second of the two activities grouped under general practical ways in which the college promotes the Spirit's role as a teacher. The section is informed by a single participant involved in a new programme of study developed by the college. The new programme is regarded as a means of engaging the Spirit's teaching role in the college. It is a practical study involving the head, heart and hands. The course is context-based. In other

words, students stay in their context areas, for instance, in the local church, and come to college for intensive weekly sessions to discuss their practices and what the Spirit has taught them. While this new course directly relates to the students, none of the students interviewed mentioned it or connected it to the Spirit's teaching. A possible reason could be because the course is context-based, and therefore the students taking part were not on campus. In response to how the college promotes the Spirit's teaching role, the following contribution was given:

We particularly, here now are moving towards a more kind of practical theology paradigm rather than where we were always thinking about how to apply theology (applied theology) that is what our degree is called, which in many people's heads, including almost all students is, 'I have to learn this stuff from the Bible, from written materials; from books; from texts; and from people that have thought about it and then go and put it into practice.' What we're trying to move to is a paradigm where you learn from encounters and learn from experience and then come and check from Scripture or other books. And so, I guess the Holy Spirit plays an absolutely crucial role in that. So, the Holy Spirit is a person to be encountered, but he also encounters others through us, I guess, as we are reflecting on what the Spirit is doing and saying in the experiences of the Spirit that we might have. So, we will reflect on that, and I guess the Spirit teaches us through those encounters by asking us to go somewhere and, through that, bring the word of God to life.

It is not a disregard for doctrine, for like written established tradition and theology, because that's absolutely crucial. But I guess it's similar in the way that the Spirit works by breathing life into that by coming at it from a place of experience. So, for example, the student comes back to the classroom and says, 'well, I tried that activity you suggested for me to do as part of my placement, this is what happened, or this is what I found.' Okay. We engage in some reflection on that, and then we turn to doctrine, we turn to the Scriptures, we turn to establish tradition and theology and say well, this is what Bonhoeffer found a few years ago, and this is what he did about it, and this is what he said. Does that apply to you? And he says, I can see that, ah! If I had known that, that would have been helpful. So, we're trying to move towards praxis, which is, coming from experience, reflecting on it, which then changes future practice. RTCL7<sup>467</sup>

From the lecturer's perspective, by learning through experience or encounter, the students are being taught by the Holy Spirit. However, because the Spirit teaches different things to people, they come to the college to learn from other people's experiences and to share their experiences with others. These experiences or encounters are considered in the light of Scripture and what other people have learnt over the years. It is also plain in the quotation that students would not be able to learn all there is to learn in their contexts. Therefore, as

---

467. After RTCL7 made the above statement, it was asked, whether this was not what Pentecostals have always been criticised about; in other words, doing theology from experience. RTCL7 explained that their approach was not the result of some research, book, or new philosophy but simply because most of their students are already engaged in practical ministry. All these students seek to know is whether they are doing it according to Scripture, but they cannot leave their ministries to commit to full-time education.

students come to the class and discuss their encounters, others will learn how to respond to similar encounters in the future. As emphasised, the practice is not an abandonment of doctrine; it is also not an exaltation of experience or encounter. According to RTCL7, the experiences with the Spirit are assessed in the light of Scripture and doctrine. Instead of studying the Scriptures and doctrine first and finding out where it applies, this practice encourages students to engage in ministry, trusting the Spirit to guide them in their service and then to take a short time to come to RTC for a period of reflection and interaction with other minds.

The quotation also points out that during reflection, when students are exposed to Scripture or other people's writings, there would be moments when students would make comments such as: 'Had I known, I would have done things better.' This approach raises two salient questions for the academy. First, how do students on this programme come to learn that the Spirit also teaches through library research and personal study? Secondly, what impact would this approach to teaching have on students' self-confidence in the long run as they continually compare themselves with other writers or authors?

By way of summary, this section has focused on how the Spirit's role as teacher is promoted in the college. The section analysed two primary practices which participants offered as the means through which the college promotes the teaching role of the Spirit. The first is the corporate worship services, including morning devotions, Wednesday afternoon worship services, and the monthly Holy Spirit Encounter Night services. The second is the context-based course, where students already in ministry in their home context come to the college at an agreed time to reflect on what they have experienced. Although RTC is a teaching college that teaches students through everyday activities, the bulk of its teaching is concentrated in the classroom. Therefore, the next section will consider participants' responses to how the college promotes the Spirit as teacher in the classroom.

### **7.3 Classroom Practices**

The first two sections focused on institutional policy and general practices. The possible need for a whole school policy regarding the Spirit's teaching role and some extracurricular activities organised by the college supposed to promote the Spirit's teaching were discussed. This section considers the third area, classroom practices, which show conviction in the



Spirit's role as a teacher from participants' views. Participants mentioned four practices through which conviction in the Spirit's role as a teacher is demonstrated in the classroom. The four practices include: acknowledging the Spirit, praying together in class; engaging in dialogue; and exercising discernment. The following section will consider the first of these practices.

### 7.3.1 Acknowledging the Spirit

Two participants provided support for this concept. According to one participant, establishing an acknowledgement system is a practical way of creating awareness or emphasising the Spirit's teaching role in the Pentecostal classroom. The lecturer acknowledges the Spirit for the life-transforming insights or new knowledge he gives students during lessons. The following narrative describes the acknowledgement system is:

In the last ten years, I made it much more central to my programme of teaching that I would give room for the Spirit. Now that sometimes resulted in me having a discussion with students, and we came to a point when I would say something like this, 'Wow, that's interesting what you've just said, do you see where we've come to?' And at that moment, I would say the Spirit had opened up a window into our discussion and said I'm here now. We rarely responded with a prayer. Sometimes I did, I gave thanks to the Spirit for guiding us. But as I reflected on that moment either with the students or on my own later, I would see that the Spirit was making an input that benefited the students intellectually, developed the progress of the particular course but also resulted in them emotionally or spiritually having a touch from the Spirit. RTCL10

RTCL10 related the practice to the last ten years at RTC, which indicated that it was not noticed or practised when RTCL10 started teaching at the college. The deliberate effort to make room for the Spirit in the classroom suggests that it is not instinctive that Pentecostal theological educators would practise making room for the students to acknowledge the Spirit's teaching in the classroom. A conscious effort needs to be made. RTCL10 took advantage of the insight students made and paid attention to it. Taking advantage may have been possible because of anticipation or expecting the Spirit to teach the students, and also by directing their attention to the Spirit's teaching. The admission "we rarely responded with prayer," indicates that acknowledging the Spirit's teaching and giving him credit for the learning in the class does not always have to result in a prayer session. A simple expression of thanksgiving would be appropriate.

The concept of acknowledging the Spirit's teaching in the classroom for RTCL10 did not end in the classroom. There was also a period of reflection, where, according to RTCL10, it was

helpful to reflect on the Spirit's teaching experience and observe how it benefited the students intellectually, emotionally, and spiritually, as well as helping the whole programme. In other words, giving the Spirit credit for the new insights and understanding taking place in the classroom may need to be reflected upon as a Pentecostal teaching practice to ensure that it becomes a deeply ingrained concept and practice. It should not simply be a classroom exercise but something the Pentecostal lecturer is committed to doing. To help students to develop the art of listening to the Spirit's teaching, RTCL10 further narrated the following story:

I remember some while ago saying to a young Christian [student] who came to me and asked the question, 'How can I listen to the Spirit?' And I said, well, okay, as well as reading your Bible, which I come to at the end of the day, think back to the day and think of the occasions when you have thought of something and somehow it was either originated outside of yourself, or it had the potential of making a difference in your life. I said, just write them down, five things for seven days and then come and show me if you want because I said these may well be manifestations of the Spirit teaching you. So, [the student] brought them to me, and I photocopied them, and [the student] said things like this. I can remember a few of them. I can remember looking out of the window, and it was all dark it was all clouds. And then I saw one star, and it was as if God said to me, 'I am aware of your presence.' Now whether that's just [the student] having a little bit of creative thinking or whether the Spirit inspired it, I don't really mind. I'm prepared to say thank you, Lord. [There was] another occasion where somebody was throwing trash out, and [the student] felt yeah, I need to do that in my life. Was that the Spirit, or was that just an unconscious conscience. I am prepared to say that's the Spirit. Give him credit for either taking advantage of your thought processes or even putting a thought in there. RTCL10

The first observation in the above quotation is that RTCL10 was approached to explain how listening to the Spirit's teaching works. That meant that this lecturer had become known as a Pentecostal educator for encouraging students to listen to the Spirit's teaching carefully. This desire to hear the Spirit suggests that Pentecostal educators need to become conscious of the Spirit's role as teacher and be committed to encouraging and training students to become open to the Spirit's teaching. Secondly, the contribution also suggests that the Spirit's teaching comes as a life-transforming truth or an outside thought into the mind. From the quotation, RTCL10 showed a readiness to credit the Spirit for the insights and life-transforming ideas that come into the students' minds. The insight could be just a person's subconscious conscience or creative thinking, but the lecturer is willing to credit the Spirit for the insight. One could ask whether these thoughts and ideas could not have been conceived by a student who is not a Christian? The following is a response from a student:

It's a good question. And does God just confine himself to Christians? Does the Holy Spirit not work in people that are not Christians? So, my answer would be, well, it could be just chance, or it could still be the Holy Spirit at work. Just because somebody doesn't know him doesn't mean that he loves that person any less. RTCS11

The participants' point here is that it is possible for the ideas that come into students' minds to be simply their own creativity and imagination, whether they are Christians or not. Additionally, because the Spirit is a teacher who seeks to communicate God's truth, he is not restricted to Christians, let alone Pentecostals. His love for all is the basis of the argument, and from that premise, it is argued that he teaches all people. The Spirit's love for and desire to teach all people suggests that Pentecostals do not have a monopoly over the teaching role of the Spirit; he can teach anyone he pleases. Therefore, for Pentecostals who have a heightened view of the Holy Spirit's activities,<sup>468</sup> including the teaching role of the Spirit, the discussion suggests that his presence in the classroom be granted some recognition, and the ideas developed in the classroom be accredited to him. Although RTCL10 notes that the Spirit's input in the classroom rarely ended up in prayer, some participants mentioned prayer as a means of acknowledging the Spirit's presence. It is this practice that is considered in the following section.

### 7.3.2 Praying Together in the Classroom

The necessity of prayer was previously discussed in 6.2.5. It is considered in this section as one of the primary classroom practices that evince conviction in the Spirit's teaching role. Taking time to pray at the beginning, during, and end of lessons is described as showing belief in the Spirit's teaching role in the classroom. Four participants provided support for this concept. One of these participants noted the following:

But let me give you a few examples I think do demonstrate the facts, every time I start a lecture, I pray, and it's a very common practice to say that Spirit leads us into all the truth. So, it's an acknowledgement from me as the teacher that I am only playing second fiddle and for the students that actually the Spirit is the primary teacher. So, I think in things like that, we do acknowledge him. Before meetings, we pray, asking the Spirit to lead us. RTCL5

RTCL5's point in the quotation is that praying and asking the Spirit to lead into truth in every lesson shows an appreciation of the Spirit's teaching role in the classroom. In his understanding praying before the lesson also informs the students that RTCL5 is only an

---

468. Sung Bae, "Full Gospel Theology and A Korean Pentecostal Identity," 538.

instrument of the Spirit in the classroom and that the primary teacher is the Spirit. This demonstration would enable the students to become conscious of the Spirit's presence in the classroom and to expect him to teach them. RTCL5 did not assume to be alone among the lecturers to engage in this practice: "I think in things like that we do acknowledge him." RTCL5. The statement suggests that as other lecturers are mindful to ask for the Spirit's leading in their meetings, they would also ask the Spirit for his leading in their classrooms. In addition to praying before the start of lessons, another lecturer described stopping to pray for a student who was struggling with a concept in the middle of a lesson:

[M]<sup>469</sup> felt embarrassed to be as emotional as [M] needed to be, and [M] was sort of reserved and very British about it, you know. And I was sort of trying to help to really let go, so that [M] did seem like [M] was so out of [ ] mind that the priest could think [M] was drunk, and [M] was really struggling. And I felt like one of the things that were stopping [M] was that [M] thought that the other students would judge, you know. And so, we stopped, and we prayed all together as a class. And I think it just let [M] know that [M] was given permission to let go. And I think it let the other students know that we were doing this in service of God and that any sort of judgment wasn't right, and I think it also did just connect us back with the Holy Spirit and just let us think well actually this is in the Holy Scripture. This is what happened. And to really honour this moment, we need to let the emotions in, and I think that was a moment when we deliberately stopped the class and prayed, you know. RTCL13

RTCL13 was teaching a practical lesson and could have continued pushing the student to let the emotions go (as in the Bible story they were acting) until the period was over and to try another time. However, being sensitive and noticing that the struggle was mental and had to do with perceptions in the class, the lecturer led the class to pray, which, as RTCL13 notes, connected them to the Holy Spirit. To put it another way, the Spirit led the whole class, including [M], into truth; their performance was based on a Biblical account, and they needed to do it to the glory of God. RTCL13 recognised the limitations in the classroom and publicly asked the Spirit to help. From the quotation, the Spirit indeed led them out of the situation. The Spirit taught them by orienting their minds from their previous thoughts to the Scriptures. Praying before the start of a lesson is considered necessary. Another lecturer noted: "Sometimes you know, in the rush of things I might forget to pray at the start of the class; often I think the class doesn't or isn't as good because of that or is not productive" RTCL4. RTCL4 could distinguish when the Spirit is invited to lead as the primary teacher and when he is not.

---

469. To make the student anonymous, 'M' is used to represent the student.

According to another participant, undergirding the practice of praying before the start and end of lessons is the confidence that the Spirit is present and ready to work as teacher in the lesson:

So, I think one of the other things as well, I pray for my students, I pray for my lectures, we pray together at the start and at the end of classes, and we pray with confidence that the Holy Spirit is at work even not just in the sudden moment or something clicks but in the whole of it. So, prayer is a major way we see the Holy Spirit guiding us in lectures. RTCL1

The prayer, in this case, is a token of confidence in the teaching role of the Spirit, acknowledging that he is present, willing, and ready to teach in the classroom. Throughout the lesson, whether spectacular things happened or not; it is conceived that the Spirit is present, leading in the teaching. So, prayer is made again at the end of the class, possibly to thank him for being present to teach. As to whether the Spirit is indeed present, RTCL4 noted that the nature of the lessons with and without prayer is noticeably different, and this difference serves as an incentive for future prayers. If prayer is a means of acknowledging the Spirit's teaching presence in the classroom, then class discussions are no longer a dialogue between students and lecturers or simply among students; they are thought of as a triologue, a conversation between three parties. This triologue is the focus of the following section.

### 7.3.3 Triologue in the Classroom

Support for this concept comes from three participants, who alleged that running academic courses at RTC has enhanced the teaching role of the Holy Spirit. The enhanced teaching is by way of contrasting with the former EBC teaching before the Accreditation Years (see 3.1.1), which were just like sermons, without feedback or questions.<sup>470</sup> In the views of these participants, the academic nature of the courses promoted dialogue between lecturer and students and among students in the classroom. That said, from a Pentecostal perspective, some participants also identified a 'Pentecostal form of education,' a triologue. Here the discussion between lecturers and students is extended to include the Holy Spirit, who grants both students and lecturers new understanding and insight on the topic under discussion in the classroom. The triologue was mentioned during the interviews by a lecturer when describing the positive impact of degree courses on the Spirit's teaching role at RTC, in

---

470. Researcher's conversation with RTCL5 (see 6.2.3).

contrast to the view that the Accreditation Years led to a reduced emphasis on the Spirit's teaching role (see 3.2.3):

Whereas once you start introducing academic stuff and academic discussions, dialogue, now, I think you have to be conscious there, but I guess we like to talk about trialogue. So, it is not just dialogue; it is kind of Pentecostalism, it's not just us having a conversation, but it is us having a conversation in the presence of the Holy Spirit. And hope the Spirit is inspiring us as we discuss and as we discern together. So, I guess I would say it goes maybe from monologue or if you like direct dictating script to trialogue when you go more kind of academic. So, I guess to summarise, my point would be that I think the method of the Spirit's role as teacher just changes, becomes less proclamation and more trialogue. RTCL5

RTCL5's statement describes the trialogue as a Pentecostal form of education through which the Spirit inspires and directs the conversation and discussion in the classroom involving lecturers and students. The quotation suggests that offering academic courses in a Pentecostal theological college provides Pentecostal students with the opportunity to develop their concept and conviction in the Spirit's role as teacher much better than in an environment where the teaching event is predominantly a monologue. This form of Pentecostal education, the trialogue, according to RTCL10, needs to become the norm for Pentecostal theological colleges:

I gave a lecture to the faculty of Regents and Mattersey, which was along the lines of 'After 30 years, what I have learned.' And one of my conclusions was, we need to proactively see this process as not just a dialogue myself as lecturer and student but as a trialogue where the Spirit has a part to play in the process. RTCL10

The above quotation implies that Pentecostal educators must work hard to make trialogue among the students, lecturer, and Spirit possible. Although the Spirit is considered the primary teacher in the classroom and cannot be controlled by lecturers, the task of the Pentecostal educator is to move away from monologue and dialogue to trialogue in the classroom. This suggestion does not mean that monologue and dialogue should never be allowed in the classroom, as it would not be realistic; there are times when "lecturers allow[ed] people to share what they got from the passage, as a way of allowing the Spirit to speak through the passage" RTCS11, such communication from the Spirit to the student would first come as a monologue. The suggestion here is for the Pentecostal educator to work hard to ensure trialogue among the three parties in the classroom: students, lecturer, and the

Spirit. This last point is essential, considering the contribution from RTCL10; a lecture had been given on the need to pursue dialogue in the classroom, but during the fieldwork, the concept was observed in only one lesson,<sup>471</sup> which suggests that the vocabulary of the practice is still developing in the college.

Participants' responses also identified discernment as one of the ways the Spirit's teaching is promoted in the classroom. It is this practice that is considered in the next section.

### 7.3.4 Discernment in the Classroom

Four participants provided support for this concept. The concept of discernment is one of the valued practices among the RTC community. The four participants frequently mentioned it during the interviews. One student explained how the lecturers allowed students to share their views on scriptural passages and other topics as a way of allowing the Spirit's teaching in the lesson. When asked how the different and varying views were dealt with in the classroom, the student's response betrayed the expectation that the lecturers would exercise discernment in determining the correct interpretations:

Quite often, you get different views. I suppose how that was managed varied, but I mean that was always I think the agenda of the lecturers just to try and get as many different views as possible and then discern which ones might be more accurate. RTCS11

In the quote above, RTCS11 notes that the approaches of the lecturers were not constant. It varied in the way they handled the different views and suggestions. However, the common denominator from this statement is discernment. In other words, there is a reliance on the Spirit to teach them how to respond and to work with the varying views presented. In addition to discerning correct views, RTCL4 noted that lecturers also need discernment when responding to the different categories of students in the classroom:

So, we have to use a bit more discernment, I think, because we can't just assume everybody in our classes is going to go into pastoring a church or into church leadership. And I guess that affects the way you try and discern and shape lectures. How can I equip somebody or help equip somebody who's going into secondary or primary school teaching and someone who's going to be a chaplain and going to work in the volunteer sector? RTCL4

---

471. Appendix E, Fifth lesson observation.

The questions presented in the quotation suggest that the different groups of students in the classroom require different teaching approaches. The Spirit might teach using different strategies for people going into the same field, for example, those going into pastoral ministry. It is also possible that the Spirit might teach people with varying temperaments going into other areas of ministry differently, either through their cognitive faculties or their emotions. The lecturer, as RTCL4 shows, would need to exercise discernment, as it would be inappropriate to say to someone, “you are going into secondary education teaching, so you do not need to be taught by the Spirit” RTCL4. Another lecturer also noted that discernment is required in the selection of the material to use for lessons:

There are some forms of rationality or methods used in academia, particularly if you think more of the kind of positivist approach to science or in particular to history and especially to religion and theology. I guess if you apply those kind of positivist methods that are effectively atheistic in their presuppositions. Now I think if you apply that kind of reasoning in a Pentecostal college as the method, then yes, you’re faced with a lot of issues, and I guess you could say other aspects may be of the critical method. I think you do need to be discerning what you take and what you leave. RTCL5

RTCL5’s point is that some of the methods and materials used to educate in higher education may, in general, favour atheistic paradigms. Therefore, Pentecostal educators need to be discerning in their selection of methods used. Otherwise, they would be propagating a Pentecostal philosophy while using an approach that is opposed to the philosophy being perpetuated. Earlier in 2.2, it was considered that such an approach is not in sync with the Spirit’s teaching. Another lecturer also explained that even though good preparation had been done for the lesson, the Spirit would often take a different approach, and discernment becomes necessary to follow the lead of the Spirit’s teaching:

So, the other thing that I do, and I think all the lecturers do this, is that we do pray at the start of the classes each time, so I suppose the purpose of that prayer is to intentionally say, look, I’ve prepared this as well as I can. I’ve tried to listen to you, Lord, in my preparation. But we want to hear from you. So, I suppose that sort of sets a framework that actually we want to hear from the Lord and if there is something that I’ve prepared that isn’t right. I don’t want to say it, I don’t want the students to hear it, you know. So, there is a sort of discernment that happens in the moment, but I’m not really very conscious of it, I just sort of follow what I feel is right. So, it is quite emotive, I guess. RTCL13

The question that comes to mind on reflecting on this quotation is that if lecturers depend upon the Spirit during the preparation period, why would the Spirit want to change anything during the teaching session? And why does the Spirit wait until the lesson? RTCL13’s point



has more to do with total dependency and submission to the Spirit's teaching than an attempt to find fault with the Holy Spirit's pedagogy. The essence of the statement is that although RTCL13 might have sought to convey a specific concept during the lesson preparation, in the classroom, care for the students' transformation and well-being should motivate the lecturer to hear what the Spirit's teaching, but this in RTCL13's understanding, requires discernment.

From the above discussion, it appears that the task of discerning the Spirit's teaching, (1) when students offer varying views, (2) how to train different student groups, (3) how course materials are selected and (4) how lecturers orient their lectures, rests on the lecturer and not norms derived from Scripture (see 2.1.3). But from the standpoint of this thesis, the sincerity and purity of the lecturer's heart alone cannot safeguard against unhealthy subjectivism in decision making concerning the Spirit's teaching (see 4.2.1.1). Also, the contributions do not provide any idea of how lecturers will discern who is speaking by the Spirit and who may not and what objective principles will be guiding the lecturers' decisions. A guiding principle is essential because self and other manifestations that might not be from the Spirit can influence the lecturers' decisions.<sup>472</sup> Pentecostals often consider discernment and judgment about what the Spirit may be teaching along the reflective or affective lines.

Nevertheless, Parker provides a helpful model that eliminates such dichotomy and offers guiding principles for evaluating decisions about discerning the Spirit's teaching. Parker's model can be used in the PTE classroom, and it is presented below. According to Parker:

“The model begins by listening to and thickly describing claims to Spirit leading. These claims are then subjected to multiple analyses from various perspectives, including psychological, theological and Pentecostal one, with the sole aim of ensuring a positive understanding of the behaviour under study and identifying negative elements that emerge from these practices. Evaluative judgements are then made of the claims received.”<sup>473</sup>

The model described above involves four overlapping stages: first, a time to attend to the intuitive, affective dimensions of discernment and decision making; second, a time to describe claims to experiences of Spirit leading; third, enriching the description of Spirit leading from multiple perspectives; and fourth, evaluation of the experiences.<sup>474</sup>

---

472. Russel P. Spittler, “Glossolalia,” in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. ed. S. M. Burgess and E. M. Van Der Maas (Grand Rapids, MI: Zondervan, 2003), 675; Land, *Pentecostal Spirituality*, 171; Macchia, “Sighs Too Deep for Words: Towards a Theology of Glossolalia,” *Journal of Pentecostal Theology* 1 (Jan 1992), 48.

473. Parker, *Led by The Spirit*, 212.

474. *Ibid.*, 213-220.

The first element ensures that room is created for the Spirit to move. It generates a transitional space where Pentecostals can recapture the primitive psychic experiences to enhance psychic operations from a psychological perspective. It also creates space for the ecstatic reception of revelation. The second element allows individuals to share what they think is the Spirit's leading with others in a group for reflection and intentional discussions. The third element provides helpful descriptions of what may be happening positively and negatively in Spirit leading experiences from perspectives within and without a Pentecostal tradition. The description may create a feeling of solidarity with the original Pentecostal community in the Bible and the God of Pentecost in the positive sense. Negatively, it may reveal an individual's confusion of personal desires with the Spirit's direction. Encouraging perspectives from outside the Pentecostal community, for example, psychology, can help by distinguishing between an individual's personality and the content of the Spirit's leading because a person's psycho-developmental history cannot be divorced from their experience of the Spirit.<sup>475</sup>

The final element, the evaluation process, calls for Pentecostals to make a judgment as to whether an experience was the Spirit's leading. From a Pentecostal perspective, decisions come from norms based in Scripture and loosely on traditions from shared Pentecostal experiences. However, this evaluation process must include other views and evaluative guidelines openly accessible to everyone in the group.<sup>476</sup>

Four principles undergird Parker's evaluative guidelines. They are (1) holistic knowing, (2) integrating self and community needs, (3) ultimate versus finite concerns, and (4) ambiguity. Working in the above order, it first enquires whether there is an integration of the knowledge from the reflective and affective dimensions of knowing. It also considers whether the claims of the Spirit's leading meets both individual and the community's needs. It then investigates whether claims focus on ultimate concerns or the finite medium of revelation. Finally, it checks whether there is humility to claims of the Spirit's leading. There will always be a certain level of ambiguity in all Spirit leadings due to the fallibility of human beings and the wind-like nature of the Spirit's actions.<sup>477</sup> The final guideline is helpful as it creates space for future review to claims of the Spirit's leading in the teaching environment. Considering the

---

475. Ibid.

476. Ibid., 220.

477. Ibid., 222-226.

need for a shared meaning of the concept of discernment identified in RTC during one conversation (see 5.2.4), the importance of the concept in RTC and the confidence placed in lecturers to discern (see 7.3.4), acknowledging Parker's model and guidelines for evaluating discernment in the classroom may help reduce unhealthy subjectivity in communicating what the Spirit may be teaching.

In summary, this section focused on how the Spirit's role as a teacher is engaged in the classroom at RTC. Participants mentioned four primary practices. The first was acknowledging the Spirit's teaching, explicitly attributing new insights and transforming ideas to the Holy Spirit. The second was praying in class to invite the Spirit to teach. The third involved engaging in conversation in which both lecturers and students are conscious of the Spirit's teaching in their discussion (trialogue). The fourth focused on discerning the Spirit's direction in the classroom, what it entails and how to make decisions about discernment less subjective.

#### **7.4 Chapter Summary**

The analysis of research participants' responses to how belief in the Spirit's role as teacher is practised and promoted at RTC, suggests that RTC does not have a formal educational policy that encourages lecturers to engage and promote the Spirit as teacher in their lectures.

Therefore, individual lecturers only do the best they could, which suggests inconsistency between lecturers' practices, a condition which may even impede educational outcomes for students. Also, despite the lack of an institutional policy, devotions and corporate worship services were acknowledged as the primary practices that engaged with the Spirit's teaching role. But these only made students aware of the presence of the Spirit, not his role as a teacher. Furthermore, although almost all lecturers prayed at the start of their lessons and articulated an understanding of the need to discern the direction of the Spirit's teaching in the classroom, only a few engaged students in triaologue with the Spirit or acknowledged the Spirit's teaching in the classroom, a model for understanding and guiding the discernment process so that claims to the Spirit's teaching are less subjective were also considered.

The conclusions imply that classical PCs that do not have formal educational policies to uphold and promote the Spirit's teaching role could pray to invite the Spirit into their lessons and encourage participation in college corporate worship. Yet, these might only make

students aware of the presence of the Spirit and not of his role as teacher. PTE might need an educational strategy that engages the Spirit's teaching, as suggested in Documentary Analysis 2 and an understanding of the Spirit's teaching approach as studied in 2.4.3.

Having provided analysis of the research data from the research participants' responses to the research instrument and its impact on the Pentecostal academy, it is now time to show how the research data addresses the research question(s) and how it responds to the thesis hypothesis. After that, the thesis will use the conclusions drawn to suggest a way forward for a PC such as RTC and make recommendations for further discussion on the Spirit's teaching role. It is this objective that is the focus of the next chapter.

## **CHAPTER EIGHT – DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS**

### **8.0 Introduction**

The purpose of this study, as mentioned in 1.2, was to investigate the impact of the Holy Spirit's teaching role in PTE: specifically, how the Spirit's role as teacher in both PT and the traditions in PTE impact contemporary PTE in the UK. In 1.3, the hypothesis for the thesis stated that the understanding and convictions in the Spirit's role as teacher in PT and the traditions in PTE do not impact contemporary PTE in the UK. To provide a way of measuring this hypothesis, I segmented the research goal into three parts: theology, history of attitudes, and current practice; and three research questions were developed from these (see 1.3) to investigate the concept and to determine its impact. A research instrument was developed after exploring Pentecostal literature regarding the Spirit's teaching role and used in a case study conducted in a classical PC to investigate the Spirit's teaching role in practice. This chapter discusses how the findings from the literature and the case study research might provide some responses to the three research questions (8.1). It also discusses how the results from the literature and the research support the thesis hypothesis (8.2). It ends by drawing some conclusions from the discussions, making suggestions for further studies, and offering some recommendations for RTC (8.3).

### **8.1 Discussion: Literature, case study results and research questions**

This section discusses the case study results (hereafter, the research) and how they respond to the research questions. The discussion also involves a comparison between the literature and the research. The comparison shows the extent to which practice supports theoretical views regarding the Spirit's role as teacher and indicates any contribution to knowledge. The three research questions and how the literature and the research respond to them are considered below.

Research Question One: What are some of the representative published and empirical views in PT regarding the role of the Holy Spirit as teacher?

In Chapter Two, the literature showed that in PT, the Spirit is the primary teacher because he is the unique teacher and interpreter of God and truth (see 2.1). It also noted that the Spirit's

teaching is personal; it encourages commitment to the truth about God; it occurs through community sharing; it is characterised by love and results in transformation (see 2.3). Furthermore, the literature suggests that the form of the Spirit's teaching can be categorised into the following modes: authoritarian, laissez-faire, and facilitator (see 2.4).

Comparing the literature with the research in Chapter Five shows that the research supports the literature. In other words, there is an agreement between the literature and the research that the Spirit is the unique primary teacher and interpreter of God and truth (see 5.1). Also, the research supports the literature that the Spirit's teaching is characterised by resonating truth in the heart and an inspiring revelation of God's love, which transforms and empowers people for ministry (see 5.2). Furthermore, the research agrees with the literature that the Spirit teaches according to personality types. Although the research does not cast the Spirit's teaching role into authoritarian, laissez-faire, or facilitator modes as indicated in the literature, it provides the avenues through which these modes of teaching can be experienced, for example, in listening and taking notes, in the classroom discussions, in research, in debate, and essay writing (see 5.3).

The research also provides answers to some of the questions raised in the literature. In 2.1.2, it was asked whether the Spirit teaches only believers and whether his teaching is restricted to the Scriptures. It was also asked how to ascertain when the Spirit is teaching (2.2). The research revealed that, as God, the Spirit's teaching is not limited to believers, and neither is it restricted to the Scriptures; the Spirit teaches any person engaged in any training that has a benefit for humanity (see 6.2.1 & 6.2.3) and as God, he is free to use any material in his world to teach (see 6.2.8). The research showed that some of the ways believed to indicate the Spirit's teaching included the resonating of truth within the heart, a positive personal response that even touches the emotions and the body, and inspiring revelations of God's love, which empower people for ministry.

Another question raised in the literature was how the Spirit undertakes his teaching. From the research, it was identified that the Spirit is believed to teach according to personality type. Namely, an intellectual person may be stimulated in the mind, and an emotional person may receive an emotional impulse characterised by God's love; each method is transformational. Additionally, the research shows that the Spirit employs multiple mediums in undertaking his

teaching to confirm the truth (see 6.2.8). The research, therefore, provides adequate answers to the first research question and the questions raised in the literature.

Research Question Two: What are some of the representative published and observed attitudes toward the Holy Spirit's teaching role in the representative PC?

In addressing this question, some of the responses from participants speculated that some of the earlier proponents of the phenomenon in EBC understood that it was the Spirit's teaching that enabled them to recognise the truth concerning Christ in Scripture and in the supernatural manifestations they experienced; and, in addition, these proponents did not have a developed philosophy of education on how the Spirit teaches (see 6.1.1, 6.1.2). Also, participants acknowledged that the Spirit's teaching makes possible the revelation of God and the transformation into the image of Christ. Nevertheless, this requires prayerful planning of lectures and preparedness to access the various modes through which the Spirit teaches.

However, participants noted some challenges to the Spirit's teaching at RTC. This challenge included students attending the college simply to gain a degree and not expecting to engage with the Spirit in the theological classroom (see 6.3.3). A plausible explanation is that students might not be aware of the nature of Spirit's role as teacher, his willingness and readiness to teach them wherever they are, whether in the college classroom or library. Also, students may not even recognise when the Spirit is teaching (see 6.3.3 and 7.3.2).

There is an agreement between the research and the literature regarding the transformational impact of the Spirit's teaching in the college (see 3.3.2, 6.2.9 and 6.2.10). Other agreement between the research and the literature is seen in the appreciation of the Spirit's teaching and how it could be engaged through prayer or with open and willing hearts (see 3.1, 3.2 and 7.2.2). However, there is a discrepancy regarding the views of the college pioneers between the research and the literature. In 3.1.2, it was noted that a proponent of the phenomenon in the Elim context had such great admiration for the Spirit as teacher that he referred to him as the supreme teacher and real teacher of God's word. The research, however, only speculated about the concept being present among the pioneers (6.1.1). This difference suggests that participants are not familiar with some earlier publications regarding the Spirit's teaching

role (see 3.1.2). That said, there is no documentation of a developed pedagogical theory of the Spirit, as indicated in the research (7.1.2).

Another area where the research and the literature provide a differing response to the second research question is the expectation of the Spirit's influence on the intellect. The literature records that there was high esteem among proponents of the phenomenon in EBC for the Spirit's impact on the mind and recognition that a relationship with the Spirit was necessary to engage the Spirit's teaching in PTE (see 3.1.2). On the other hand, the research shows there is now a low expectation among students of being taught by the Spirit and that some RTC students do not seem to appreciate the various ways in which the Spirit develops the mind (see 6.3.3). The differences in expectation of the phenomenon suggest that where there is an appreciation of the Spirit's teaching role and the various ways and mediums in which he teaches, there is openness to the Spirit and a high expectation to be taught; however, where there is a lack of understanding, there is a low expectation of his teaching role. Therefore, there is a lack of consistency in response to the second research question between the literature and the research. While the literature presents a positive attitude to the Spirit's role as a teacher, the study does not show the positive attitude witnessed in the literature.

This observation suggests that the hypothesis for the thesis (see 1.3) is beginning to be supported: an acknowledgement that is made on the basis that there is a discrepancy between the Pentecostal tradition and current practice in the college.

Research Question Three: How is conviction in the Spirit's role as teacher expressed in contemporary PTE in the UK?

The research often cited RTC's devotional and corporate worship services as the primary practices that promote the Spirit as a teacher. Nevertheless, the research data equally noted that these practices only made students aware of the presence of the Spirit and not of his role as teacher. Although almost all lecturers pray at the start of their lessons and articulate an understanding of the need to discern the direction of the Spirit in the classroom, only a few engage students in dialogue with the Spirit or acknowledge the Spirit's teaching in the classroom (see 7.3.1). Furthermore, RTC does not have a formal educational policy that encourages lecturers to engage with and promote the Spirit as a teacher in their lectures (see



7.1.1). Therefore, individual lecturers receive no consistent guidance on how to apply their distinctive views on the Spirit's teaching role.

One of the critical questions encountered in the literature was how the Spirit's teaching could be engaged in the PTE classroom (see 2.1.3 and 2.1.4). The research shows that the Spirit's teaching is engaged in the classroom through triologue. In this, the lecturer engages with the Spirit and students in the discussion by deliberately asking for students' views on the text under consideration and trusts the Spirit to inspire students' hearts to make contributions. However, it is noted that although the triologue concept was shared as a good practice among the teaching staff (see 7.3.3 and appendix E document 2) and alluded to by three participants, during the fieldwork, the practice was observed in only one lesson.

Another question raised in the literature concerned how PTE could be made both personal and communal, where the separation between the very knowledgeable and the not-so-knowledgeable is eradicated (see 2.3.1.4). Through triologue, students and lecturers might share knowledge, and students might also share knowledge among peers, which might promote communal learning. PTE may also be made personal by acknowledging the Spirit's teaching, where the lecturer gives thanks to the Spirit when a student contributes during the triologue in the class. In other words, when students make contributions, and the lecturer gives thanks to the Spirit, students may be encouraged and develop confidence in being taught by the Spirit as they pursue their individual learning journeys. It is worth noting that this view is only provided as a possibility based on the data result as RTC may not represent all Pentecostal colleges. The concept of acknowledging the Spirit's teaching was not observed in any lesson. However, it must be noted that some of the lecturers interviewed could not be observed because they had completed their modules and students were engaged in independent studies (see appendix E).

In as much as the research shows that the Spirit's teaching role is embraced and prayer made before and sometimes after class, as well as in specific prayer sessions, all these are done on a personal level. In other words, it is implicit and not prescriptive in the college, and there is no formal policy that encourages lecturers to promote the Spirit as teacher in their practice.

If RTC seeks to remain true to its Pentecostal tradition and to advance a Pentecostal educational philosophy (see appendix F: Documentary Analysis 1 and 2, and 2.4) by which students may be able to appreciate the Spirit's teaching role as they engage in their academic exercises, then, RTC might need a clear statement regarding the promotion of the Spirit as teacher in the college (see 6.3.3).

## **8.2 Discussion: Literature, research results and thesis hypothesis**

In section 1.3, it was hypothesised that the views and convictions in the Spirit's teaching role in PT and the traditions in PTE do not impact contemporary PTE in the UK. This section focuses on investigating how the findings from the literature and the research fieldwork confirm or contradict the hypothesis.

Pentecostal recognition of the Spirit's role as a teacher is a concept developed from the Scriptures; for instance, it was noted that the Spirit guided the early church in its decision making and about the future (see 2.1). Although the findings from the research indicate that recognition of the Spirit's teaching role exists in RTC (see 5.1), lecturers identified misconceptions among students. Students do not recognise that their reading assignments and essays are opportunities to engage with the Spirit's teaching (see 6.3.3). The situation is perhaps attributed to a lack of appreciation on the part of students to the Spirit's teaching approaches and the false expectation that the Spirit only teaches in specific environments (2.4 and 6.3.3). These findings suggest a disparity between lecturers' and students' understanding of the Spirit's teaching role. In other words, lecturers and students do not share a standard view of the concept. This inequality further suggests a disconnect between the theological concept and practice among the contemporary students, thereby confirming the thesis hypothesis on the part of the students.

Early Pentecostals were optimistic towards the Spirit's teaching role. They believed only the Spirit's teaching reveals God's truth and transforms students' minds. They also recognised their responsibility to approach the Spirit's teaching with a willingness of heart (see 2.2 and 3.1). However, during the Accreditation Years, the new emphasis on academics and the heavy documentation demands on PCs made it challenging for the college to continue with its earlier focus on the Spirit's teaching role (see 3.2), although it is worth noting that offering accredited courses itself does not hinder the Spirit's teaching role (see 7.3.3).

As noted above, although earlier views regarding the Spirit's teaching role were positive, teaching practices in the Accreditation Years did not promote the Spirit's teaching role but emphasised academic ability. The reduced emphasis on the Spirit's teaching led to the situation where students' ability to undertake specific spiritual responsibilities was no longer assessed, and the focus switched to academic ability (see 3.2.3). The discussion in the Cyber Years suggests the focus on academics persists (see 3.3.4). This change in emphasis indicates dissociation between the earlier PTE tradition of the college and current teaching practices of lecturers and hence provides support for the hypothesis.

Furthermore, during the fieldwork, extracurricular devotions were often referred to as the means through which the college promoted the Spirit's teaching role. The basis of this view is that RTC is a teaching college, and therefore whatever it does, including devotions, is meant to teach students (see 7.1.1). However, from the students' viewpoint, these extracurricular worship services only made them aware that the Spirit is present in the college. It did not make them specifically aware that the Spirit is a teacher (see 7.3.2). This viewpoint suggests that RTC's Pentecostal traditional heritage regarding the Spirit as the primary, supreme, and unique teacher (see 3.1) is not being experienced by students. The view further suggests a detachment between the Pentecostal traditions of the college and contemporary teaching practice, which supports the hypothesis being investigated.

One of the points made in Documentary Analysis 2 (see appendix F) is that Pentecostal lecturers need to intentionally create an atmosphere where students can acknowledge the Spirit as the great teacher. Taking this point further, lecturers may need to work hard to engage with students and the Holy Spirit in dialogue in their lectures if RTC seeks to remain true to its traditional values. This practice was mentioned as part of the participants' responses to how the Spirit's role as teacher is practised in the classroom (see 7.2.3). Nonetheless, during the interviews, only two lecturers mentioned the concept as a classroom practice. Additionally, in all the lesson observations, the idea was only witnessed in one class, suggesting that although the concept has been cited as good Pentecostal teaching practice, it is not consistently embedded in all lessons. This inconsistency indicates support of this thesis hypothesis at the college level.

In summary, 8.2 discussed how the findings regarding the Spirit's role as teacher in the literature and fieldwork confirmed or contradicted the hypothesis. It was identified that

students' concept of the Spirit as teacher does not impact how they engage with their academic exercises. It was also noted that lecturers' teaching practice does not reflect the earlier PTE tradition of the college. Furthermore, although it was observed that individual lecturers acknowledged the Spirit's teaching role at the institutional level, the concept is not promoted in the college. Therefore, the findings from the literature and the fieldwork support the hypothesis of this thesis.

### **8.3 Conclusions and Recommendations**

This section provides a summary of the conclusions made so far to respond to the hypothesis. PT considers the Spirit as the primary and unique teacher in PTE because he is the sole interpreter of God and truth. The Spirit's teaching is personal and yet communal. In other words, he teaches according to personality types and in a manner that enables people at different levels of knowledge to discuss and discern together as a community. His teaching is multisensory and always leads to the transformation of life. In PTE, the Spirit's teaching occurs through various academic exercises. It is not restricted to believers and the Scriptures because he is sovereign and teaches whom he wills and uses what he wants for his teaching. His teaching is identified by resonating the truth within, a positive personal response that touches the emotions and body and the mind and inspires a revelation of God's love, which empowers for ministry. These findings indicate that there is a clear view of the Spirit as teacher in the PTE offered in the college.

Attitudes towards the Spirit's teaching are twofold: Firstly, where there is an understanding of the Spirit's teaching role and its impact on the intellect, there is a high esteem for it; there is an eagerness for his teaching and, among lecturers, lesson planning is approached prayerfully to engage with the Spirit's teaching. Secondly, where there is no understanding of the Spirit's teaching, for example, among students, there is a limited or no expectation of the Spirit providing any teaching in the learning journey. This discrepancy suggests that the college does not yet embody a consistent mindset or belief regarding the Spirit's teaching role, which might result from an absence of an overarching policy on the subject.

Regarding convictions and promotion of the Spirit's teaching role, there is a misconception that engaging in devotional and corporate worship services indicate recognition of the Spirit as teacher. Besides praying, engaging students and the Spirit in dialogue and publicly

acknowledging the Spirit's teaching in students' contributions are the two main ways believed to demonstrate conviction in the Spirit's role as teacher. Nevertheless, only a handful of lecturers practise them. Also, there is no formal recognition of the concept of the Spirit as teacher nor a pedagogical theory of the Spirit in delivering the college's curriculum. These deficits suggest that conviction in the Spirit's teaching role is not adequately promoted at the college level.

These conclusions suggest that the theological understanding of the Spirit as teacher is not adequately translated into contemporary practice, indicating the hypothesis's veracity. Additionally, the differences in appreciation and expectation noted in 8.1 regarding the Spirit's teaching suggest limited support for the Pentecostal education revealed in 7.3.3. Furthermore, it was pointed out that some earlier faculty members of the college recognised the concept of the Spirit as teacher;<sup>478</sup> however, there was no developed pedagogical theory of the Spirit to promote the Spirit's teaching role. That is to say, the few who were aware of it just kept it to themselves. The research suggests a similar trend that few in the college acknowledge and engage with the Spirit's teaching role. Therefore, it is arguable that since 1925, the concept of the Spirit as teacher has been held and practised only by a few individuals; hence, the limited evidence and practice at the college level. From the above discussion and conclusions, the thesis confirms the hypothesis that the views and convictions in the Spirit's role as teacher in PT and the traditions in PTE do not impact contemporary PTE in the UK.

Most of the literature in PTE addresses Pentecostal spirituality in education. Only a few studies specifically highlight the teaching role of the Holy Spirit.<sup>479</sup> This study provides an in-depth account of the Spirit's fundamental role as teacher in a classical PC. It also provides rich data<sup>480</sup> about how the Spirit might teach and about how both lecturers and students in the Pentecostal academy may engage with the Spirit's teaching role. This rich data may perhaps enable lecturers in PTE to provide a learning experience that achieves intellectual and

---

478. Proctor, "The Supreme Teacher," 189-90; Parker, "How is the Thirst for Bible Study Created," 345-346.

479. Bridges Johns, "The Meaning of Pentecost for Theological Education," 42-43; James Wilhoit and Linda Rozema, "Anointed Teaching," 240-253; Paul B. York, "The Classroom of the Holy Spirit: Facilitating the Spirit's presence in the Bible College Classroom," *Acts in Africa Initiative* (2007), 1.

480. Vicki L. Plano Clark, "In-Person Interview," s.v. *The Sage Encyclopedia of Qualitative Research Methods*, Vol. 1&2, ed. Lisa M. Given (Los Angeles: Sage Pub. 2008), 432.

spiritual transformation in students. In this way, this study opens a new window through which scholarly discussion on the Spirit's role as a teacher could move forward within PTE. It is worth noting that this study in no way suggests that Pentecostal students do not need to develop natural study habits, as they must do so. The thesis, however, seeks to draw attention and bring about openness to the Spirit's teaching amidst studying naturally.

As a critical case study, the research focused on a single case unit.<sup>481</sup> Due to the nature of the study and time constraints, I did not investigate the concept among different PCs or non-PCs. Exploring this will require separate studies. Consequently, I suggest a study that examines the concepts between other classical PCs and, secondly, investigates the phenomenon between Pentecostal and non-PCs. As mentioned earlier, this study is a critical case study that focused on one classical PC, RTC. Exploring the concept among different classical PCs will provide a broader scope for discussion and understanding of the Spirit's teaching role. Also, extending the research to include non-PCs will be helpful in that it will expand the forum on the Spirit's role as teacher beyond individual church traditions and open a wider field for further research on the subject.

The analysis of participants' responses has provided insights into how the representative PC, RTC, views, engages and encourages the Spirit's role as a teacher. The research instrument used to generate the research data was developed from the literature. This development means the questions are original to the researcher and not predetermined before the study. There is some overlap among some of the questions in the research instrument. For example, there is an overlap between questions 2 and 3 and between questions 7 and 8. Therefore, in any future case study research that seeks to explore this study in a new case using these questions, I recommend combining these overlapping questions to avoid duplicating participants' responses. Also, to see how well the representative PC passes on Pentecostal traditions, I included questions 4 and 5 in the research instrument. Only a few participants were able to respond to these questions. Although the limited response to these questions was informative and did suggest that most participants were not informed about earlier views and traditions in the college, those who responded only gave their opinions. I, therefore, recommend that these questions be amended in any future study.

---

481. Bent Flyvbjerg, "Five Misunderstandings About Case-Study Research," 219-245.

As a reminder, this research is a case study investigating the impact of the Spirit's teaching role in a classical PC. The research from the college shows that although there is a clear conceptual understanding of the Spirit's role as teacher in this exemplar PC, this understanding is not always reflected in the attitudes and beliefs towards the Spirit's teaching role in the Pentecostal education offered and the concept is not adequately promoted in the college. Considering the situation of the college regarding the concept under study, I make the following four recommendations: the first is that the college may need to consider developing a course on the Spirit's teaching role in Pentecostal theology for all students; the second is that lecturers may need to provide orientation for all new students on how they will engage with the Spirit's teaching in the classroom and other academic exercises; the third is that the college may need to develop an educational policy that sets out to train students to engage with the Spirit's teaching role in their learning journey; and, fourth, the college may need to provide continuing professional development programmes for lecturers to expand their pedagogical views to acknowledge and to include the Spirit's teaching role in their lessons.

In concluding this research, I respectfully submit that PTE may produce academically and spiritually formed students in an institution that pledges to promote the Spirit as supreme teacher and demonstrates attitudes that reflect a clear Pentecostal understanding of the Spirit's role as teacher.

## Appendices

### Appendix A

Personal information questionnaire

Name:

Date:

With this questionnaire I would like to obtain only basic information about yourself. Please put a cross in the box that identifies you. Thank you in advance for your time and support.

Age:         18-20    21- 30    31 – 40    41- 50    51- 60    61-70    71+

Are you:    male         female

Are you:    British         other national

Outside of Campus I live:  in Britain    outside Britain

Are you Pentecostal:         Yes         No

I belong to a:  Pentecostal Church    non-Pentecostal Church

I am:         staff         a student

I am:         a Church minister         training to be a Church minister         Neither



Completed Questionnaires  
RTCL 5:

Name: [REDACTED] (IN-5) (I5)  
Date: 09/11/18

With this questionnaire I would like to obtain only basic information about yourself. Please put a cross in the box that identifies you. Thank you in advance for your time and support.

- 1) Age:       18-20     21- 30     31 – 40     41- 50     51- 60     61-70     71+
  
- 2) Are you:     male       female
  
- 3) Are you:     British       other national
  
- 4) Outside of Campus I live:  in Britain     outside Britain
  
- 5) Are you Pentecostal:       Yes     No
  
- 6) I belong to a:  Pentecostal Church     non-Pentecostal Church
  
- 7) I am:       staff     a student
  
- 8) I am:       a Church minister     training to be a Church minister     Neither

RTCS 8:

Name: [redacted] (ITW8) I8

Date: 15/11/18

With this questionnaire I would like to obtain only basic information about yourself. Please put a cross in the box that identifies you. Thank you in advance for your time and support.

1) Age:  18-20  21-30  31-40  41-50  51-60  61-70  71+

2) Are you:  male  female

3) Are you:  British  other national

4) Outside of Campus I live:  in Britain  outside Britain

5) Are you Pentecostal:  Yes  No

6) I belong to a:  Pentecostal Church  non-Pentecostal Church

7) I am:  staff  a student

8) I am:  a Church minister  training to be a Church minister  Neither

## Appendix B

### Semi-Structured Interview Protocol

#### Research Instrument

1. What makes the Holy Spirit a teacher in Pentecostal theology?
2. What enables you to know what the Spirit is teaching?
3. How does the Holy Spirit teach in Pentecostal theology?
4. What views of the Spirit's teaching role did the early Pentecostal educators use to promote training of Pentecostal ministers in Elim Bible College?
5. How was the Spirit's role as teacher understood in the training process during the earlier years of Elim Bible College?
6. What is your opinion regarding the Holy Spirit's teaching role in the academic provision at RTC?
7. How does being in this college make you aware that the Holy Spirit is a teacher?
8. How is recognition of the Spirit as teacher promoted in the college?
9. How does classroom practice show that the Spirit is a teacher?

## Appendix C

### Interview transcript

#### Interview transcript – Participant 5

Speaker 1 Can we start by telling me about your experience in the college.

Speaker 2 [00:00:00]

I was first a student and then became a member of staff. As a member of staff, I started by being a course assistant in the youth minister track and then became a lecturer. And as of 2014 in February, I've been academic dean of undergraduate studies. So, yes, I guess I've kind of see it from both sides. So, yeah I think my experience here yes it is a Pentecostal college and for me as I say to our just looking students who are looking at potentially coming here I say what does it mean to be Pentecostal. I say it means at least two things or among other things it means two things.

Speaker 2 [00:00:45]

One it means take the Bible seriously, as the word of God. And we also take the Holy Spirit very seriously and not just the Spirit as a force in the past but as a force in the present and of course not just a force but a person, a living reality in our midst at work in our lives. Our Pentecostalism is a lot more than that. So, for example I think it's Christologically founded with the fourfold or fivefold gospel but we don't want to go into that now.

Speaker 2 [00:01:14]

I think it's a lot more than that. You know to help people think in the Christian world and we by definition are Christian followers of Christ that is our Christological focus there. But what are Pentecostals? That's how I would often explain it to students who are looking at coming to study with us. And I guess then I think that does filter through in everything we do from lectures to devotional activities to tutor groups on to conversation. I think we try to keep that sense of who we are. So, I think our whole kind of desire to focus on people's heads, their hearts, and their hands, I think it is that kind of holistic approach from if you like a Pentecostal, Christological, Pneumatological, Bible centred approach.

Speaker 1 [00:02:13]

So, you've experienced the two sides of the college being a student and being a staff member. Wow, that's awesome.

Speaker 1 [00:02:29]

So, in your view what are the main functions of the Holy Spirit in Pentecostal theology?

Speaker 2 [00:02:32]

In terms of theology or theological education

Speaker 1 No, in terms of theology

Speaker 2 Main functions of the Spirit in Pentecostal theology.

Speaker 1 Yeah,

Speaker 2 Well, I think when I was a master's student I did a paper on the Spirit and wisdom in 1 Corinthians particularly, focusing on end of chapter one chapter two. I think for me what Paul is talking about the Spirit in that context in many ways captures central aspects of the role of the Spirit in Pentecostal theology and I am particularly thinking about the knowing process as well as the theologising, the doing of theology. And I think for me that the role of the Spirit is fundamental. The Spirit is the mediator between us and God. And if theology is the study of God you cannot do it apart from the Spirit, because the Spirit is the mediator of knowledge of God to us.

Speaker 2 [00:03:36]

So, one of the things I look in that paper, which was later published is that I think that first of all, the Spirit knows the mind of God.

[00:03:45]

Speaker 1 That's right.

Speaker 2 Our ability to know the mind of God is bit limited. We can know aspects of it we've been created in his image and therefore reflect something of him. But we are limited in what we try to learn but the Spirit searches the depths of God. Second, the Spirit reveals God to us and the wisdom of God to us. And without the Spirit's revelation as far as Paul is concerned I think as far as I am concerned, I don't think we can really come

to know the things of God. Now I'm not against natural theology, so I am in favour of natural theology but I believe also if you like natural theology without the Spirit's involvement it is impossible.

Speaker 2 [00:04:33]

So, even as a philosopher looks at the arguments for the existence of God or whatever I would like to think they will only really start becoming convincing or start making sense to him or her if the Spirit is involved in that in that process. I think the Spirit knows the depth of God. The Spirit reveals that depth of knowledge to us. Yes, but then also I think then for us as theologians, for us as educators, the Spirit then enables us to communicate that to others as well.

Speaker 2 [00:05:03]

Ah now you could say that can happen consciously or unconsciously, so I do believe that you don't have to be a Pentecostal or even a Christian to be able to communicate theological truth, you know. But I would also like to think and I actually believe that if you are Spirit-filled and you are a believer, arguably you have better capacity not because of who you are but because of your partnering with the Spirit communicating that truth. To whoever your audience may be and whether it's in writing or whether it is speaking.

Speaker 2 [00:05:44]

Whether it is to music or other media right. Yeah yeah. So for me the role of the Spirit in Christian theology is fundamental, it is foundational. Yeah. I don't think you can do theology without the Spirit.

Speaker 1 [00:06:07]

So, if am hearing you clearly, the Spirit mediates between God and man  
And if theology is the study of God then it's just impossible to do without the Spirit.

Speaker 2 Yeah absolutely.

Speaker 1 And he helps us communicate truth better.

Speaker 2 Yeah. So he helps us understand it and then to communicate it better.

Speaker 1 [00:06:31]

That is wonderful. I think though that leads me to my next question I would like to ask. In your view what makes the Holy Spirit a teacher in Pentecostal theology?

Speaker 2 [00:06:43]

So, what in my view makes the Holy Spirit a teacher in Pentecostal theology? I think, I guess it goes back to my previous point what makes the Holy Spirit a teacher is because he is the mediator. If you like, in kind of Augustinian context, the Spirit is the bond of love between the Father and the Son. So, you could say within the Godhead there is an element of the Spirit being the mediator within Godhead. Yeah. I suppose in Paul's thinking we can only discern these things spiritually or in the Spirit. So, even there they can only be done in the Spirit but then also looking at the Gospel of John you know the paracletos, the teacher or comforter, the counsellor, the guide, the advocate. You know it's the Spirit of truth who will lead you into all the truth in or if you think of the first epistle of John, the anointing of the Spirit, which I understand is being reference to the Spirit.

Speaker 2 [00:08:03]

So, I guess the very nature of the Spirit, and I know it is the Spirit of God, but it is to reveal God and to glorify God and to and to bear witness to Jesus. So, if you like for me one of the functions of the central functions of the Spirit or role that's perhaps a better word in the current dispensation is to reveal Christ and to bear witness to him and to lead Christians into all the truth and to convict the world about the truth of Christ and the following are implications if they reject that as well.

Speaker 2 [00:08:44]

So, yes, I think it is an essential function because that's what the Spirit does. But also, then I guess from a Pentecostal perspective and I guess it refers to what I said earlier it's you know, you will... Acts 1.8, you'll receive power when the Holy Spirit comes upon you and you'll be my witnesses so you'll be witnessing of me, of Jesus.

Speaker 1 Right.

Speaker 2 [00:09:10]

So, therefore, not just for the theological education or the theologian but for all believers the Spirit is the partner, the primary witness you could say, and we are the secondary witnesses to the work of Christ and who Christ is.

So, therefore, even in the ordinary believer's life, the Spirit is the agent or the primary motivator and the one who enthuses us and empowers us to bear witness if you like to teach to teach.

Speaker 1 [00:09:44]

So, I can see that the initial concept you articulated still runs through your whole response.

Speaker 1 [00:09:52]

That he's the mediator, yeah, that truth seems to run through your them all. That is powerful. I see that as very insightful because wherever you take it, because he is the mediator he is the one that reveals God. and whether you are a theologian or congregation member or a simply put a Christian, it is the same Holy Spirit that reveals God. That is he mediates between you and God. That is awesome.

Speaker 2 [00:10:09]

That's right yeah yeah yeah. I think you're right. That's what I would say.

Speaker 1 [00:10:31]

Wonderful thank you so much. So, in light of the current concept: the Spirit as mediator between God and man. How then in your view does the Holy Spirit teach? That is, how does he undertake this teaching?

Speaker 2 Hmm! That is a great question.

Speaker 2 [00:10:47]

I think he does it in many ways.

Speaker 2 [00:10:52]

So, my point earlier on about natural theology, if you like, general revelation and special revelation. So, I think, well let me start from here:

Speaker 2 [00:11:04]

I think the Spirit can give you a direct witness within your own heart. I think that's one way the Spirit teaches us if you like, a direct inner witness, which is actually quite difficult to articulate what exactly that is and you know Pentecostals often say I know that I know that I know (giggles) and maybe people kind of know what is meant especially if you have experienced something similar you kind of know what they mean but it's very difficult to put into words.

Speaker 2 [00:11:33]

Now the problem with that is, it can be very subjective, and you can know that you know and think I know that I know and actually don't really know so there's an element of discernment in there.

Speaker 2 [00:11:44]

I think the inner witness is one thing.

I suppose the other thing is visions, dreams. You know, we read in Acts 2, you know, and I guess that is where the Pentecostal experience of lots of people is you know, I mean personal ones, but also I suppose when it comes to prophecies, word of knowledge, wisdom through other people you know, to a congregation or to individuals, I think you've got the inner witness, I think you've got more kind of sensory type visions or experiences that one can have that the Spirit can teach truth through, I guess because it is the Spirit of Christ. So, I think the Bible is the fundamental method through which the Spirit teaches. Yeah, because the Spirit bears witness to Christ and to his word. So, for me that is fundamental. So, therefore I think for me, to be Pentecostal, is to be Bible focused because the Bible bears witness about the divine logos, the Christ who is anointed by definition and also gives the Spirit. Well, at least once he goes to the Father the Spirit comes. So, I think it is through the word, through nature.

Speaker 2 [00:13:08]

You know I do believe that by looking at the world around us the Spirit can bear witness to the truth about God, about himself, and Christ as well.

Speaker 2 [00:13:26]

Yeah, I guess also through the ministry offices that he gives or Christ gives.

Speaker 2 [00:13:34]

So, you know you've got apostles, prophets, teachers, you know, pastors, evangelists not order. Paul had a different order.

Speaker 2 [00:13:44]

And so, I do think in our context of theological education I would like to think the Spirit uses us despite our own weaknesses and limitations to bring truth and further insight into things. So, yes, I think and there could be others such as music, art, etc. You know we usually don't talk about such things but for me someone like Amos Yong, I suppose talks about the plurality or if you like the many voices or the many tongues of Pentecost. There are many tongues and to use that in terms of the Spirit as a teacher. I think the Spirit is very happy and very comfortable. Sometimes may be linked with aspects of cacophony of noises or if you like mediums as par excellence mediator and Spirit comes to teach through various mediums to get the truth and the witness across.

Speaker 1 [00:14:53]

So, what you are saying is that the Spirit teaches through the inner witness which is sometimes very challenging to really point out. He also teaches through visions, dreams, through the gifts that he gives to the church, and then he also teaches through nature. Yeah. So, it is not just one way...

Speaker 2 and I guess there is one another reason, you know, as the Spirit of Truth, as the Spirit of Christ and if Christ is the logos, the word, if you like the rationality then I think it's also through good thinking.

Speaker 2 [00:15:45]

Yes, so my main point on, 'how does the Spirit teach' is, in various ways. I don't think we can limit him to one method, Yeah.

Speaker 1 [00:16:00]

So, would you say that there is a connection between the inner witness you mentioned earlier and the good thinking? For example, a person reading Scripture and thinking through things.

Speaker 2 Yeah, I think there is often... I suppose just like our experiencing of the world is multisensory, it is the same way with the Spirit. I think the Spirit's teaching as we experience the world in a multisensory manner, we can see, we can hear, we can touch, taste. I think our experience of most of the Spirit's teaching of the word to us I think is also multisensory or sensory. It's not just one, and I guess if you like there are more mediums.

Speaker 2 [00:16:56]

And in that sense and I suppose just like in our experiencing of the world like I can look outside and I think I see ehm.. is there really a helicopter on the gravel car park?

Speaker 2 [00:17:16]

And then I might open the window to see can I hear it and then I might step out to see if I can feel it, because it just seems weird why there would be a helicopter there.

Speaker 2 [00:17:27]

You see that kind of thing. We use various methods to discern whether what we're really thinking is happening is really happening and like within a witness I think is why I think if we just focus on one medium as the medium, I think there can be dangers. Whatever the medium might be, you know, if you don't give room for other mediums then I think you're not appreciating the Spirit's broadness and ability to be a diverse revealer and teacher also.

Speaker 1 [00:18:02]

That is awesome. Thank you so much.

Now, I would like to ask a question about the starting of the college, initially as Elim Bible College.

Speaker 2 Yes

Speaker 1 What would you say was the role of the Holy Spirit as teacher in starting the Elim Bible College?

Speaker 2 [00:18:21]

Yes, the Bible College started in 1925, I think like many classical Pentecostal Elim particularly were activists, were pragmatists, it was a pragmatic movement. The initial reason for starting the college was to train ministers for churches that had been planted so it was really to give people if you like a good biblical grounding as well as teach them basic Pentecostal doctrines including baptism in the Holy Spirit. And I suppose provide them some practical skills to be able to pastor the churches that were being planted quite radically and that there were no

pastors to look after them. So, my understanding is that sometime someone may have been only a few months if not a few weeks in the training because there were churches that needed to be taken care of.

Speaker 2  
[00:19:19]

So, I think that was the initial reason, I suppose it was felt and in the experience of early Elim pioneers the harvest was plentiful, the labourers were few, and one of the reason the labourers were few was because they weren't adequately trained.

Speaker 2 [00:19:38]

So, to make more labour they trained more labourers and sent them into the harvest field. I guess the context for most of them was to be shepherds of the flock. Or if you like guardians of the harvest that have been brought in you know so for me that was the initial reason.

Speaker 2 [00:19:59]

I don't think it was because they were expecting Christ to come back soon.

Speaker 2 [00:20:05]

I think there was a plan to establish something that would last for decades or hundreds of years. I don't think there was aspiration to produce new scholarship as such, by all means there was a desire and I think the Elim pioneers challenged the existing liberal scholarship though they weren't academically trained themselves.

Speaker 2 [00:20:29]

But yeah, I think the primary or initial Elim Bible College aim was to train ministers.

Speaker 1 So, they believed that they had the Spirit and being aware of the liberal theology that prevailed in their era, they felt the need to train people who will carry the same spiritual sensitivity into the pastoral role?

Speaker 2 [00:20:53]

Yes, I think so, it is very much I suppose, many if you like, of perhaps, I've not studied the universities' theological faculties of the time but maybe they would have felt that many of the universities at the time it was too liberal for us maybe some of the existing Bible colleges or theological seminary are too cessationist for us. So, let's come up with our own college for that purpose. You know, so I think that was the underlying reason, I think so, yes I think training was from an early stage onwards the fact that George Jeffries himself you know, was part of the PMU.

Speaker 1 [00:21:44] That's right

Speaker 2 Yes, I think you know he'd been trained in one of the PMU Bible colleges with Thomas Myerscough. So, they've been trained themselves maybe not for a long period of time, so I think they saw the value in that and they were to train Pentecostal ministers.

Speaker 1 [00:22:08]

Thanks so much for that. So, what would you say was the understanding of the Holy Spirit as teacher in the early training of the ministers?

Speaker 2 [00:22:18]

Yeah that's a good question, but to be honest I have not looked into that. I won't be able to actually give any firm answer. Yes, yes. However, again, I suppose there was a yeah I suppose a spirit of revelation.

Speaker 2 [00:22:46]

So I do not know if they had a developed theology of the kind of the pedagogical role of the Spirit, I don't think they probably had such developed views because they hadn't had time to think through some of these views because they were busy doing other things; but I think certainly the role of the Spirit again as the mediator is the revealer so, that kind of idea you know, of the veil being taken away and that's the kind of stuff you do come across in the early Elim and classical Pentecostal literature that it is almost as if you're reading the Bible and then after the Spirit comes and the light is on and now you can actually understand it.

Speaker 2 [00:23:37]

So, I think there is certainly that kind of revealing role of the Spirit yeah. I don't know but I haven't come across that kind of developed theology but there could be but I just haven't looked into them.



Speaker 1 [00:23:53]

Now, what I would like to find out is whether there was any observed difference between when the Bible college offered non-accredited courses and when it started offering university accredited courses. Has there been any noticeable change in emphasis on the role of the Holy Spirit as teacher?

Speaker 2 [00:24:20] Yeah, good question.

Speaker 2 [00:24:26]

Well we still offer non-accredited courses as well. One of them is called Minister's Foundation Certificates or Elim Ministry Foundation Certificate.

Speaker 2 [00:24:37]

Although, actually, the lectures and the lecturers are the same but the assessments are different and it's less robust.

Speaker 1 [00:24:50]

So, is there emphasis of the Spirit as teacher in those two courses compared to the accredited courses?

Speaker 2 [00:24:58]

At the moment I would like to say that there is no difference that actually I would like to say that whether we teach a student who's studying for university of Chester degree or is just doing the Ministry Foundation Certificate. I think we would approach it the same way but the grading criteria is slightly different. However, certainly I don't think we would like to downplay the role of the Spirit in the more academic side.

Speaker 2 [00:25:29]

It's a very good question, so I guess we started offering academic programmes in the early 1990s.

Speaker 2 [00:25:46]

What would change I'm not sure if it's to do with the role of the Spirit as such it depends what you mean by the role of the Spirit I suppose.

Speaker 1 Yeah, I mean his teaching role

Speaker 2 I guess what does happen is that once you probably introduce in a more academic or a robust programme I guess assessments start playing a bigger role. I think if you like, critical thinking starts to play a bigger part, the idea of being able to evaluate and to analyse as part of the critical thinking starts to play a bigger part. So, whereas I would imagine a lot of colleges will have this before they go through an academic accreditation and if you look at early Bible colleges it was very much and even many Bible colleges across the country. It's very much, this is what we believe, you need to believe as well. Libraries are very small and maybe there's a bookshelf. This is the book you need to read and therefore in a sense the education is more preachy and I have nothing against preaching. I think there's a time and place for it but often preaching I suppose declares this is what it is.

Whereas teaching, more kind of presents, these are three-four views, these are the strengths and weaknesses of them. What do you think? So, it's a very different approach. And perhaps for some people who have maybe a narrow view of the Spirit's role as a teacher they might think, in preaching, the Spirit teaches through the word. That is, the proclamation of the Spirit is teaching but not necessarily in the conversation or in the discussion. So, how does the Spirit's role change? I guess it is the method and the medium that slightly changes. So, now I'm simply oversimplifying, whereas maybe in the more kind of teaching, this is what you should believe, don't question it. That's more kind of proclamation, receiving. May be passive learning

Speaker 2 [00:28:16]

Whereas once you start introducing academic stuff and academic discussions, dialogue. Now, I think you have to be conscious there, but I guess we like to talk about trialogue. So, it is not just dialogue it is kind of Pentecostalism, it's not just us having a conversation but it is us having a conversation in the presence of the Holy Spirit. And hope the Spirit is inspiring us as we discuss and as we discern together.

Speaker 2 [00:28:44]

So, I guess I would say it goes maybe from monologue or if you like direct dictating script to trialogue when you go more kind of academic.

Speaker 1 So, really though you have incorporated accredited academic courses into your course programmes your basic understanding of the Spirit as teacher where you engage in dialogue, that emphasis has not diminished?

Speaker 2 [00:29:06]

And I think there are some forms of rationality or methods used in academia particularly if you think more of the kind of positivist approach to science or in particular to history and especially to religion and theology I guess if you apply those kind of positivist methods that are effectively atheistic in their presuppositions. Now I think if you apply that kind of reasoning in a Pentecostal college as the method then yes you're faced with a lot of issues and I guess you could say aspects may be of the critical method. I think you do need to be discerning what you take and what you leave. But I guess maybe

Now I think in even Pentecostal theology and Pentecostal education there is a greater understanding that actually we can be critically constructive.

Speaker 1 That's right. Yeah.

Speaker 2 Rather than destructive way and we can I guess if you like the postmodern term linguistic term there's an appreciation that we all come from a particular perspective and we can boldly speak from that perspective, at the same time always acknowledging that we may not have it all right. So yeah.

Speaker 1 [00:30:44] Yes exactly.

Speaker 2 So, I guess to summarise my point would be that I think the method of the Spirit's role as teacher just changes, becomes less proclamation and more dialogue, and also students are supposed to do independent learning, so the students can also understand that the Spirit can speak to me through reading Nietzsche or whatever, you know, even there the Spirit is present there in that reading, in that writing, in that wrestling, of constructing an argument and crafting a paper. To be fair, students often do not see it that way.

They don't see it that way. But I think it's not because the Spirit is not present. I think it's because of maybe misconceptions that the Spirit is only present in certain areas and ways, often when it's quiet, nice and pleasant.

Speaker 1 [00:31:43]

That last point leads to my next question and it is this: How is the Holy Spirit's role as teacher seen or promoted in the college?

Speaker 2 [00:32:02]

Probably not as much as it should be. I think if you speak to each individual member of faculty they will say the Spirit is the primary teacher in that sense. In terms of whether we collectively or as an institution whether we've got clear statements on them I'm not sure I'm sure we do.

Speaker 2 [00:32:40]

But let me give you a few examples I think do demonstrate the facts. Every time I start a lecture I pray and it's a very common practice to say that Spirit lead us into all the truth. So, it's an acknowledgement from me as the teacher that I am only playing the second fiddle and for the students that actually the Spirit is the primary teacher. So, I think in things like that we do acknowledge it. Before meetings we pray and pray asking Spirit to lead us.

Speaker 2 [00:33:17]

I guess the devotional roles and activity throughout the college and the purpose I think is to remind people that we're here for a particular reason and that there is someone else we need to keep our eyes fixed upon. So, I think in that sense the consciousness of the Spirit as teacher is a present conviction and reality whether we've spent a lot of time like you're spending a lot of time exploring what exactly that means you may maybe we haven't done as much as we could have.

Speaker 1 [00:33:52]

But when you are alone and reflecting you could say actually we are really doing that because before you start a lecture you pray and then you also have your morning prayer sessions, which I attended yesterday and today before lectures. And then when you have your Holy Ghost Night meetings you allow students to minister to others. So, maybe not directly but indirectly the students are getting that message.

Speaker 2 [00:34:30]

Absolutely yes absolutely. Sometimes it is explicitly stated. But I would love to say it is implicit in what we do.

Speaker 1 [00:34:36]

Like a lecture I attended yesterday a student was asked to pray. The lecturer [themselves] did not pray but asked one of the students to pray. In [the] prayers [the student] acknowledged the Holy Spirit as the teacher and said, Holy Spirit teach us so that we can be better when we go back to our churches to teach.

Speaker 1 [00:35:07]

So, I think this probably would be my last question to ask you. How do you know that the Holy Spirit is at work when you're actually teaching?

Speaker 2 [00:35:29]

So, I said to my [spouse] the other day.

Speaker 2 [00:35:32]

I said it's interesting when you're lecturing or teaching. You do feel like you've got a sixth gear that comes on?

Speaker 1 [00:35:43]

Okay, right, great.

Speaker 2 [00:35:45]

I mean I suppose you can rationalise aspects of it in a naturalistic sense. The adrenaline is flowing, you know, you're in that kind of mode or your senses are heightened right, you know. So, often you think of things in that moment that...perhaps if you're just having a casual conversation with someone you are not as heightened as you know, whereas when you're in that moment but as a Pentecostal I also believe it's the Spirit's empowerment you know. I think I believe he's called me to be a teacher. He has filled me with the Spirit. He is a present reality in my life and therefore I guess, when I'm standing in front of a group of people, doing what he's called me to do I do believe that he entuses me to do that and therefore I can do things that in my natural capabilities and abilities I could not do. So, and again I guess it's in what we mean by supernatural. The supernatural is a better word in that sense.

Speaker 2 [00:36:55]

There's an element of that adrenaline pumping through your blood through your veins as well as you're there and you're in that moment. But I think that's also the Spirit's way of enabling and empowering.

Speaker 2 [00:37:07]

But I think on top of that there is another present reality that beyond the natural realm. Yes, I guess for me that would be something. Ah! yes in preparation as well, curriculum design, and you trust in providence I suppose in the Spirit leading and prayerfully try to do it.

Speaker 1 So, you are aware of the Spirit's teaching because of the energy and enthusiasm when you stand in a classroom?

Speaker 2 Yeah, and sometimes you feel like you are most surprised by.. you almost surprise yourself at times in those moments you know.

Speaker 1 That's right.

Speaker 2 [00:37:58] And yeah there are things you did not expect and I guess it's the Spirit at work in those moments.

Speaker 2 [00:38:12]

And I think for any teacher, it is that moment when you see the lights going on and the end is intense. Now, that happens in any form of teaching whether it is theology or biology or economics, you know. But again, you can say in all of those moments it is the Spirit of truth revealing truth, you know. So, it does not only just apply to theology or Christians, you know.

Speaker 1 [00:38:41]

But wouldn't you say because the Scripture says the natural man cannot understand the things of the Spirit, that in biology, fine, and in economics, but when it comes to the things of the Spirit, for the lights to go on, it is clearly the Spirit at work.

Speaker 2 [00:38:59]

Yeah, I think that's a fair point. Yeah, I think you're right. I think there is an element that sometimes, yeah, the lights do sometimes or even sometimes someone may have had an encounter with the Spirit or personal

breakthrough in their spirituality. And again it affects their approach to study and understanding of theology as well, you know.

Speaker 1 [00:39:37]

Thank you so much. Your perspective on the subject has been very insightful. Thank you.

Interview transcript - Participant 8

Speaker 1

To start, can you tell me a bit about yourself and how you came into this college?

Speaker 2 [00:00:00]

I am an Elim minister and have taken a sabbatical from ministry to come and do an MA in applied theology. I'm in the midst of my dissertation at the minute doing how contemplative prayer affects Pentecostal encounter.

Speaker 1 [00:00:29]

That is great, how contemplative prayer affects Pentecostal encounter. Wow, I would love to read that.

Speaker 2 So would I have written it.

Speaker 1 [00:00:53]

Well, what would you say in your view are the main functions of the Holy Spirit in Pentecostal theology?

Speaker 2 [00:01:00]

I think the main function is knowing God. We know God through the presence of the Holy Spirit. I mean obviously we see the character of God as we read the Scriptures.

We understand who Jesus was, is to come, and how his character is God's character.

But then it's how we now and today know how God connects to us.

Jesus said he gonna pour out his Spirit on us and he's not stop but the Spirit continues to pour. And so, for me that's God's continuing to be in relationship with us. And that's the active part of the Triune God. So actually, to know the Spirit is to know God.

Speaker 2 [00:02:08]

And so, an example for me is I will often find that as I'm reading something, either in a study in one of my papers here, or maybe as a minister with preaching, you're reading things and you it's almost like you see things that you haven't seen before. For me that's the evidence the Holy Spirit teaching me what is in there and seeing links, even links between topics where you suddenly see there's a pattern and I don't just believe that that's my mind that does that.

Speaker 2 [00:02:49]

Obviously being a creation of God, therefore I am made body, soul and spirit and where all are connected. So, therefore, we commune with God with our soul and with our Spirit to know him. So, you use your logic, your reason, but then if we are created by God then he's created us so that we can see and understand and it's his Spirit that we connect with to know him.

Speaker 2 [00:03:29]

Which I think is the difference between a person who believes and a person who is yet to believe because they have not yet responded to the call of God in who they are. They're loved by God, because they're part of his creation. Their dead spirit haven't responded to the Holy Spirit for that connection to happen.

Speaker 2 [00:03:54]

So, for me that's really important and that's why I am a Pentecostal theologian. The work of the Spirit is the same now as it was from the day of Pentecost in my opinion.

Speaker 1 [00:04:18]

I love the analogy you have given; putting it in my own words here: Why would God create something for himself that will not work for him? If I'm hearing you correctly. That is, he wants us to know him so, he's made us in such a way that we can know him by giving us a soul and a spirit.

Speaker 1 [00:04:39]

Through which the Holy Spirit connects us to God. I like the analogy that is wonderful. Talking about the main functions of the Holy Spirit you mentioned two things: knowing God and teaching. And you said this occurs through the Spirit from which you gave that beautiful analogy. Now, in your view what makes the Spirit a teacher in Pentecostal theology?

Speaker 2 [00:05:26]

Yeah, in Reform Theology, it's all about the holy Scriptures and reasoning with the Scriptures and I don't disagree with the Scriptures but before the Scriptures were written down we had the Holy Spirit. The Spirit came first. The Spirit is God. So, and Jesus said I am ascending to the Father so I'm gonna send you the Spirit. So, it is the Holy Spirit that taught Peter, that taught Paul, that taught all those early Christians about the character and nature of God. Obviously, they had the Hebrew Scripture, but it was the fact that it was through the Spirit they came alive. That is the whole thing, in John 3.16, where Nicodemus goes along and Jesus says to be born again is not to be born of water but of the Spirit. For me the Holy Spirit is teacher because he teaches us who God is.

Speaker 2 [00:06:42]

And obviously the whole purpose for me of my relationship with God is to live with him and to be transformed to be more like him.

Speaker 2 [00:06:58]

If you take, for example, the old theologians or the older writings on say incarnation, it's all about being transformed to be like God but we've become corrupted. We call it sin, but I quite like that word corrupted rather than sin because we've become kind of polluted, but then God is drawing us back to that purity to be transformed to be as he intended us to be. And it is the Spirit that does that. So, it's the action of the Spirit with healing and things, but that healing happens because I think we choose to turn to face God and to embrace and to surrender and I think it is the Holy Spirit that teaches our will to want to choose that and changes the heart.

Speaker 2 [00:08:09]

I think and it's funny, you see, you use the word teaching. Another word for teaching could be showing. And if we believe Jesus in John, that the word was God, and again Jesus said that I am the light of your world so, he's showing us who God is. But then in today's light, the seeing comes through the Spirit. So, that we can see who we're supposed to be in God. So, that's the active teaching of the Holy Spirit. Which I think is a fundamental part, which is different to the conservative view, where the comment is usually "well the Spirit is in all the Scriptures.

Speaker 2 [00:09:17]

Yes, I think he is, but I think part of the nature of God is to experience God and that is mystic, because we don't understand it and I'm quite happy not to understand because that is where my faith steps in. And actually, obviously one of the big things at the moment is you know around Pentecostal theology discussions is are we a mystic theology and how we can work out...

Speaker 2 [00:09:57]

And all of these words are metaphors to try to describe who we're trying to understand and who we're trying to relate to, but also to find a threat to history of the teaching of the Holy Spirit because all the way through history the church, the bride of Christ, has not made the main thing the main thing.

Speaker 2 [00:10:28]

And you know, with politics, with ego, with all of those kind of things. And yet, all the way through, which I guess is part of my dissertation, is where you are finding when people are communing with God and knowing the Holy Spirit that actually they really know God that's when transformation happens. And that's when you see evidence of John 17 where Jesus says I am in you and you are in me and they are in us so that the world might know why you sent me.

Speaker 2 [00:11:05]

And it's the Spirit that is teaching us why God sent Jesus.

Speaker 1 [00:11:18]

Wow, that is awesome. So, if I'm hearing you correctly, what you are saying is that in Reform Theology, the emphasis is on Scripture, but what you are saying is that before Scripture came there was the Holy Spirit?

Speaker 1 [00:11:35]

Yes, we know they had the Old Testament and we know that they understood next to nothing until after Pentecost when the Holy Spirit came then everything came alive. So, the point you are making is that he is a teacher because he's the one that began to show them and revealed what things really are.

Speaker 1 [00:12:07]

And you also made a connection of how he's the one that makes us to know God from John 17. You made some analogies there as well. The next question I would like to ask you is, how in your view does the Holy Spirit do this teaching?

Speaker 2 [00:12:31]

Wow, that is a huge question isn't it? My answer is it's a mystery.

Speaker 2 [00:12:53]

Joking aside, I think part of it is a mystery. Think the premise of it comes from the belief that the Spirit is God and role of the Triune is to continue to teach and demonstrate God's presence with us for the reality of God in the here and now.

Speaker 2 [00:13:36]

Now, this is different to the Scriptures because the Scriptures are saying what God has done at different times but as a Pentecostal theologian, I believe that God is still active today and he's still revealing things about his nature today and help us navigate through the world that we live in today.

Speaker 2 [00:14:07]

And for me, I hope I get to 3 score years and 10 on this earth. I believe that God knew me when I was first created, and he loved me. Then after being born, in my life here on earth I get the chance to respond to God in that way of love. So, I have to learn as a human being how to relate to God. Now, because creation carries on and on, we are constantly having to learn and so if we believe that Jesus is Emmanuel, God with us, and he said he is going to send the Spirit to be with us, then all the way through time, the Spirit is with us.

Speaker 2 [00:15:05]

So, for me the actual mechanism of how God does that I think is mystery but there's a witness in our mind and in our heart. Sometimes it's a witness physically, as there are times when God's presence is so present by his Spirit you can't stand or become very still - still you dare not say anything. Obviously, things like physical healings, there also when the Spirit is present, then the demonic has to go. So, there are all these I guess acts of the Spirit. I am still trying to work out because I used to be a schoolteacher and because I had knowledge that I imparted, and I equipped, and I taught and you wanted to enable your students to be able to copy and do.

Speaker 2 [00:16:50]

And I guess it's just a very simple childlike belief that is what the Holy Spirit has done and continues to do now. I might not hear an audible voice but as I look at Jesus through the lens of the Spirit and to believe that to know Jesus is to know God, then Spirit is teaching me who I am in Christ. Is that too waffling?

Speaker 1 [00:17:29]

You are still talking about the way the Spirit teaches, that is fine. However, you did mention that you might not hear an audible voice. So, in what way could we hear the Spirit teaching? Is it audible or inaudible, how does it happen?

Speaker 2 [00:17:52]

Sometimes we call it an unknower, which is so Christianese, but it's a mystery. Sometimes we can't explain but it is a deep sense of the divine and the Spirit is the divine.

Speaker 1 Earlier on you had said something about how God made us so that through his Spirit we are supposed to know him. So, in your view whether in the mind or in the heart. How does it happen?

Speaker 2 [00:18:38]

Yeah. I mean from my understanding the soul is made up of the mind, the will, and the emotion. Obviously, we are driven by emotions and emotions aren't always real. So, obviously one of things is to choose to believe it is logic. It is a logic. But then if I believe that I have been created by God therefore, that logic, if I choose to look through that spiritual lens that logic is akin to him. So, the logic of doing good rather than evil, the logic of living a holy life or a licentious life style.

Speaker 2 [00:19:35]

And I choose to want to do those things because I fundamentally believe that God loves me. And I have experience that that love through his Spirit. Where I think there is that inexplicable part of us which is our human spirit and we commune, we relate, we know God through his Holy Spirit.

Speaker 1 [00:20:05]

We now go to his homes and so rather than being something we have separated out, it becomes one again. And that oneness is a kind of evolving thing.

Speaker 2 [00:20:24]

If you think of what is one of the twentieth-century metaphors of the Triune God is the dance of God. It is the way Father and Son and they cannot be separated out; their distinction is in difference of roles. At the same time one lays down for the glory of the other to be seen.

And as we choose to lay our wills down to surrender to God's way and I think that it is the Spirit that teaches us how to surrender and to enable us to want to chose to believe that God is good and how we see his nature through Christ and that worked out through Scripture, through people like Peter and Paul, we are kind of relearning and we have to presume that was the direct consequence of the Spirit because both of them have this feeling of the Spirit that enabled them to imitate Christ. So, for me it is that infilling. I guess getting back to how does the Spirit teach?

Speaker 2 [00:22:21]

I fundamentally believe that I've been filled by the Spirit of God by choosing to accept Christ as my Lord. And so therefore I persistently welcome that nurture by the Spirit to teach me and it is an act of faith, sometimes it's spelt R.I.S.K, risk.

Speaker 2 [00:22:48]

So, I don't know, I can't scientifically just say this is absolute truth from a scientific perspective. But from my faith perspective I take that step to believe it's complete truth.

Speaker 1 [00:23:11]

So, what you're saying regarding how the Holy Spirit teaches - you made mention of the fact that it is a mystery. Definitely it is a mystery. And you also made mention of the fact that it is through believing. You can't scientifically break this thing down, but you know that he teaches because you are filled with this Spirit. So, it is that confidence that is something that he does. But then you make mention of something which I think was very wonderful, you said he enables you to surrender. So, that is not a human thing for a human being to just simply surrender to God. So, you know that this is how he teaches. He is teaching because he enables you to surrender to God.

Speaker 2 [00:24:10]

Yes, and I think we see this on part of Jesus. Where Jesus says I only do the things I see my Father doing.

Speaker 2 [00:24:26]

And when you look at how he interrelated with different people groups, different people, challenged some things, didn't seem to challenge some things we would want to challenge. He didn't make a fuss about it; that he was more bothered about people knowing God and the knowing God brings a change. He knew God obviously because he is God and the Spirit is God.

Speaker 1 [00:25:16]

So, if I'm hearing you correctly, there's not a single way you can really pinpoint to say this is how the Holy Spirit teaches but that he can use whatever means he wants to use; however, the end point is to enable people to know God.

Speaker 2 [00:25:34]

Yeah, I think there's a caveat in there that if we take Christ as our plumb line, then what we are taught by the Spirit must line up with that. And I think that's a positive thing because obviously if we start talking about the Holy Spirit being mystic then there can be the situation where we are just doing our own thing or and we also know that Satan is a deceiver; therefore whatever we say the Spirit is saying it has to have to match up with the Scriptures. I do not mean that we don't open up to new revelation but to understanding how it applies today.

Speaker 2 [00:26:51]

But the one thing, you know, is God's nature never changes. So, I find that very radical for me, because if God's nature never changes and if the love that we see in Jesus, if we really believe what John said, 'For God so loved the world...' and

that's not some namby pamby squishy squashy kind of love, it is love in its fullest amount and then actually to be church in a church that wags its finger at people and tells them how awful they are, I don't know how loving that is. So, for me personally, the more I know of God through his Spirit, and I know how much I am loved, the desire is to emanate that light, that presence of God to people around me to love them, and that is not universalism to accept everything around you. This is a whole new way of living right.

Speaker 2 [00:28:07]

But our presence can pull people into the light. Sometimes that is by talking and exploring. I find it more beneficial when you talk and explore and it's slightly more open than dictatorial kind of way of thinking about things.

Speaker 2 [00:28:28]

I believe we've become kind of doorways for the Holy Spirit to work through, but even that it changes because sometimes the Holy Spirit just gives you words that you say; you might not say God is saying this, but you say words and you realise it is having an effect on the people you are around.

Speaker 2 [00:28:57]

And that is when we are being missional through his Spirit to teach others who God is.

Speaker 1 So, what you are saying is, you know he teaches by the effect that he's having upon other people. That takes me to my next question. How does being in this college make you aware that the Holy Spirit is a teacher?

Speaker 2 [00:29:30]

Because there is an expectation of transformation in people's lives as they come to study. So, there's the rigour of lectures where we really engage. The function of that is to engage the mind absolutely, but the lens of that engagement is always the Spirit because that is Pentecostal theology. And on top of that through things like devotions through worship, through the spoken word, and through prayer, there is an expectation of God's presence in the here and now and for the Spirit to transform us. So that actually when we leave here we're different to when we came here. And that difference is not just academic addition, but is holistic, a whole person addition.

Speaker 1 [00:30:46]

Probably, this would bring me to my last question. How do you know the Holy Spirit is teaching you when you are learning your course materials?

Speaker 2 [00:31:06]

Because I get excited by it. Because I fall more in love with God as I'm learning more about him. Actually, fundamentally, I get to know God better through things other people have written, through the challenges of knowing actually this is what I believe. I hear that's what other people believe, but actually that doesn't answer what I see God and I think it is through the Holy Spirit. Then rather than kill my faith, my faith increases again and again and again and again.

Speaker 2 [00:31:53]

And also, it's kind of so where you can begin to see where from my perception is counterfeit or what is God. Or not even as negative as counterfeit as almost you know when there's smears on your lens and you can't see clearly. People may choose to think they're at an absolute but maybe they're just on a journey and actually they're not seeing clearly.

Speaker 2 [00:32:29]

And for me as a Pentecostal theologian, I'm aware of that myself. And so therefore it's constantly wanting to see God clearly and I think one of the things Holy Spirit teaches is to let go of our ego. Yes, we do need to defend our belief in God, but God is God and he's been running his universe for many, many, years without me and he doesn't always need me to defend him. His Spirit is far more powerful than my defence. So, therefore for me to focus on that knowing, means that becomes the more important and so the study is all pointing to know him. And being able to find words to describe what I know about him.

Speaker 1 [00:33:55]

Wow, so, you get to know that he's teaching you as you're learning because you find the whole thing enjoying. You find yourself knowing God more and more and really that is it because that is what you started off with that the Holy Spirit's role is really to help you know God. If I'm studying and I am getting to know and understand God better, then he is here teaching me.

Speaker 2 [00:34:38]

What I could do with him is just writes my papers for me.

I love all the study and then write it down the way away just do it just. Well.

Speaker 1 [00:34:49]

That is awesome. It's awesome.

Speaker 2 My pleasure.



## Appendix D

### A lecturer's prayer

## A prayer before lecturing



### A prayer before lecturing

"Lord, here comes that bundle of feelings again; I suddenly feel nervous and tired, but fired up and looking forward to being in front of students again – all at the same time.

This subject area has been such a part of my life for so long. Lord, keep me and the material truly alive; help the students to catch my enthusiasm and my love of it and develop their own happy relationship with the ideas and the scholars.

I need your help, Lord in my attitudes, so that I will be carefully truthful and appropriately deep but clear, with confident judgment but humble. Remind me that I may have read more books than the students but some may well be closer to you. Rather than being defensive or dismissive, may I seek and value their contribution in class so we will enjoy each other's company on the way to understanding.

Lord, I want to relax and be my honest self before the students. I will be an actor on a stage before them and I recognise in me the desire to be admired. Instead, help me to serve them, to be useful – not only in a narrow range of studies and the passing of their exams or essays, but that I may help them towards achieving their great objective (and mine) of loving the Lord their God with all their heart, soul mind and strength and their neighbour as themselves.

Help me to do this job in your presence, before you and for you. May the attention of all of us in the classroom be on you, understanding you, pleasing you. It is an awesome thought that I will be speaking about you in your presence and that we teachers, according to James, will be judged with greater strictness. Yet you have called me to this and so I am bound to teach.

But I need you. I and my students need from you the necessary wisdom to understand spiritual things, strength to persevere with and be successful in the academic task, and all necessary help to fulfil what we set out together, lecturer and students, to achieve. Lord, in the words of that prayer of Anselm, "By your powerful kindness, complete what in my powerless weakness I attempt".

And to keep me from despondency, may a few students come up afterwards and thank me for the lecture. Amen"

## Appendix E

### PARTICIPATORY LESSON OBSERVATIONS

#### FIRST LESSON

Lecturer's name

Lesson topic: 'Pastoral care.' A week-long class.

Date of Lesson: 08.11.2019

Class size: 25

#### **General observations and notes:**

The lesson was the last day of the course and the lecturer is finishing off the course.

The lesson had already begun when I entered the class and therefore I could not tell whether they began the lesson with prayer or not. This lesson is very much teacher-centred, in other words, the teacher did most of the talking while students listened. The lecturer talked about taking safeguarding issues seriously in the church setting.

#### *Engaging students*

The lecturer asked if the students had safeguarding teams in their churches and asked students to discuss the merits and demerits.

#### *Lecturer's remarks concerning the Spirit's teaching in students' contributions*

There was no remark concerning the Spirit's teaching in students' contribution

#### *References to the Spirit's teaching role*

There was no reference made to the Spirit's teaching role in the lesson

#### *Students' outward responses to inward contemplations*

Students' outward responses were their oral views which focused on how they had not previously given attention to the topic in the church

Lesson continued with the lecturer giving instructions on the assignment for the module just completed. The lesson ended and everyone went away. There was no summary or closing prayer.

#### SECOND LESSON PART 1

Lecturer's name

Class/Lesson: Preaching: Caring for your voice

Date of Lesson: 15.11.2019

Class size: 19

#### **General observations and notes**

The lecturer prayed to start the lesson and announced that the lesson was about preaching and that the focus of the lesson was about caring for the voice.

#### *Engaging students*

The lesson was very much teacher-talk. In other words, only the lecturer did the speaking. Maybe the nature of the topic made it so. The lecturer explained how certain activities and foods affect the speaking voice.

The focus of the lesson was that if preachers love their audience, they will take good care of their voices because that is their main means of communicating with their audience.

The argument was that if preachers do not care for their voices and speak in an effective manner, then the audience is not able to hear or receive the valuable gospel presented and such preachers do great disservice to the hearers and they do not practise love for neighbour.

#### *Lecturer's remarks concerning the Spirit's teaching in students' contributions*

There was no remark concerning the Spirit's teaching.

#### *References to the Spirit's teaching role*

There was no reference made to the Spirit's teaching role in the lesson

#### *Students' outward responses to inward contemplations*

Many students were constantly nodding their heads as the lecturer spoke.

The lecturer finished the talk and asked the class to welcome the other lecturer. The two lecturers were team teaching the class.

## **SECOND LESSON PART 2.**

Lecturer's name

Class/Lesson: 'Preaching'

Date of Lesson: 15.11.2019

Class size: 19

### **General observations and notes**

The lecturer asked one of the students to pray to introduce the class. The student's prayer recognised the Holy Spirit as teacher and prayed that he would teach the class so that they will be properly equipped to serve their people in their churches.

### ***Engaging students***

The lecturer used PowerPoint and illustrated a poor way to introduce a lesson. The lecturer engaged students through stories and the lecturer's voice filled the room quite well. The lesson was fast paced. Initially I thought it was just a demonstration on how not to speak or start, but I later realised that was the lesson and it was the way the lecturer communicated.

### ***Lecturer's remarks concerning the Spirit's teaching in students' contributions***

There was no remark concerning the Spirit's teaching.

### ***References to the Spirit's teaching role***

There was no reference made to the Spirit's teaching role in the lesson

### ***Students' outward responses to inward contemplations***

Students made notes as the lesson continued.

The lecturer used stories to illustrate the concept of preaching being presented. The lesson ended and students were dismissed.

## **THIRD LESSON**

Lecturer's name

Class/Lesson: 'Pastoral care'

Date of Lesson: 16.11.2019

Class size: 20

### **General observations and notes**

This was the second lesson I had observed on pastoral care but from a different lecturer.

I could not start the lesson with the other students because I was finishing off an interview when the class started. When I entered the class, the lecturer was giving examples of how not to respond to people's needs or concerns when they come for spiritual advice.

### ***Engaging students***

The lecturer then gave out a sheet for 15 minutes' discussion in groups, after which each group was to feed back. It gave the students enough time to ponder on the issues and really get to grips with the subject material.

It was quite an engaging discussion.

### ***Students' outward responses to inward contemplations***

Every student in our group of five responded with varying views about the article we were discussing in which the writer argues that church people who claim to have mental illness are faking it and only seek attention because a Christian cannot experience depression. Unfortunately, we could not continue with the lecture as the class had to take a forced break to give access to people who were bringing in graduation gowns for the Saturday. The class was rescheduled for another time.

### ***Lecturer's remarks concerning the Spirit's teaching in students' contributions***

For the time I was in the class there was no remark concerning the Spirit's teaching.

### ***References to the Spirit's teaching role***

For the time I was in the class there was no reference made to the Spirit's teaching role in the lesson

This lesson was taught by at least two lecturers. The lesson did not end with prayer

## **FOURTH LESSON**

Lecturer's name

Class/Lesson: Spirit and Salvation in Luke-Acts

Date of Lesson: 22.11.2018.

Class size: 22

### **General observations and notes**

This lesson was part of an intensive module.

The lecturer began the lesson with a prayer which was read to the class (see Appendix D above). Students were asked questions on the material (PowerPoint) which had been presented as the class progressed to help absorb the material.

The lecturer opens up to students and says that it is not the case that the lecturer is 'the sage on the stage', but that the class would be working through the material together.

### ***Engaging students***

As the lecturer continued to provide an overview of Luke-Acts, some students asked questions and the lecturer answered. The lecturer continued with explanations.

### ***Students' outward responses to inward contemplations***

Students asked questions occasionally during the PowerPoint presentation.

### ***Lecturer's remarks concerning the Spirit's teaching in students' contributions***

Students responded to questions but there was no remark concerning their contributions having been prompted by the Spirit.

### ***References to the Spirit's teaching role***

The lecturer made students aware that they are Pentecostals and not orthodox but made no reference to the Spirit's teaching role.

The lecturer ended the lesson and dismissed students. This lecturer taught the module with two other lecturers – team teaching. It was claimed that it was a way of applying the Spirit's wisdom by introducing variety and the expertise of other lecturers to enrich students' understanding.

## **FIFTH LESSON**

Lecturer's name

Class/Lesson: 'The Gospel of John'

Date of Lesson: 23.11.2019

Class size: 6

### **General observations and notes**

The class began with a prayer and the lecturer outlined what would be covered in the lesson. The lecturer used both PowerPoint and Q&A in the lecturing process. The lecturer was softly spoken but very clear in the presentation.

### ***Engaging students***

The lecturer made a great effort to engage the students by asking for their views and understanding of the subject matter.

### ***Students' outward responses to inward contemplations***

Only one student constantly asked the lecturer questions. The others did not ask questions.

### ***Lecturer's remarks concerning the Spirit's teaching in students' contributions***

Students responded to questions, but there was no remark concerning their contributions having been prompted by the Spirit.

### ***References to the Spirit's teaching role***

There was no reference made to the Spirit as teacher.

The lesson touched on many issues in John's Gospel. Finally, the lecturer ended the lesson with a prayer and dismissed the students after discussing their assignment options with them.

## **Reflection on lesson observations**

The lesson observation shows that whereas all lessons may have begun with prayer, not all ended with prayer. Also, in only one lesson did a student praying asked the Spirit to teach the class. While some lessons engaged students in questions and answers with some activities, there were no remarks or references to the Spirit's teaching role or to his influence on students' contributions. The third lesson offered students the opportunity to discuss an article, but no deduction can be made from that lesson as it was interrupted. Only the last lesson made room for students to contribute their views on the subject under discussion. Nevertheless, there was no reference made to the Spirit's role in students' contributions either. Three of the lessons were team taught; that is, two or more lecturers taught the module. Some of the lecturers interviewed could not be observed in the classroom because they had completed their modules and their students were doing independent studies.

## Appendix F

### Document 1

The Elim Evangel, Vol. 5, no. 11 (November 1924) pages 256-259.

## Items of Interest.

Three Conventions are arranged for the North of Ireland during Christmas and the New Year. In the Elim Tabernacle, Belfast, from December 25th to 28th; in the large Protestant Hall, Ballymena, from December 31st to January 4th; and in the Town Hall, Lurgan, from January 7th to 11th. The speakers will be Pastor Stephen Jeffreys and Pastor D. J. Davies, of South Wales, and other Alliance Ministers. The Convener is Pastor George Jeffreys. Full particulars will be given in our next issue

\* \* \* \* \*

During the last eighteen months the question of a Bible Training School for Elim has been before our minds, and at last we have decided to venture in this, as we have in other things, in the name of our Lord. We ask our readers to pray especially for three things: (1) That suitable premises be acquired for this purpose; (2) that funds for this most needful work will be forthcoming; and (3) that wisdom be given to those responsible in the choice of the staff. Another word with regard to this will be found elsewhere in this issue by Pastor George Jeffreys

\* \* \* \* \*

## Send Forth Labourers.

(Matthew ix, 38).

BY PASTOR GEORGE JEFFREYS.

These are words that are stamped indelibly upon my heart, that ring in my ears, as I seek to pen this appeal for support to open a much-needed Bible Training School for eleventh-hour labouring Messengers. Since the commencement of our ever-spreading Ehm work, we have managed to carry on without such an institution, but now it is almost impossible to open up new fields and to respond to the various needs by sending out preachers without a certain amount of training. The midnight hour of this dispensation is almost striking, and hundreds upon hundreds of large cities and towns, to say nothing of the countless villages in our beloved British Isles have never been reached with the news of this present-day outpouring of the latter rain.

To these multitudes we, as Spirit-filled men and women, are debtors, and we must endeavour to meet our obligations before it is too late. Like the woman who obeyed the command of the old-



time prophet, we must go and borrow vessels that they might be filled to overflowing, and thus pay our debt. Yes! There are vessels beyond number waiting to be gathered in. Human vessels that should be filled with the same Holy Ghost as we have received. The one thing needful is that they might be gathered. The command to do so has been given by the greatest of all prophets and the method of procedure mapped out in the greatest of all Books. It is by training and sending forth Spirit-filled preachers with the marvellous message of full Salvation for Spirit, Soul and Body. There are souls like diamonds in the dust, waiting to be picked up. There are perishing ones all around that need to be rescued.

To saved parents who are praying for the conversion of their own boys and girls, the call comes. — Will you not do something to assist in sending deliverance to other parents' children? While praying for your own, remember the drooping heart of some mother, some father, that you can cheer. — In helping to send the blessing to theirs, you will surely command a blessing upon your own.

To parents whose children are saved, the call comes also. You of all should express in a most practical way your gratitude to God for their salvation, by assisting to send the delivering Word to the children of others.

To one and all, I say, see that you redeem the time by doing all in your power to cover the land with Holy Ghost Messengers. Pay your debt to your neighbours in the British Isles.

Time, which is more precious than rubies or diamonds, is slipping by, and your opportunity will soon be gone. — Look at that poor wretch grovelling in the mire of sin: he needs to be told of the power of God to save. — Look at that dear saint agonising in the languishing bed of sickness; she needs to hear of the power of God to heal. — Look at that Christian young man who is conscious of his lack of power for service. — How thankful he would be if he were informed of the latter rain outpouring! — Think of what the message would mean to one and all alike! — Friend, pay your debt by helping to send forth those that will gather vessels for the Glory of God.

To expedite this work we need a Training School, a place where the study of the Word of God can be combined with the practical side of evangelism. Our progress has been greatly handicapped during the past few years through the lack of such an institution. — It has been impossible to accept more than a few into the work at a time, because there has been no means by which to train them and thrust them forth.

The need is great, and we must forge ahead. Suitable premises must be secured for the purpose of making it possible to



speed up and take advantage of the soon-passing privileges. The call for training comes from those in all spheres of life. It demands our attention, and we should supply the answer in the most practical form by procuring a Training School that stands foursquare on the Word of God. As I look back over the past, I cannot but feel grateful to God and our Elim friends for their faithfulness in prayer and practice. I have been more than encouraged at the measure of their support that has been given when I have deemed it necessary to appeal for a forward movement. In this again I know my word will not fall upon deaf ears.

All gifts (marked "Bible Training School") should be sent to the Secretary, Elim, Park Crescent, Clapham, London, S.W.4.

### Documentary Analysis 1

"Send Forth Labourers (Matthew ix, 38)," *The Elim Evangel*, Vol. 5, no. 11 (November 1924) pages 256-259.

#### Experiencing the document

The author of this document is George Jeffreys (1889-1962), founder and leader of the Elim Pentecostal Church and Principal of the Elim Pentecostal Alliance. He came into faith in 1904 in the Welsh Independent Church under Evan Roberts.<sup>482</sup> This document is a public report he wrote in the November 1924 edition of the *Elim Evangel*, the official organ of the Elim Pentecostal Alliance in the British Isles. Putting his message out in the *Elim Evangel* means that the information was intended for the entire Elim movement. Jeffreys writes very clearly so, it is not difficult to identify in the first reading of the document that he writes to solicit support for opening up a Bible Training School to train preachers and leaders of Elim Churches.

A Possible question that could have risen in the minds of some readers would be why the need for a new Bible school when the Bible College of Wales (BCW), later renamed Trinity School of Ministry, had been opened in April that same year.<sup>483</sup> Also, Spurgeon's Bible College had been in operation before this time and the Elim preachers and church leaders could have been trained in these institutions.<sup>484</sup>

An understanding of Jeffreys' earlier days in the faith and his context could give an insight into his thoughts behind this document. As a young Christian in his twenties, in 1910, he took on a few preaching assignments in some of the small mission halls in Wales. As the demand for his preaching ministry increased, he felt the need for training and applied to the council of the PMU school for men. He was admitted to the Preston Bible School in 1912,<sup>485</sup> and received sponsorship from Cecil Polhill for his training.<sup>486</sup> It is a worthy conjecture that his Bible training had made a great impact upon his ministry. Also, the Elim Evangelistic band of which George Jeffreys was the principal was largely made up of colleagues from the PMU Bible school. They established many new

<sup>482</sup>. Desmond Cartwright, "They Came to Elim: Discovering the remarkable story of nine decades of Pentecostal witness," *Direction* (Jan. 2005), 26-30.

<sup>483</sup>. Tuck Yoong and Daphne Yang, "Historical Timeline," 10 [http://www.bcwales.org/wp-content/uploads/2016/09/BCW-magazine2016\\_v.5.pdf](http://www.bcwales.org/wp-content/uploads/2016/09/BCW-magazine2016_v.5.pdf) accessed (22.9.2019). The college was inaugurated 21st April 1924. That is, 7 months before George Jeffreys announced plans to open up a Bible training school.

<sup>484</sup>. n.a, "Our History," Spurgeon's College, <https://www.spurgeons.ac.uk/our-history/> accessed (25th September 2019).

<sup>485</sup>. Cartwright, "They Came to Elim," 26.

<sup>486</sup>. Donald Gee, *These men I knew* (Nottingham: Assemblies of God Publishing House, 1980), 75.

churches in 1920 in Ireland and attracted many other Christian workers, many of which were also trained ministers.<sup>487</sup> In 1921, some churches outside of Ireland also joined Elim because the main line churches were in decline.<sup>488</sup> Although the decline may have played in Elim's favour, it could have contributed to the need for more preachers.

Furthermore, the need for the Bible Training School could have been spurred after George Jeffreys and his brother Stephen Jeffreys had pastored the Clapham Church which they started in November 1922. Pastoring the Clapham Church for a while developed a new interest for more churches and hence the need for more preachers. While the desire for a property in which to start the Bible Training School was realised in January 1926 in Clapham, the school had started the previous year in November 1925.

Another possible motivation towards setting up the Elim Bible College could be attributed to the news from the PMU Bible Training School at Hampstead, which was led by principal Pastor A. H. Carter; Principal Carter had announced in the February 1923 edition of the *Elim Evangel* that the school was progressing and plans were being made to open a Bible school for the sisters and for anyone who felt the call to serve at home or in foreign lands should apply to the school.<sup>489</sup>

#### Exploring the document

Besides emphasising the need to set up a Bible Training School, Jeffreys did not simply write to inform of plans for a Bible school but to ask the Elim community for support to procure a building to run the Bible school, so that it may provide opportunity for studying the word and practical ministry such as evangelism.

A consideration of the title, the biblical text used, and the target audience of the document raises a challenge to the motive for setting up the Bible school as outlined in the document. That is, the title of the document, 'Send Forth Labourers,' is only 17 percent of the words in Matthew 9.38. In as much as the entire text of Matthew 9.38 cannot be used as the title, there is no attempt in the document to justify the title from the text from which it was taken. In Matthew 9.38, Jesus asks his audience to pray to the Lord of the harvest to send forth labourers. So, it is possible the rest of the text is not commented upon in any section of the document because it would not have made it applicable to the document's target audience, the Elim community.

While succeeding publications of the *Elim Evangel* do not record any responses from the initial readers (target audience) of the report, the target audience would have understood that Elim first needed trained preachers to serve in new churches; second, Elim had a responsibility towards the young people who were not yet Christians; third, Elim had a responsibility to send out Spirit-filled preachers who would strengthen weak Christians; and, fourthly, Elim was responsible for securing a building that would be used to train these preachers for the new churches.

#### Evaluating the document

The content of the document shows that secularisation and lack of religion was prevalent in many young hearts during 1923. The fact that other churches started to join the Elim movement also indicates that the existing established churches were not meeting the spiritual needs of the people in the pews and presumably those not in the pews. The target audience therefore was aware of the reality of the spiritual condition of the society in which they lived and would have felt that it was their responsibility to reach out to all the large cities and villages around the British Isles. The document would also have conveyed the notion that only their denomination was responsible for reaching the cities and villages in the British Isles. With these considerations, failure to respond as requested would have caused some to feel guilty.

Finally, the viewpoint of Jeffreys can be gleaned from three main angles in the document: Spirit-filled leaders; Spirit-filled believers and the Bible school. First, regarding Spirit-filled leaders, Jeffreys' view was that Spirit-filled leaders can reproduce themselves in others. They can train others to become just like them. Due to this characteristic opportunity, Spirit-filled leaders who cannot do everything by themselves need to equip others to help.

Secondly, regarding Spirit-filled believers, Jeffreys was of the view that Spirit-filled believers were responsible for the salvation of others who have not heard the message of full salvation. In his thought, this responsibility must be seen as a debt owed to those who are perishing and in need of rescue, so that all that is possible,

---

487. Cartwright, "They Came to Elim," 27.

488. Ross McKibben, *Classes and Cultures: England 1918-1951* (1998), 273-65.

489. Howard A. Carter, "Items of Interest," *The Elim Evangel* 4, no. 2 (Feb. 1923), 27-8.



including securing a building to train Spirit-filled preachers, must be done to ensure that the message of full salvation is preached.

Thirdly, regarding the Bible school, Jeffreys' view was that a Bible Training School, and not the church, was responsible for training preachers. In his view, nothing short of a dedicated place of study was essential for the training of preachers. Jeffreys mentioned that there were many prospective Holy Ghost messengers who were yet to be filled with the same Holy Ghost they (possibly including the Elim Evangelistic band) had received. So, the idea of producing Holy Spirit filled preachers through the Bible School can be inferred. That said, there is no mention of how the Spirit would help achieve the intended outcome. Arguably, the focus of the document was not to indicate how the Spirit's teaching would occur, but to solicit support to start the Bible College.

To rephrase the above, what is obvious from the document, is the fact that words of Scripture were stamped upon Jeffreys' heart and he desired to produce Holy Spirit messengers. Such language suggests that he was prompted by the Spirit to set up the Bible College to train Spirit-filled preachers, although the pedagogic role of the Spirit may not have been a concept on his mind at that time. The document does not mention anything in that regard and subsequent documents in the Elim Evangels do not mention how the Spirit's teaching occurs.

## **Document 2**

Reflections after 30 years of lecturing  
Keith Warrington

### ***Introduction***

Jesus had a very clear agenda when he set up his learning programme...to create disciples. Having established who he wanted to train and what he wanted them to be trained to do, he set about training them efficiently and teaching them content that was relevant in a style that was appropriate. A question we rightly come back to from time to time is, "Who are we creating in our programmes and are we succeeding?"<sup>490</sup>

This week, thirty years ago, I came to Regents to teach; I was, by some way, the youngest faculty member, aged just 31 and only out of Bible College six years myself. I began to teach subjects that were set by the universities of Cambridge and London – not especially relevant for our students or our own theological aspirations; but that's what you did back then. In time, I have seen major changes to our teaching ethos and curricula, the introduction of our own degrees, undergraduate, postgraduate, and doctoral. We have strategised, changed, planned and prayed ourselves into the College we now are, moving campus twice in the process, changing our name and changing principals five times, in my time, as well as replacing all our Faculty team over the years – except for me! After all these years, I would like to offer some reflections.

### ***Pentecostals and theological education - the past***

Things have moved on...

There is an increasing recognition of the importance of teaching.

In the early days of Pentecostalism, there was a strong belief in the imminent return of Jesus and therefore to engage in extended periods of study was felt to be inappropriate.<sup>491</sup> Similarly, in the (positive) quest for evangelism, education generally suffered; today, worship and the place of the emotions has been elevated but the place of the intellect in worship has concomitantly been sidelined; also, while church growth has emphasised the status of the pastor/preacher, the role of the teacher has been marginalised.

However, the concept of teaching in Pentecostalism is being increasingly recognised as crucially important to its wellbeing. This is particularly the case in regions where revival has been a prominent feature for the past decades; there, the concern is that a rapidly growing church may implode as a result of shallow biblical

---

490. Ruthven, J., "Are Pentecostal Seminaries a Good Idea?", *Pneuma* 26.2 (2004) pp. 339-345  
Yung, H., "Critical Issues Facing Theological Education in Asia", *Transformation* (Oct - Dec. 1995), 1 (1-6).

491. Wilson, L.F., "Bible Institutes, Colleges, Universities" in Burgess, S.M., Van der Maas, E.M., (eds.) *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, 2002), 373 (372- 380).

traditioning. Although theological reflection in the early decades of Pentecostalism was often defensive, intermittent and narrow in scope, the more recent decades have seen a marked increase in scholarship and exploration by Pentecostals of issues relating to their theology, spirituality and history.

### ***There has been a redeeming of the mind and scholarship***

Historically, there has been a fear of the intellect by Pentecostals with regard to the interpretation of Scripture. However, it is precisely a careful use of the intellect that has increasingly been recognised by most Pentecostals as holding significant value for its development and protection from error.<sup>492</sup>

As lecturers, we are not simply engaged in providing data but also in allowing students to think. I also like to think of my lectures as opportunities to engage with where my students want to be - before they get there. Pentecostals are increasingly redeeming the concept of scholarship, enabling and encouraging those who have been so gifted to engage in it for the benefit of the church, the development and training of leaders<sup>493</sup> and the exploration of truth.<sup>494</sup> It is now much more acceptable to acknowledge that one's intellect is God-given and that it can be used for the glory of God in the context of teaching and research.<sup>495</sup> Allied with the Spirit, a powerful combination is anticipated. I do have a concern however, that the British Pentecostal Church is slowing down in this regard compared to the Pentecostal Church in other parts of the world, especially Asia and parts of Africa.

The value of exploration of truth has increasingly been recognised as having great value in the process of learning.

Colleges are increasingly recognising that they are not meant to be places where sacred Pentecostal dogmas are safeguarded at the expense of encouraging students to think about their beliefs. Learning needs to be more than simply receiving and reproducing information. It is the exploration of truth (not simply of key concepts of one's cultural or religious heritage). If a learning process exists solely to transmit and reinforce a cultural and theological heritage, it cannot empower the learner to think creatively, reflect independently and articulate transparently; it cannot ask the awkward questions for fear of what answers may be raised.

Instead of seeking to indoctrinate students with pre-determined ideas or truths, Pentecostal Colleges are becoming centres where learning is facilitated and enquiry is encouraged in a Spirit-inspired context where commitment to integrity, transparency and authenticity is prized.

At the same time, whereas Pentecostal theology used to be taught using textbooks written by Evangelical authors, which in some areas (the role of women in ministry, supernatural phenomena, the inerrancy of the Bible) tended to gradually move Pentecostal students away from their traditional values, now students are guided in their explorations whilst benefiting from literature written by Pentecostal scholars.<sup>496</sup>

We are privileged to be not merely transmitters of information so much as facilitators of learning. An integral component of our responsibility as teachers is to help students think.

The context of learning in the Christian sphere is that of a God who by definition is inexplicable but who calls us to explore him.

---

492. Bundrick, D., "Ye need not that any man teach you", *Paraclete*, 15.4 (1981) pp. 15-17; Gear, S.D., "The Holy Spirit and the Mind", *Paraclete*, 18.4 (1984) pp. 25-30.

493. Pandrea, R., "A Historical and Theological Analysis of the Pentecostal Church in Romania", *JEPTA* 21 (2001) pp. 128-129 (109-135).

494. Ma, W., "Biblical Studies in the Pentecostal Tradition: Yesterday, Today, and Tomorrow", in Dempster, M.W., B.D. Klaus and D. Petersen (eds.), *The Globalization of Pentecostalism: A Religion Made to Travel* (Oxford: Regnum, 1999) pp. 57-64 (52-69); Bowdle, "Informed...", pp. 9-10; Brenkus, J., "A Historical and Theological Analysis of the Pentecostal Church in the Czech and Slovak Republics", *JEPTA* 20 (2000) p. 63 (pp. 49-65); Jacobsen, D., "Knowing the Doctrine of Pentecostals: The Scholastic Theology of the Assemblies of God, 1930-1955 in Bays, D., "The Protestant Missionary Establishment and the Pentecostal Movement" in Blumhofer, E.L, R.P. Spittler and G.A. Wacker (eds.) (Urbana: University of Illinois Press, 1999) pp. 90-107.

495. Hollenweger, W.J., "Pentecostalism and Academic Theology: From Confrontation to Cooperation", *Epta Bulletin*, 11. 1 & 2 (1992) pp. 42-49; Nañez, R.M., *Full Gospel, Fractured Minds? A Call to Use God's Gift of the Intellect* (Grand Rapids: Eerdmans, 2005).

496. Thomas, J.C., "Pentecostal Explorations of the New Testament: Teaching New Testament Introduction in a Pentecostal Seminary", *JPT* 11.1 (2002) pp. 120-129.

### ***We teach with application***

I say all that to propose this: With all the opportunities to advance our knowledge and that of our students, to discover new truth, to explore God more, to learn about – so much, we must not forget the heart of the students in our care. Our remit is not simply to impart knowledge but also wisdom, not merely to deliver data but also to develop character, not only to change incorrect beliefs but also to change unhelpful habits, not only to help students create carefully structured theologies but also carefully crafted lifestyles.

It is a challenging thought that although Paul encourages believers to renew their minds, the Spirit chooses not to live in the brain but to take up residence in the heart – the centre of a person’s volitional character. What is our emphasis in our education? It should be the head and the heart. Universities teach to a syllabus; Bible Colleges have another component as well – we teach a lifestyle, that represented by Jesus. I suggest that the development of his character as well as his teaching in our lives and those of our students needs to have a prominent place in our colleges.

Three concepts dominate Western university education; namely, critical and evaluative examination, disciplined research and orderly systems of learning offered in a framework of teaching and critical enquiry.<sup>497</sup> These are valid and laudable concepts but they may be less relevant for theological colleges. They are often methodologically associated with the cities of Athens and Berlin. I would like to add two more cities – Jerusalem, the place where the Spirit guided the Jerusalem Council, and Antioch, where the Spirit commissioned Paul to undertake mission activity. Pentecostal educators need to be alert to the danger of offering a core curriculum that is static and not Spirit-engaged.

So, our aim is to teach with application. This is because there is a great danger that education has spawned a new breed of people...professional listeners. Even this is speculative if the maxim is correct that “a lecturer is a person who speaks in someone else’s sleep”. It has been estimated that, at any one time, only 25% of an audience is actively listening to a preacher; are lecturers likely to achieve better results? If our lectures involve people being talked at, the lecturer won’t be listened to.

Anna was just six years old; she loved playing school. “Why not play Sunday school?” asked her mother. “No”, said Anna, “All we do there is sit and listen. We don’t learn anything”. If lectures involve sitting and listening, we are living in a dream world if we presume that students are always listening, let alone learning. Lectures must be much more than simply spoken books.

Plueddemann<sup>498</sup> devised the rail fence model of education. As a rail fence is made up of two rails held together by fence posts, so also educators must incorporate two metaphorical rails in their education methodology. The top rail equals truth; the lower one equals life, and the role of the educator is to facilitate constant interaction between them both. Truth without life will result in deadness while life without truth will result in simplistic and short-lived experience. Harkness similarly speaks of the need of having a “praxiological agenda”.<sup>499</sup>

Thomas Fuller (1608-1661), English minister and writer, wrote, “The great end of life is not knowledge, but action”. Much earlier, Seneca (4BC - 65AD), the Roman poet and statesman, said, “As long as you live, keep learning - how to live”. Truth without life and application will result in deadness, while life without truth will result in simplistic and short-lived experience; both are necessary.

So, while colleges seek to excel in the appropriation of truth, we need to be careful that we do not assume that truth on its own will become life – it must be strategically and intentionally applied. When Jesus taught, he did not simply speak but he also demonstrated his message (thus, he did not simply offer facts about demons but demonstrated by action what they were and how to deal with them). In this respect, Lebar<sup>500</sup> is right when he concludes that a student’s “growth is determined not by what he hears, but by what he does about what he hears”.

Important factors in the learning journeys provided by Bible Colleges.  
We need to prioritise a context of spiritual formation.

---

497. Kelsey, D.H., *Between Athens and Berlin: The Theological Education Debate*, Grand Rapids: Eerdmans (1993) p. 13; Farley, E., *The Fragility of Knowledge*, Philadelphia: Fortress Press (1988), 4-5.

498. Plueddemann, J., “The Real Disease of the Sunday School: Rail Fence Analogy for Curriculum Design”, *Evangelical Missions Quarterly*, 8.2 (1972), 88-92.

499 Harkness, “De-schooling...”, 152.

500. Lebar, L., Plueddemann, J., *Education that is Christian*, Wheaton: Victor (1989), 166.

From earliest times, some Pentecostals and others have spoken in disparaging terms of Bible schools, describing seminaries as “cemetaries”, lampooning the degrees earned, and questioning their relevance or necessity. Although these comments have often been exaggerations, nevertheless, some Pentecostal Colleges have lost their expectation of the supernatural; their spirituality has been less clearly Pentecostal and they have been less vocational.<sup>501</sup> This has been in part due to the personalities and gifts of those who have functioned in educational contexts but also due to the fact that spirituality is the result of personal discipline, not facilitated specifically by the lecturer.

Furthermore, many students have not benefitted from an adequate spiritual formation in their local church prior to entering college; they come immature, damaged and lacking the emotional and spiritual wholeness that would have enabled a positive experience from the start. All these present challenges to us. Because of these facts, it is even more important that Pentecostal colleges provide a context for proactive spiritual formation.<sup>502</sup>

When I first joined Regents, students were assumed to be walking with God – why else would they come? Corporate devotional activities were not made mandatory because everyone went – why wouldn’t they? They didn’t come for a degree but because they were called; they didn’t come wondering what to do because most of them already had a sense of their destiny – or soon did. They came to college, often as a result of significant personal sacrifice, because God had specifically broken into their worlds and rearranged their planned objectives.

However, now, students are less categorised by a longstanding walk with the Lord, less certain as to their future, have received less spiritual mentoring...or even basic discipleship, have much less biblical knowledge, and have elastic standards of morality and social, sexual, and Christian behaviour. They are more driven by a desire to be educated than to serve, more socially aware at a superficial level, less confident in their walk with God, more associated with emotional immaturity, biblical ignorance, social inadequacies, hurts, wounds, failures, and more sexual experience than students of only a previous generation ago.

If we simply teach them data, they will simply receive a cerebral education; if we simply give them facts, albeit biblical and theological facts, they will not become the leaders that we would like. Nowadays, Western education is privileged to follow a Greek model where time is given to exploring and investigating, where curiosity seeks satisfaction; I relish the privileges that this model brings.

However, there is a danger in our emphasising these features; too often the character of the student has not been strategically developed, so we are good at dealing with their lack of knowledge but not so good at helping them in their spiritual transformation. We cannot simply say that the local church should have sorted them out before they come; the fact is that it hasn’t and it doesn’t. We have to be cognisant of this.

There is a danger that theology can be taught in the absence of a spiritual framework. As Hudson notes, education and training for ministry cannot be in the context of “a disembodied spirituality”.<sup>503</sup> In this respect, it may be appropriate to re-visit the topic of “the call of God”, once the normal reason for people applying to Bible colleges, in order to encourage the value of recognising the role of God’s guidance in the determining of one’s destiny.

I suggest that the learning experience must feed in to the spirituality of the student, transform character, impart vision as well as provide the opportunity to learn.<sup>504</sup> This must start with the teachers themselves; McKinney encourages a “faculty to model a desire for continual spiritual renewal”.<sup>505</sup> It is often the lasting impact of the life of a teacher that affects students more than the information they have gained from the lectures.

---

501. Tarr, D., “Transcendence, Immanence, and the Emerging Pentecostal Academy”, in Ma, W., Menzies, R.P., (eds.) *Pentecostalism in Context. Essays in Honour of William W. Menzies* (Sheffield: Sheffield Academic Press, 1997), 206-207, 211-212 (195-222).

502. Wenk, M., “Do we need a distinct European Pentecostal/Charismatic approach to theological education” *JEPTA* 23 (2003), 61-62 (58-71).

503. Hudson, D.N., “It’s not what we do: it’s the way we do it. Uncomfortable thoughts for a lecturer in a residential Bible College at the turn of the century”, *JEPTA* 23 (2003), 45-57.

504. McKinney, E.L., “Some Spiritual Aspects of Pentecostal Education: A Personal Journey”, *AJPS* 3.2 (2000) pp. 253-279; Alvarez, M., “Distinctives of Pentecostal Education”, *AJPS* 3.2 (2000) pp. 282-293.

505. McKinney, “Some...”, p. 262.

You may want to consider taking regular opportunities to gauge the spiritual “temperature” of the college (students and faculty) and to re-visit the frameworks in place for the development of the spirituality of the community (personally and corporately).

***We need to intentionally provide a place for the Spirit***

In the pedagogical process that occurs in Pentecostal Colleges there needs also to be an involvement of the Spirit and recognition that the learning journey is a holy one in which the Spirit is present as the great Teacher.<sup>506</sup> Anderson calls for a “renewed focus on the role of the Holy Spirit in terms of learning and spiritual formation”.<sup>507</sup>

Hudson warns, “The ultimate irony is that the Spirit, that blows wherever he wills, has been codified, systematised and analysed”,<sup>508</sup> whereas, more importantly, he needs to be experienced and encountered. This need not be identified only in worship settings but by an awareness that he desires to speak through the lecture, the learning journey, the learners, the teachers, the questions, the probing analysis, and the silence.

***This calls for a particular type of learning environment***

Our Pentecostal DNA suggests that we desire encounters with the Spirit, but our Pentecostal praxis indicates that such encounters are narrowly focused; in truth, most Pentecostals do not anticipate they will encounter the Spirit often or much. Pentecostal colleges need to embrace this challenge, and explore and reflect the remarkable Spirit to their students so that they can encounter the teacher of truth and develop their relationship with him with consequences that are potentially world changing.

***We need to provide for the possibility of encounter with and experience of God***

Groome comments on the two main terms used to describe Jewish teaching methodology. Both (*yārāh*, *yāda*) may be used to define the concepts of teaching and informing others. However, the latter carries with it the notion of learning via experiential encounter with a given subject.<sup>509</sup> Rice, building on these perspectives, suggests Pentecostal educators should encapsulate their teaching in experiential and dynamic forms.<sup>510</sup> This will demand creativity on their part and even asking their students how they learn best and adapting to their requirements. Teach with an expectation, a strategy to encounter God, to experience something that will effect change.

In this respect, may I suggest that we never lose sight of the centrally important place of the Bible in our syllabi as well as in our college life as an opportunity to encounter God and be transformed in the process. When I joined Regents, I was asked to teach Genesis, Isaiah, Minor Prophets, Luke, 1 Corinthians, Hebrews, as well as overviews of the NT, for first and second year students...the Bible was viewed as fundamentally important.

Let’s beware that we do not become places where theology is our focus instead of the Bible. Of course, our theology is located in the Bible but the Bible is not merely a dictionary into which we dip for theological truth; it is not simply a database from which we glean our dogma. It was intended to be the place where we dialogued with and encountered God.

For those of us who teach Bible, we must remember that ‘the Bible is associated with activity and experience rather than viewed as a textbook of doctrine’.<sup>511</sup> Traditionally, Pentecostals have viewed the Bible as a

---

506. Johns, C.B., “The Meaning of Pentecost for Theological Education”, *Ministerial Formation* 87 (1999) pp. 42-47.

507. Anderson, B.A., “Missional Orientation and its Implications for Pentecostal Theological Education”, *JEPTA* 26.2 (2000) p. 145 (pp. 134-136); Hittenberger, J.S., “Toward a Pentecostal Philosophy of Education”, *Pneuma*, 23.2 (Fall 2001) 217-244.

508. Hudson, “It’s not what we do...”, p. 49.

509. Groome, T.H., *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Jossey-Bass, 1980) pp. 139-151; Becker, M., “A Tenet under Examination: Reflections on the Pentecostal Hermeneutical Approach”, *JEPTA* 24 (2004) pp. 38-39 (pp. 30-48).

510. Rice, M.L., “Pneumatic Experience as Teaching Methodology an Pentecostal Tradition”, *AJPS* 5.2 (2002) pp. 295-296 (pp. 289-312).

511. Clark, *What is distinctive...*, p. 101; Anderson, *An Introduction...*, p. 225; Archer, ‘Early...’, pp. 32-70; J. Hattingh, ‘The Proprium of Pentecostal Theology’, in Clark, *What is distinctive...*, pp. 153-57 (155); Macchia, ‘Theology...’, p. 1122; Ellington, ‘Pentecostalism...’, p. 29.

collection of stories intended to lead a person to God and to be transformed as a result rather than a database of dogma to be discussed. It is less to be studied as an academic exercise and more to be seen as the altar of sacrifice to which they bring their lives for renewal, functioning as a guide to better relationships with God and others.

The Bible is thus to be viewed primarily as a place of encounter, an encounter with the divine author.<sup>512</sup> Let us not so clog the learning process that the transforming God is squeezed out of speaking through his Word in our lectures (PNG U-tube).

Timothy Cargal speaks of the ‘immediacy of the text’;<sup>513</sup> Pentecostals do not just want to know what the text meant then but what it means now. Frank Macchia<sup>514</sup> writes, ‘There is for Pentecostals a certain ‘present-tenseness’ to the events and words of the Bible, so that what happened then, happens now’.

We need to plan strategically for the medium-distant future.

I have just returned from teaching at the biggest theological college in the Ukraine (in 2013). They serve the church in the Ukraine, Russia, Uzbekistan and other ex-satellite Soviet countries to the East. The Evangelical Church in the Ukraine is just 23 years old. In the class of 50-60, only two had been Christians for more than 20 years. There were a couple of interesting lessons that I learned.

Some years, they decided that they could no longer depend on visiting lecturers to teach in the seminary and so they sent one of their students abroad. About 15 years ago, Sergei came to Regents, studied at bachelor and master’s level, returned and began to teach at the college with just one other lecturer. They had planned for the future...the distant future. Now, they have more fulltime teaching faculty (12) than we do at Regents. Secondly, their lecturers are all under 45 years of age – they are planning the future with the young Ukrainian Church in mind. Thirdly, they are keenly encouraging their tutors into further education opportunities – they are strategically planning on developing the best faculty in Eastern Europe. I talked with two of them concerning doctoral studies – they are planning for the future.

They also invest heavily in supporting the main purpose of the seminary – which is to provide a teaching base for the church and the students. Their administrative staff numbers much more than we have at Regents (two librarians for a library half the size of Regents – who work all the hours under the sun), five people involved fulltime in media, IT, publicity, journalism, fundraising for the college (while there, they interviewed me for 90 minutes for their tv/internet broadcasting, publicising the college), two run an Academic Registrar’s department, plus another admissions person, three people supervise their Distance Learning programmes, and two oversee their Masters programme...

How do they do this? It is not due to the expensive fees of the students; they pay \$500 per year each for tuition and board. They are motivated by the principle of identifying their core mission (teaching and leadership development) and ensuring that this is certainly facilitated. We have talked about this much over past years at Regents. I think we need to carefully consider how we can identify and fulfil our core reason for being in existence.

What do I see as most important to our future – providing academic degrees or training leaders or...? The answer may differ from institution to institution, but the question needs to be asked and the answer fulfilled. Two suggestions for the future: we could seriously invest in training children’s workers (as well as youth) for the largest unreached group in the world is the children. We need to invest in supporting churches and denominations in the majority World where training of leaders and in the Bible is crucially needed.

### ***Make room for our lecturers to keep learning***

Our roles as teachers demand that we continue to be learners; we should never stop being learners (of our subjects and the communication of those subjects). Not only should this process involve developing one’s knowledge through the traditional routes of research and writing; it should also be given the opportunity to occur during the lecture period.

Now, I take it as a given that teachers must model that they are learners too and work hard at their craft. In learning, educators also need to be listeners, learners as well as teachers, askers of questions not just providers

---

512. Synan, ‘Pentecostalism...’, p. 39; Kärkkäinen., *Toward...*, pp. 4-5; Johns, ‘Pentecostalism...’, p. 90.

513. Cargal, ‘Beyond...’, p. 164.

514. Macchia, F., ‘Theology...’, *NIDPCM*, p. 1122.

of answers, indulging in dialogue with fellow learners, not functioning only in a teacher-pupil, expert-novice relationship but also in a learner-learner relationship. The role of the teacher is not simply to be an expert who gathers together ever-increasing knowledge, some of which may be imparted to the listener; rather, they are to be facilitators, learning as they teach.

One of the best stimulators to my own thinking and learning is the group of students to whom I lecture at any given time. Not only do I learn from them, but also, as part of the educational process, it is important that they know that I am learning from them when this occurs. Both lecturer and student are partners in the learning continuum. However, time to be ongoing students, developing their craft, is not always available. One is also aware of the fact that the Spirit promises to be the teacher of believers and this promise is just as relevant for the lecture as well as the sermon.

May I encourage my lecturing colleagues to hold tightly the aspiration to become experts in your chosen fields; be the best you can be. When people are looking for an author to contribute to a particular topic, let it be that they think of you first. When they want a speaker to address a particular issue, develop your expertise so that they email you first.

When a student wants to explore an ethical or theological issue or needs a pastor to work through a pastoral dilemma or spiritual challenge, may they go to you first. I am not advocating restrictive or snobbish, superior elitism, but encouraging you to harness the best that God has given you and give it to your community and back to God, as the best that it can be.

Maintain high standards of freshness. Some people will assume that once lecturers have created a set of notes for the students that they simply replicate them every year. We could do this (and sometimes we are forced to do this because of time constraints) but I do not believe that this is being an authentic teacher, for true teachers manifest a desire to learn in the present and not just regurgitate what they have learned in the past.

Folk who do not come from an educational background often don't understand this aspiration and wonder what we do with our time; don't let such thinking on the part of others determine your own teaching aspirations. Rather adopt the mindset of Kierkegaard (1813-1855) who said, "If God held all truth in (the) right hand, and in (the) left hand held the lifelong pursuit of it, (God) would choose the left hand". An enthusiastic pursuit of one's subject is crucial to the learning journey.

So, take advantage of sabbaticals, conferences, extra reading, writing, and meeting others who share your scholarly or vocational interests; plan your future to develop your particular vocational or academic ambitions and emphases. Learn to sensitively say "no thank you" to some opportunities that do not benefit the development of your central calling. Be jealous for the gift that God has given you, treasure it, guard it – to paraphrase Paul's advice to Timothy – God has given you a gift...keep it burning bright.

That involves sacrifice, discipline and study. Alexander Hamilton (1755-1804) was an American statesman who wrote these words, "Some give me credit for being a genius. All the genius I have is this – when I have a subject in mind, I study it profoundly. Day and night it is before me. My mind becomes pervaded with it...the effort which I have made is what people are pleased to call genius. Actually, it is the fruit of labour and thought". My friend, Graham Twelftree, once told me "to be a scholar, one can only be a scholar".

Sherlock Holmes commented similarly to his fictional colleague Dr. Watson. In response to Holmes again solving an intriguingly difficult case, Watson remarked, "My dear Holmes. How have you done it? I have heard all that you have heard but have not achieved the miracle of solving the case. Why?" Holmes responded, "Ah, my friend, Watson, you have heard but you have not hearkened; you have listened but you have not retained; you have relevant facts that would fill a page but I have a life that is full of relevant facts".

Although not all teachers are destined to be scholars exclusively, each of us can aspire to be the best that we can be in our chosen discipline and thus act as role models for anyone watching. Michelangelo (1475-1564), the Italian painter and sculptor, wrote, "If people knew how hard I work to gain my mastery, it would not seem so wonderful at all".

So, some suggestions...

Be creative and strategic

Draw up an institutional educational philosophy

Request each tutor to draw up a personal educational philosophy  
Aid your faculty to develop their knowledge and skills  
Have a 5 year blank-canvas day when you re-visit all you teach and do and see if it can be improved  
Consider parallel tracks to fulfil the aspirations of the students  
Have annual reviews; ask “why do we do this?”, “could we do it better?”  
Identify your long term goals as an institution and target how they may be achieved  
Share good praxis with each other, in and outside your institution  
Have students participate in the development of your vision and mission  
Give yourself permission to dream  
Play to your strengths

### ***Conclusion***

At the Teaching Research and Development Network annual symposium at the University of Manchester, the keynote speaker was Professor Charles Engel. His underlying proposition was, “The twenty first century will witness an escalation in the frequency and gravity of changes that will affect society world-wide”. Change is here to stay and educationalists must be prepared to embrace this fact, including the challenges and the potential. How we deal with it will define our future. The evidence of how successful we may be in this regard will be identified by how much we have been willing to change ourselves before we seek to change those who come and learn with us and from us.

John Amos Comenius (1592-1670) was a Christian educator (the first who popularised pictures in teaching) who has been described as the first modern educator. He lived much of his life in poverty though was highly respected in Europe. Wisely, Sweden asked him to reform their schools and England asked him to set up a research college. His major work was entitled *The Great Didactic*. On the title page, he wrote his objective - To seek to find a method of instruction, by which teachers may teach less, but learners may learn more. I suggest that this must always be our aim and with the help of our great teacher, the Spirit, we can hope to move in the right direction.

### **Documentary Analysis 2:**

“Reflection after 30 years of lecturing,” Regents Theological College (2013).

#### ***Experiencing the document***

This document was presented as a lecture to the lecturers at Regents Theological College (RTC) in 2013 by Keith Warrington. The lecture reflected Warrington’s 30 years of service as a lecturer at the college. Warrington gave this lecture during the last three months of his service at RTC. During the 30-year period of service, Warrington also served as the Director of Doctoral Studies and Vice-Principal of Regents Theological College.

The document was produced during the period Elim was preparing for its centenary celebrations, specifically the period of The Big Centenary Ask, when Elim began to challenge its leaders and members of churches to think of new ways of establishing a church or providing a fresh missional expression of church in their community.<sup>515</sup> It was also during this period that higher education fees had been introduced and higher education students had to make great financial commitments to attend college or higher education.<sup>516</sup> The presentation also comes prior to Regents QAA review, which was due the next year, 2014.<sup>517</sup>

#### ***Exploring the document***

The presentation of the document therefore might have been organized as part of Regents’ self-assessment preparation towards its QAA review. The document was produced possibly as a way of reviewing Regents’ teaching strategies over the years as a means of sharing good practice in the college.

---

515. Evangelism – REACH, “The Big Centenary Ask,” <http://eliminscotland.org.uk/evangelism-reach/> accessed (24.09.2019).

516. Derek Gillard, “Higher education,” *Education in England*, <http://www.educationengland.org.uk/history/chapter19.html> (accessed 27.09.2019).

517. QAA, “Review for specific Course Designation by the Quality Assurance Agency for Higher Education,” *QAA Reports* [https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581\\_6](https://www.qaa.ac.uk/docs/qaa/reports/regents-theological-college-rscd-14.pdf?sfvrsn=4edbf581_6) (accessed 27.09.2019).



In this document Warrington sought to share with his teaching colleagues the wisdom he had learnt over the 30 years and the reasons behind the success he has had in his teaching career as a lecturer. Considering that Regents is a Pentecostal College, Warrington possibly had produced the document to emphasise the need for the lecturers to make conscious effort to engage the Holy Spirit's teaching role in their training of students.

For a 30-year reflection, Warrington does not make mention of anything that Regents has fallen short of since its beginning. However, he notes the progress made in the provision of courses throughout the 30 years he has been in the college and shares the success he has had by engaging the Holy Spirit in the learning journey with his students. This suggests that a comprehensive understanding of the Spirit's educational role in the learning journey of both lecturers and students was not conceived at the beginning, although the need for training people in Bible college was recognised and deemed essential.

Furthermore, Warrington makes note of a former student who, at the time of writing was a lecturer at a Bible college in Ukraine. However, he does not make mention of any student with regard to pastoring or leading a congregation, and neither does he comment on the work of any other lecturer in the college. Could that be the reason Warrington recommends a teaching approach that engages the Holy Spirit in the learning journey, because so far the teaching approaches employed by the lecturers has not had the great success they could celebrate as a college?

The document is very informative; it provides information on the college category to which Regents belongs: past and recent views regarding Pentecostal colleges; the nature of students attending the college; the expectations from lecturers towards students; and the need to engage students, lecturers, and the Spirit in lectures. The two most pertinent in the list, which gives a measure of Warrington's success as a lecturer, are the nature of the students attending the college and the engagement of the Spirit in the student-lecturer learning journey in the classroom. He describes the nature of some of the students who come into the college as "immature, damaged and lacking the emotional and spiritual wholeness." For Warrington to be asked to share his experiences after 30 years of continuous service and the tone of this document indicate that he was successful in engaging the Spirit's role in the student-lecturer learning journey, which he presents as a recommendation for lecturers to follow.

### ***Evaluating the document***

What would have been clear to Warrington's audience as he presented the document is that they need to review their teaching philosophy and embrace a new philosophy of teaching that considers the student's aim for coming to Regents.

Warrington describes the situation of the Pentecostal lecturer as follows: "Our Pentecostal DNA suggests that we desire encounters, but our Pentecostal praxis shows we have a narrowed view of these encounters." This suggests that at the time he presented this document, lectures followed a teacher-centred pedagogy which focused on the teacher speaking to the students without engaging with the students' contribution and the recognition of the Spirit's role in the teaching process. The document also shows that many students who were attending Regents at the time were not training to become pastors or leaders of churches. In fact, it was a period when Pentecostals were increasingly redeeming the concept of scholarship and enabling those who were so gifted to engage in it for the benefit of the church, development and training of leaders and exploration of the truth. In other words, Pentecostals had come to acknowledge that a person's intellect is a God-given gift and that it can be used for God's glory in the context of teaching and research.

Warrington's perspective in the document is clear. In his view, earlier Pentecostals were suspicious of higher theological education because it focused only on filling the head with knowledge and not the heart. Therefore, if succeeding generations of Pentecostals have opened up to higher theological education, in his opinion, Pentecostal colleges should not disappoint them by concentrating on filling heads with knowledge. From his point of view, the students coming into the college are ignorant concerning spirituality. Therefore, the college should respond to the challenge and not just equip the heads of students but also their hearts. Furthermore, he demonstrate two views regarding engaging with the Spirit in teaching: First, the Holy Spirit promises to be the great teacher and therefore lecturers should work hard to engage with students and the Spirit in lectures; and second, the Spirit is ready to teach and therefore lecturers should engage the assistance of the Spirit to review their lecture notes to meet new student groups.

## Appendix G

### Number of Participants responding to interview questions.

| Interview Question |    | Interview Question  | No. of Participants |
|--------------------|----|---|---------------------|
| 1                  | 1A | A. What makes the Holy Spirit a teacher in Pentecostal theology?  | 13                  |
| 2                  | 1B | B. How does the Holy Spirit teach in Pentecostal theology?  | 14                  |
| 3                  | 1C | C. What enables you to know what the Spirit is teaching?  | 11                  |
| 4                  | 2A | A. What views of the Spirit's teaching role did the early Pentecostal educators use to promote training of Pentecostal ministers in Elim Bible College? | 4                   |
| 5                  | 2B | B. How was the Spirit's role as teacher understood in the training process during the earlier years of Elim Bible College?                              | 3                   |
| 6                  | 2C | C. What is your opinion regarding the Holy Spirit's teaching role in the academic provision at Regents Theological College?                             | 11                  |
| 7                  | 3A | A. How does being in this college make you aware that the Holy Spirit is a teacher?   | 12                  |
| 8                  | 3B | B. How do classroom practices show that the Spirit is teacher?  | 7                   |
| 9                  | 3C | C. How is recognition of the Spirit as teacher promoted in the college?   | 10                  |

## Appendix H

### Report of Interview Results<sup>518</sup>

#### Research question 1:

D. What makes the Holy Spirit a teacher in Pentecostal theology?

Number of participants that responded to this question: lecturers = 8; students = 5

The 8 lecturers who responded alleged that the Holy Spirit is a teacher because (RTCL1): he anoints believers with the gift of the word of knowledge as teachers in the body of Christ and enables them to make complex subjects simple to understand. (RTCL 2): He shows the teacher what materials to use in the teaching session and draws the teacher's attention to pertinent issues to focus on during the teaching session. (RTCL 3): He comes along[side] us to inform us about right and wrong. He also confirms what is right or wrong. He inspires us as we listen or watch others doing things that we are also called to do. (RTCL 4): He makes the theological material under discussion come alive. (RTCL 5): He is the mediator between us and God.

(RTCL 6): He teaches us through the encounters we have with him (it is for this reason Regents now offer courses that encourage students to bring their experiences and encounters in ministry to class for reflection). (RTCL7): he helps me in my preparation of lessons. He makes it smooth and he also helps me make connections to students' lives, which I could not have made just by myself because I do not know all things about the students. (RTCL8): He guides us in how to bring variety in a 6-hour long lesson, so that students are able to assimilate information better and also to maintain lecturer creativity. From the teachers' perspective, it was also noted that although the Spirit is a teacher, he does not function unmediated. He always requires a medium such as a human teacher to deliver his teaching.

Contributions from all five students included the following: the Spirit is a teacher because (RTCS 1): he shows believers how to relate to God for transformation. It was argued that before the Scriptures, it was the Spirit that taught the people of God and transformed them to live as God's people. (RTCS 2): He guides believers into all truth and into all that God has planned for them in this life. (RTCS 3): He is teacher because he teaches me through the lecturers and other students. (RTCS 4): He teaches us to understand the word of God. Even though we have the Bible, without the Spirit as our teacher we cannot understand it. (RTCS 5): On a personal level, he is a teacher because he takes me through the discipleship process. He teaches me the way and will of the Lord and helps shape my character.

E. How does the Holy Spirit teach in Pentecostal theology?

Number of participants that responded to this question: lecturers = 9; students = 5

Similar responses were combined to avoid repetition.

Responses from the lecturers included (RTCL 1 and RTCL 4): he teaches silently by helping me make connections with a large body of knowledge or concepts whose connectedness I have not previously studied. He also teaches by giving instant answers to questions I would have had to research before arriving at an answer. (RTCL 3 and RTCL 6): He teaches by making whispers to me. That is, I get thoughts in my mind, which I know are not my ideas. This sometimes happens while preparing to teach or during teaching. (RTCL 4): I am not exactly sure how the Spirit teaches but one thing is clear after we have prayed for the Spirit to guide us, the quality of our discussions in class is richer than at other times.

(RTCL 2 and RTCL 6): He prompts the mind and makes convincing impressions in my spirit concerning what he is teaching. (RTCL 7): He teaches through the lecturer-students discussion in the classroom. (RTCL 5): He employs many avenues including visions, dreams, words of knowledge and wisdom, through lecturers, and ultimately, he teaches through the Scriptures. (RTCL 10): He is very generous and teaches according to personality and character types. He teaches by either stimulating the mind or stirring the emotions. He also sometimes uses unique moments and symbols to teach deep spiritual lessons. He teaches through the Bible, but

---

518. Contribution such as: "Jesus referred to the Spirit as teacher. Paul also views the Spirit as the one who enables us to learn about God. So, the NT message is that the Spirit is our teacher," were not included in this report as they do not reflect participants' views but Jesus' views and those of other Bible characters.

this requires slowing down when we read our Bibles. (RTCL 14): His teaching is somewhat emotive. We know it through discernment. That is, you feel this is the right thing from the Spirit and you respond to it.

Responses from students included, (RTCS 8): how the Spirit teaches is a mystery. It relates to having an inner witness of the Spirit's direction, but it is mysterious. (RTCS 12): I know when he is teaching me, and I have never tried to analyse how he does it because that will take away the beauty of the Spirit's work. (RTCS 9): He teaches through the Scriptures and through meditation by speaking to the mind. He speaks through people, creation, circumstance, such as financial difficulties or other challenges and through patterns. That is, when a specific incidence keeps occurring within a given period, I take it as the Spirit speaking to me. (RTCS 11): He teaches through our gut-feeling. When there are contrasting or opposing views it is what you feel deep down in your guts that shows how the Spirit is teaching. (RTCS 14): Not entirely sure but on a personal level, he guides and teaches me through the discipleship process. Part of that is teaching me what to do and not do and, in the process, moulding and shaping my character.

F. What enables you to know what the Spirit is teaching?

Number of participants that responded to this question: lecturers = 7; students = 4

Responses from the nine lecturers included, (RTCL 4): It is not an easy one to explain but you know when you get an urgency in your spirit to change what you are doing, or to continue or to respond to something completely different. (RTCL 2 and RTCL 4): Through the nudges he gives regarding what he wants you to do. After you have seen the results for a while, you get to know when he is teaching you. (RTCL 5): I pray for the students, over the lecture materials and the lecture itself, so it enables me to be sensitive to things that have not come from me. I notice usually after I have said something and realise this is not from me, so I recognise that and then spend more time on it. (RTCL 1): When something is said, and the students faces light up, it gives an indication that the Spirit is teaching. However, there is a caveat here. As Pentecostals we tend to focus on manifestations, but the Spirit also works without manifestation, or quietly. So, there must always be confidence that he is at work, once you know you have prayed and prepared for the lecture.

(RTCL 2) When there is special interest from the students concerning a section of the lecture or when I get a nudge to move onto something and student engagement increases. (RTCL 4 and RTCL 13) Sometimes, you notice the Spirit work in the class through the way students interact or something is said in an ungracious way and you know the Spirit would want you to address that because you are his primary mouthpiece in that session. (RTCL 5): I believe God has called me to be a teacher, so when I stand in the class, I get enthusiastic and energised and all my senses are heightened to respond to questions and discussions in a way I would not during ordinary conversation. (RTCL 6 and RTCL 7): It is not easy to explain to a non-Christian, but it is a witness you get within you about the material you are presenting that this is needed. Sometimes it's something a student says, which you pick up in your spirit, knowing this is a Holy Spirit inspired speech because he can speak through the students as well. (RTCL 13): When he is there in the class, he makes all the materials you have sourced from different places connect naturally and orderly in a manner that makes students understand, enjoy and remember the lesson for a long time.

Responses from the five students included the following: (RTCS 8): I know he is teaching when I get excited about what I am learning or studying. You know it is the Holy Spirit teaching you when what you read is not just for your head but your heart as well. That is, it transforms you such that you are not what you used to be. (RTCS 11): I do not have any mechanism to tell how except that I believe he is there guiding me to pick the books off the shelves and helping me to understand and write my essays. Also, when I stumble over materials that helps me complete my assignment or essays or come to understand a concept as I am reading my course materials. I know that is the Spirit teaching me and this can happen to anyone, Christian or non-Christian, because God is not confined only to Christians. (RTCS 12): I am not sure how, but I simply know through discernment. (RTCS 14): Whilst reading over lesson material or reading a book something suddenly pops up in my head, or something said or read resonates with me and that is how you know the Spirit is at work.

By way of summary, the participants' responses to research question 1 can be summed up in the following three statements: First, the Holy Spirit is a teacher in PT because he makes the knowledge and understanding of God's truth accessible. Secondly, the way the Spirit teaches is mysterious, yet it's acknowledged by silent impressions in the mind. Thirdly, in the classroom, his teaching is recognised through lively discussions and students' feedback.

## Research question 2:

- D. What views of the Spirit's teaching role did the early Pentecostal educators use to promote training of Pentecostal ministers in Elim Bible College?

Number of participants that responded to this question: lecturers = 4; students = 0

Many participants could not respond to this question due to lack of knowledge about how the Bible College came about. Participants who attempted a response could only assume the pioneers might have been influenced by the Spirit. Other responses did not address the question.

Two lecturers provided the following responses: (RTCL 5): Elim did not have a developed theology on the pedagogical role of the Spirit, so although training would have been considered important because the pioneers had been trained in the PMU Bible College and the Spirit would have prompted or affirmed that it was right to establish a college, the specific role the Spirit played cannot be stated. The college was established to train ministers, so possibly it was a reaction against the liberal and cessationist theology that was prevalent in their day. (RTCL 3 and RTCL 5): The college was established as place for training ministers for the churches being planted. George Jeffreys, the pioneer of the movement, is acknowledged as a pragmatic person who possibly would have said, "It feels good to me and the Holy Spirit to establish a Bible college, so let's do it." (RTCL 6): I am not sure, I do not really. (RTCL 4): I am not good at that one; your next interviewee will probably answer that one for you.

- E. How was the Spirit's role as teacher understood in the training process during the earlier years of Elim Bible College?

Number of participants that responded to this question: lecturers = 3; students = 0

The three lecturers who responded to this question initially acknowledged that they did not have exact information on the subject matter and that what they provided here was only a hunch. The following are their responses: (RTCL 5): I do not know if Elim had a developed theology on the pedagogical role of the Spirit then. But they certainly believed God favoured good scholarship that accepted the miraculous in the Bible. (RTCL 6): The Spirit's role was to equip those who had the calling of God on their lives to be trained by those who have already been trained. (RTCL 10): We might say the Father, Jesus, or the Spirit was in charge in the earlier days of the college, but we cannot prove it by drawing a line back to that period. Also, Paul does speak of the Spirit as a teacher, but he does not show how. So, we cannot speak about how it was done but only suggest practical ways we can engage with the Spirit today by capturing moments when we recognise his actions.

- F. What is your opinion regarding the Holy Spirit's teaching role in the academic provision at Regents Theological College?

Number of participants that responded to the question: lecturers = 7; students = 4

There was a higher level of engagement with this question and a greater depth to the contributions offered by respondents to this question compared to the previous ones. Similar ideas have been combined.

Responses from the seven lecturers included the following: (RTCL 3): Initially, there was a fear of losing our Pentecostalism when the decision was made to run accredited courses because there was a divide between ministers with no degree qualification who had achieved success in ministry and the degree holders who were running the college. The fear of losing our Pentecostalism through the college and the divide between church and college was avoided when a single person was employed to oversee the college and also be the director of training for the Elim movement. (RTCL 1): Although we run accredited programmes, we are still free to pray or worship. Sometimes we worry about taking time to pray, but sometimes questions that are off target take more time to deal with than praying. (RTCL 2): The emphasis on the Holy Spirit in the lesson has not changed although our time to teach the modules has changed. It might appear we have less time now than before, but it is only because we used to over-teach the modules when they were non-accredited. We have fixed times to complete some modules, but we still take time to respond to prompts from the Spirit, either to pray or emphasise something a bit more.

(RTCL 4) Emphasis on the Spirit's role in our teaching has not changed, but it is the way we teach the modules that has changed. We used to solely train ministers for the churches. Today, we teach people who are also

training to teach in primary and secondary schools, and therefore we need discernment in emphasising the Spirit's role so that it does not appear we are training everybody for the pastoral role in a church. (RTCL 5): Regents started running accredited courses from 1990. Although the vocabulary of the Spirit as teacher was not used, the concept was there, and it has not changed. What has changed is the way the non-accredited and accredited courses are assessed. If one has a limited view of the Spirit's teaching role as encountered in preaching, then one will conclude the emphasis on the Spirit as teacher has diminished. In running accredited courses, alternative views are presented and discussions are held, but if these teaching modes are seen as occurring in the presence of the Spirit, such that there is a triologue going on, then one can confidently say the Spirit's role as teacher has not diminished, but it's being harnessed in different ways.

(RTCL 6): When the college started offering accredited courses, especially with Manchester University, excellence was required in everything to the last full stop or comma. It was underscored that the way you presented your work said something about your character and that definitely was the Spirit at work. So, running accredited courses has enhanced the Spirit's teaching role to some degree because it has given deeper insight into the things of God. (RTCL 5 and RTCL 10): As the lecturer gets ideas from the Spirit while reading materials for lessons, so the students are taught by the Spirit as they read Nietzsche or some other materials. The Spirit also teaches as you construct arguments and essays. Unfortunately, this is often not realised by all, because they imagine the Spirit's teaching occurs only in Sunday worship services. Perhaps this is because there is no clear statement as to how we do this in the college.

The response from the four students included the following: (RTCS 11): Running accredited courses requires that alternative views are raised and discussed, and students make up their minds on what is right. So, the Holy Spirit's teaching is greatly emphasised here in the college because he helps us discern the truth among diverse views. (RTCS 8): Through the studies, he points us to know God and have better words to describe God. (RTCS 9): The Holy Spirit in an academic sense helps me in my studies by learning from others. Also, the Holy Spirit helps us to theologise as he helps us to sum up things and put things in compartments in some boxes. The Holy Spirit also helps us in our studies by just causing us just to come across the book we need or that source that we need at that very time. (RTCS 14): He enables us to learn by ourselves through the books in the library.

In sum, participants' responses to research question 2 showed that participants do not have exact information on how the Spirit's teaching role influenced the training of ministers in EBC; and the pioneers of the college did not possess a pedagogical theory of the Spirit as teacher. Participants could only speculate. It was alleged that despite the lack of vocabulary of the Spirit as teacher among the pioneers, the concept was present. This view is, however, untenable as participants had already indicated they lack exact information regarding the matter. Furthermore, it was acknowledged that running accredited courses provides the opportunity to engage with the Spirit's teaching role in a triologue but there is no clear way as to how this is done.

### **Research question 3**

D. How does being in this college make you aware that the Holy Spirit is a teacher?

Number of participants that responded to the question: lecturers = 9; students = 3

Some participants offered almost similar responses to this question. Only the salient responses have been provided here to avoid repetition.

The following are the responses from the lecturers: (RTCL 1, 3, 4, 6, 7, 10, and 13): we have a typical service dubbed 'Holy Spirit Encounter Night' once every month, where listening and receiving from the Spirit is significantly encouraged. (RTCL 2 and RTCL 5): The entire college body meets every Wednesday afternoon for an extended worship service, which provides another opportunity for emphasising dependence upon the Spirit in the college. (RTCL 6): Faculty also meets once a week to spend time in prayer and listening to what the Spirit has to say. (RTCL 4): There is also the half-hour daily devotional service, led by students in the chapel (only a few lecturers attend this service). (RTCL 10): Apart from the special services we organise and the daily devotions, I am not aware of anything in our active learning journey that makes anyone aware the Spirit is a teacher. That is not to say we [do] not desire [it] but there is no mechanism by which we make the Spirit present in our classes. (RTCL 1): I see the Spirit's teaching in the college through the integration of lectures and devotion, observed among those who live on campus and are available at every worship service. (RTCL 7): Besides the academics, we also create opportunities for people in the college to serve in large crusades or festivals in the surrounding towns where we get to encounter the Holy Spirit in a public ministry setting.

Responses from the three students included, (RTCS 8): the college makes you aware of the Spirit's teaching role through special services such as Holy Ghost encounter nights, Wednesday afternoon services, and the daily morning services. (RTCS 14): Apart from the whole college services on Wednesday afternoon and the Holy Ghost Nights (where students are encouraged to prophesy if they hear something from the Spirit as a way of encouraging to them to hear and follow the Spirit's leading), there is nothing the college as a whole does to make us aware the Holy Spirit is a teacher. (RTCS 9): The Spirit teaches through the internal witness as you read Bible commentary, as you hear a particular Scripture repeated in your hearing in different circumstances or places, or through testimonies and afflictions.

E. How do classroom practices show that the Spirit is teacher?

Number of participants that responded to the question: lecturers = 4; students = 3

Participants' engagement with this question was not high. The following are some of the responses to the question.

(RTCL 5): Our new approach to teaching ensures that there is less proclamation and more dialogue in the classroom involving lecturer, student, and Spirit. (RTCL 1): The questions students bring to the classroom based on what is happening in worship services reveals the Spirit is at work. I recently prayed in class for [S] who had to go out of class, because [S] was sick. The students couldn't believe it and were surprised that I prayed for [S]. For me that's actually part of the workings of the Holy Spirit. (RTCL 13): When we follow the Spirit's leading; there was an instance when I had to abandon my well-planned lesson and instead introduce a discussion to deal with a situation that sought to destroy the purpose and existence of our class. The resultant relief almost led to a worship session in the class. Both the class and I realised that what had happened was a Holy Spirit moment. (RTCL 10): In the last ten years I made it much more central to my programme of teaching that I would give room for the Spirit. Now that sometimes resulted in me having a discussion with students and making them aware of what the Spirit is doing, and sometimes I did give thanks to the Spirit for guiding us, making an input that benefited the students intellectually, emotionally or spiritually.

Responses from the students included the following (RTCS 8): The Spirit teaches through the rigour of lectures and the lecture materials where we engage the mind for transformation. (RTCL 11): I cannot comment on this one, but I am sure the lecturers do pray over their learning materials and pray together as faculty seeking the Spirit's guidance. Also, I guess by allowing students to share their views in class they are opening up for the Spirit's teaching in the classroom. (RTCS 12): You are made aware of the Spirit as teacher only from an academic perspective. That is, by being offered head knowledge through the lecture that the Spirit is the Paraclete or comforter and counsellor but not practically.

F. How is recognition of the Spirit as teacher promoted in the college?

Number of participants that responded to the question: lecturers = 6; students = 4

Responses from the six lecturers included, (RTCL 1): I think this happens through the sensitivity to what the Holy Spirit is doing through the teaching in the classroom on the part of the teacher just as the preacher in his preaching. Also, through the interconnection between the collective worshipping life of the college and the classes. (RTCL 3): We are very deliberate with our devotional rhythms and we use those moments to not only share what we want to say to students but to allow students to share what they feel God is saying, and it wouldn't be uncommon for the students to be speaking into each other's lives. (RTCL 4): Our devotional activities and extracurricular activities used to be strongly faculty led. We've given students a lot more scope to lead, to contribute to peer-to-peer ministry because we cannot say that everybody has a ministry and a gift and then when it comes down to it, we say faculty [are] the anointed ones.

(RTCL 5): Probably not as much as it should be. I think if you speak to each individual member of faculty, they will say the Spirit is the primary teacher in that sense. In terms of whether we collectively or as an institution whether we've got clear statements on them I'm not sure we do, but let me give you a few examples I think do demonstrate the facts; every time I start a lecture, I pray, and it's a very common practice to say that Spirit lead us into all the truth. So, it's an acknowledgement from me as the teacher that I am only playing the second fiddle and for the students that actually the Spirit is the primary teacher. So, I think in things like that we do acknowledge it. (RTCL 6): As a teacher? I am not sure if I can answer that one. I would say, maybe it's not specifically interactive but as a whole or as a movement we meet on Monday morning for devotion and prayer. (RTCL 13): I think to some degree maybe it's probably something we have to think more about. I think it's

implicit at the moment really. So, I think probably the fact that we meet together and worship in the morning and then particularly on a Wednesday afternoon where the worship is often characterised by the gifts of the Spirit and that sits right alongside our lectures. I think it'd be very strange if there was no sort of connection. I'm not sure that we've sufficiently explored that of the Holy Spirit as teacher.

Responses from students included the following: (RTCS 8) There is an expectation of transformation in people's lives as they come to study. So, there's the rigour of lectures where we really engage the mind absolutely, but the lens of that engagement is always the Spirit. And on top of that through things like devotions through worship, through the spoken word, and through prayer there is an expectation of God's presence in the here and now and for the Spirit to transform us. (RTCS 11): That's a good question. I'm not sure that perhaps enough is done to highlight the Holy Spirit is a teacher within the college environment. So, you know because it's academic, you know these are the books you need to look at, right, and so you're teaching for yourself; learning is done through the books in the library. I don't know or heard any particular lecturer directing us to the Holy Spirit to do our work.

(RTCS 9): I don't think so. I think it is kind of a free environment. They just leave you to your own devices to kind of work out what's true for you. I think the college is very committed to encouraging people to prophesy in devotion time, which is a space where if you hear something from God they give you the space to stand up and share. And that's a way I suppose the college encourages us to hear the Holy Spirit to follow his leading. (RTCS 12): I think the college only makes you aware of the Holy Spirit as being a teacher primarily from an academic perspective, in terms of learning the fundamentals. Like, the word, Paraclete, is the Holy Spirit. You know, it's academic. It's not a lived experience unless you yourself have a relationship with the Holy Spirit. And there have been moments in the lectures where the Spirit of God has really revealed to my mind, my spiritual eyes have been opened through certain lectures, yes. Modules that I've worked on, but primarily because it's an academic institution, it's less about the workings of the Holy Spirit from a practical and more about the Holy Spirit from an academic outlook.

In summary, participants' responses to research question 3 indicated that although the devotional rhythms in the college made people aware of the Spirit's work and presence in the college, there is no provision in the learning journey that made anyone aware that the Spirit is a teacher. In the classroom, offering prayer before and after lessons; following the prompts of the Spirit to address an issue or change the focus of the lesson; and engaging lecturer, students and the Spirit in dialogue, are the ways in which some participants practise and engage with the Spirit's teaching role. Nevertheless, it was noted that at the college or institutional level, the concept of the Spirit as teacher has not been sufficiently explored, and neither is there any clear statement regarding how it is done or promoted.



## Appendix I

### Number of Contribution to Research Instrument Set 1 (Participants made more than one contribution)

| Categories:<br>Spirit as a<br>teacher in PT    | Quotation Under Category   | No. of<br>Contribution |
|--|--|------------------------|
| TEACHER:<br>Teaches through<br>preparation     | <ul style="list-style-type: none"> <li>8:9 the Holy Spirit is present in it all the way through the process right from the planning. So, planni...</li> <li>12:12 I don't know but I imagine that the lecturers spent a lot of time praying and thinking about what's...</li> <li>12:13 But I think it's evident in what they're doing that they're trying to allow room for the Spirit but...</li> <li>14:7 I suppose. I suppose I see the Holy Spirit in my own teaching as being present in my preparation. So...</li> <li>14:8 it is very hard to prove any of this, but I felt very much as though the Spirit prepared the way for...</li> </ul>  | 5                      |
| TEACHER:<br>Empowerment<br>for ministry        | <ul style="list-style-type: none"> <li>8:9 the Holy Spirit is present in it all the way through the process right from the planning. So, planni...</li> <li>12:12 I don't know but I imagine that the lecturers spent a lot of time praying and thinking about what's...</li> <li>12:13 But I think it's evident in what they're doing that they're trying to allow room for the Spirit but...</li> <li>14:7 I suppose. I suppose I see the Holy Spirit in my own teaching as being present in my preparation. So...</li> <li>14:8 it is very hard to prove any of this, but I felt very much as though the Spirit prepared the way for...</li> </ul>  | 5                      |
| TEACHER:<br>Reveals God                        | <ul style="list-style-type: none"> <li>6:55 Yeah, I think that's a fair point. Yeah, I think you're right. I think there is an element that some...</li> <li>9:14 I think part of it is a mystery. Think the premise of it comes from the belief that the Spirit is Go...</li> <li>9:15 And for me, I hope I get to 3 score years and 10 on this earth. I believe that God knew me when I wa...</li> <li>9:30 Because I get excited by it. Because I fall more in love with God as I'm learning more about him. Ac...</li> <li>10:18 We get to know Jesus in a deeper way. We get taught obedience the way Jesus did. Through the sufferi...</li> <li>14:16 You know, we wanted people to encounter the Bible and God in a new way through this you know that it...</li> </ul>   | 6                      |
| TEACHER:<br>Enables<br>communication           | <ul style="list-style-type: none"> <li>6:11 Yeah. So, he helps us understand it and then to communicate it better.</li> <li>6:15 from a Pentecostal perspective and I guess it refers to what I said earlier it's you know, you will.....</li> <li>6:16 So, therefore, not just for the theological education or the theologian but for all believers the Sp...</li> <li>9:5 Obviously being a creation of God therefore, I am made body, soul and spirit and where all are conne...</li> <li>14:5 I suppose, when you mention the Holy Spirit I think of the gifts of the Holy Spirit. So, I suppose I...</li> </ul>  | 5                      |
| TEACHER:<br>Development of<br>Character        | <ul style="list-style-type: none"> <li>8:14 I think it's a very special moment. It is and it will stand out in the students memory over many man...</li> <li>9:28 Because there is an expectation of transformation in people's lives as they come to study. So, there...</li> <li>9:31 And for me as a Pentecostal theologian I'm aware of that myself. And so therefore it's constantly wa...</li> <li>10:6 Basically people started calling me a Calvinist in the first year and I wasn't one and it was just t...</li> <li>10:7 And then I was finding myself drawn to reading Luther and Calvin all these people which the rest of...</li> <li>10:8 the Holy Spirit doesn't just teach us intellectual knowledge and truth, but He also teaches us love...</li> <li>10:31 there's a knowing and there is a knowing. So, there's a knowing intellectually, someone can know the...</li> <li>10:32 Yeah, yeah, transformational I can touch the love of God. Like his glory, a touch of glory it transf...</li> <li>10:33 Yeah, yeah, yes I knew of the love of God. I knew I had experienced it but it wasn't something that.....</li> <li>15:28 We can probably do the education bit a little bit. We can do the practical bit a little bit but the...</li> <li>15:29 And how do I see that at work, well, I see as students' progress from one year to the next. As they...</li> </ul> | 11                     |
| TEACHER:<br>Scriptural<br>affirmation          | <ul style="list-style-type: none"> <li>1:15 Sometimes the Spirit who lives in us speaks to us about things we later find in Scripture.</li> <li>11:1 if I look at the New Testament, I see that Jesus identifies the Spirit as a teacher Obviously. Paul...</li> </ul>   | 2                      |
| TEACHER:<br>Spontaneous<br>response            | <ul style="list-style-type: none"> <li>2:26 and to me that seems that it is something of the holy spirits work that sometimes whether teaching i...</li> </ul>   | 1                      |
| TEACHING:<br>Enabling<br>Energy                | <ul style="list-style-type: none"> <li>6:51 I mean I suppose you can rationalize aspects of it in a naturalistic sense. The adrenaline is flowin...</li> <li>6:53 sometimes you feel like you are most surprised by... you almost surprise yourself at times in those...</li> <li>6:54 And yeah they are things you did not expect and I guess it the Spirit at work in those moments. Spe...</li> <li>14... I just mean that I felt an excitement amongst them. They absolutely understood the point of the theo...</li> </ul>  | 4                      |
| TEACHER:<br>Gives wisdom<br>and<br>Methodology | <ul style="list-style-type: none"> <li>7:8 Well, I think that he gives you wisdom as to what scripture may be applied and what would not be app...</li> <li>7:9 I suppose that it would be helping you to select what's appropriate because you have a plethora of m...</li> <li>13:1 I said empowerment earlier as you were trying to sort out the phone but what came to my mind was the...</li> </ul>   | 3                      |
| TEACHER:<br>Promotes<br>Scriptural check       | <ul style="list-style-type: none"> <li>1:9 Identifies a challenge: the individual may not have heard from God and hence what we have heard must...</li> <li>9:25 I think there's a caveat in there that if we take Christ as our plumb line, then what we are taught...</li> </ul>   | 2                      |
| TEACHER:<br>Promotes<br>witness of Jesus       | <ul style="list-style-type: none"> <li>9:12 to find a thread to history of the teaching of the Holy Spirit because all the way through history t...</li> <li>9:27 I believe we've become kind of doorways for the Holy Spirit to work through, but even that it change...</li> </ul>   | 2                      |
| TEACHER:<br>Surrendering of<br>the heart       | <ul style="list-style-type: none"> <li>9:21 we choose to lay our wills down to surrender to God's way and I think that it is the Spirit that tea...</li> <li>13:8 I think, I think it's important for us to surrender, if we do not surrender to the will of God, it's...</li> <li>13:9 And I think it's an intentional approach that one has to have. It's recognising that the Holy Spirit...</li> <li>13:10 So that's why I said earlier in my limited understanding and I believe this is what in my own person...</li> </ul>  | 4                      |



|  |  |    |
|--|--|----|
| TEACHER:<br>Illuminating of<br>the mind                | <ul style="list-style-type: none"> <li>1:5 Through my studies I am convince the writers of Scripture by wrote by the Holy Spirit. The same holy...</li> <li>1... Certain Scriptures come alive – its import comes to me. For example, the Scripture which says ‘the K...</li> <li>2:19 but I think there is something of the Holy Spirit ministry in a few areas when it comes to teachers...</li> <li>2:21 So, I think part of the teacher’s role is to make the ‘Deep things’ accessible not too academic but...</li> <li>2:22 There is a very big difference between the academic teaching ability that is, you do not need to be...</li> <li>7:10 I feel that it was a prompt within my mind, but I believed there was a connection in my spirit. Sp...</li> <li>10... s we meditate on scripture, new things come out all the time because the word is the Living Word. Bu...</li> <li>10:20 So, I think also the Holy Spirit is in more of an academic sense, the Holy Spirit helps me in my stu...</li> <li>11:22 in general, Oh okay, well I think he’s very gracious in that he teaches in ways that are best suited...</li> <li>13:4 Well he teaches us the things of God does he not? Because even though we have the Word of God. Bu...</li> <li>13... And there have been moments in the lectures where the Spirit of God has really revealed or to say, m...</li> <li>14:24 I just mean that I felt an excitement amongst them. They absolutely understood the point of the theo...</li> </ul> | 12 |
| TEACHER:<br>Personal and<br>subjective                 | <ul style="list-style-type: none"> <li>6:18 Now the problem with that is, it can be very subjective, and you can know that you know and think I...</li> <li>11:22 in general, Oh okay, well I think he’s very gracious in that he teaches in ways that are best suited...</li> </ul>   | 2  |
| TEACHER:<br>Private study &<br>Preparation             | <ul style="list-style-type: none"> <li>3:6 I think the Holy Spirit is as much involved in the preparation as in the actual delivery so one of t...</li> <li>3:7 so one of the sessions I did earlier this week I had a sense I need to include something about this...</li> <li>3:13 So, would you say that the requirements due to accreditation issues has placed a little emphasis on...</li> <li>6:46 and also students are supposed to do independent learning so, the students can also understand that...</li> <li>9:4 And so, an example for me is I will often find that as I’m reading something either in a study in on...</li> <li>1... have many students say they don’t know how they managed to finish their essays and get the mark they...</li> <li>1... So then when I came to try to teach, about a week before teaching it I started to think about what w...</li> </ul>   | 7  |
| TEACHER:<br>Encouraging<br>and building                | <ul style="list-style-type: none"> <li>2:20 shy away from and to be able to put them across two people in a way that not only understand but th...</li> <li>9:17 I guess it’s just a very simple childlike belief that is what the Holy Spirit has done and continuou...</li> <li>1... She felt embarrassed to be as emotional as she needed to be and she was sort of reserved and very Br...</li> </ul>  | 3  |
| TEACHER:<br>Richer teaching-<br>Learning<br>experience | <ul style="list-style-type: none"> <li>1:8 When the Holy Spirit teaches, the teaching session is enriched.</li> <li>2... When the lights goes on in people’s minds when they grasp something or perhaps when something I too...</li> <li>2:37 that I just can’t move swiftly and expect them to go and look it up in the dictionary or encyclopaed...</li> <li>9:30 Because I get excited by it. Because I fall more in love with God as I’m learning more about him. Ac...</li> <li>1... Yes, that’s a good question. I mean, I think sometimes what it is, is that I get a sort of interest...</li> <li>14... I just mean that I felt an excitement amongst them. They absolutely understood the point of the theo...</li> <li>15:8 we almost mirror a picture of the Trinity as together as a community as we step in together, this is...</li> <li>2:23 So, in British in the early days there was a lot of discussion about the gifts of the Holy Spirit an...</li> </ul>   | 7  |
| TEACHER:<br>Spiritual gifts                            | <ul style="list-style-type: none"> <li>2... So, now we’re seeing lots of people thinking assuming that word of knowledge is knowing facts about...</li> <li>2:28 So, that another example of how the Holy Spirit works. I think when it comes to theological educati...</li> <li>6:19 I think the inner witness is one thing. I suppose the other thing is visions, dreams.</li> <li>6:20 You know, we read in Acts 2, you know, and I guess that is where the Pentecostal experience of lots...</li> <li>6:23 Yeah, I guess also through the ministry offices that he gives or Christ gives.</li> <li>6... Yeah, I guess also through the ministry offices that he gives or Christ gives. Speaker 2 [00:13:34...</li> <li>1... 03:04.67 – 05:16.23</li> </ul>   | 8  |
| TEACHER:<br>Mediates<br>knowledge                      | <ul style="list-style-type: none"> <li>6:5 in 1 Corinthians particularly, focusing on end of chapter one chapter two. I think for me what Paul...</li> <li>6:8 So, even as a philosopher looks at the arguments for the existence of God or whatever I would like t...</li> <li>6:12 what in my view makes the Holy Spirit a teacher in Pentecostal theology? I think, I guess it goes ba...</li> <li>6:37 I think certainly the role of the Spirit again as the mediator is the revealer so, that kind of idea...</li> </ul>  | 4  |
| TEACHER:<br>Teaches through<br>experiences             | <ul style="list-style-type: none"> <li>1:7 A person’s personal experience with the Holy Spirit cannot be discounted. He teaches through other...</li> <li>8... So, we absolutely need to check the experiences we having, the encounters we having against not only...</li> <li>10:17 the Holy Spirit also speaks through suffering I have found as well, through hardships and trials, be...</li> <li>10:19 It might not necessarily be through a student, it could be through anything, it could be a financial...</li> <li>1... it’s like I said the Holy Spirit had spoken to me through affliction even. Yeah, affliction, through...</li> <li>1:6 He connects what you read to life and other Scriptures.</li> </ul>   | 5  |
| TEACHER:<br>Connecting<br>Scripture to Life            | <ul style="list-style-type: none"> <li>2... Afterwards I have been able to reflect on that and I can see how different theological themes come t...</li> <li>3:9 I think for me personally, the whisper from the Holy Spirit tends to be a kind of thought that just...</li> <li>3:10 I think for me personally, the whisper from the Holy Spirit tends to be a kind of thought that just...</li> <li>6:21 So, I think the Bible is the fundamental method through which the Spirit teaches. Yeah, because the...</li> <li>6:26 the Spirit of Truth, as the Spirit of Christ and if Christ is the logos, the word, if you like the r...</li> <li>9:3 For me that’s the evidence the Holy Spirit teaching me what is in there and seeing links, even links...</li> <li>9... Yeah. I mean from my understanding the soul is made up of the mind, the will, and the emotion. Obvio...</li> <li>10... So, the Holy Spirit teaches through the Scriptures first and foremost always through the Word of God...</li> <li>16:4 03:04.67 – 05:16.23</li> </ul>   | 10 |
| TEACHER:<br>Teaching<br>through Love                   | <ul style="list-style-type: none"> <li>9... I choose to want to do those things because I fundamentally believe that God loves me. And I have ex...</li> <li>9:26 But the one thing you know is, God’s nature never changes. So, I find that very radical for me, beca...</li> <li>9:30 Because I get excited by it. Because I fall more in love with God as I’m learning more about him. Ac...</li> <li>1... And then I was finding myself drawn to reading Luther and Calvin all these people which the rest of...</li> <li>10:8 the Holy Spirit doesn’t just teach us intellectual knowledge and truth, but He also teaches us love...</li> <li>13:20 How are you going to connect with people, they are not interested in doctrines? You go out and you’r...</li> <li>1... I think one of the biggest things that I fear that the Holy Spirit has been teaching me is concerns...</li> <li>13... yes community, the needs of the community and that’s one of the things that I felt very strong from...</li> <li>13:26 I believe this is what I’ve been called to do here. I haven’t just been coming in for a degree. Mini...</li> </ul>  | 9  |
| TEACHER:<br>Resonating truth<br>within                 | <ul style="list-style-type: none"> <li>1... It is the conviction I have in my heart that makes me know it is from the Spirit.</li> <li>5:35 I really feel a sense of urgency inside or just this voice saying stop, stop, pushing this and focus...</li> <li>12:17 Just because just because when you’re learning, and you find something like some information that re...</li> <li>13... It’s not something I think about. I’ll be honest with you I’ve never actually sat to think about it...</li> <li>14:19 we’ve sort of we started to use different terminology about the course becoming the creative communi...</li> <li>1... When we think of teacher sometimes we have the idea of the one who stands in front of the classroom...</li> <li>1... Yes, inspire the teacher to share with me but for me as the receiver of God’s words to do something...</li> <li>15:7 Yeah. And for me we try to take our staff here on a quite significant journey and I do not underesti...</li> <li>15... Yeah, it was and this is the story and I saw God and the Holy Spirit right in the middle of that. Wh...</li> </ul>  | 9  |

|  |  |   |
|--|--|---|
| TEACHER:<br>Repetition and<br>Recurrence     | <ul style="list-style-type: none"> <li>1... I am amazed that is second time that has come up. Someone mentioned that last week. There we go. May...</li> <li>10... Keith's work has been mentioned to me a few times in the last couple of weeks regarding the word and...</li> <li>10:28 Sometimes like I said, you might get scripture three times in a day. Speaker 2 [00:12:23] That is...</li> </ul>  | 3 |
| TEACHER:<br>Knowledge<br>through<br>feedback | <ul style="list-style-type: none"> <li>5:33 In terms of my delivery. I have one experience quite earlier on I was, because I was teaching these...</li> <li>7:21 Well, think that is the witness within your spirit where you connect with either the material that y...</li> <li>8... Also, hopefully the spirit is just lifting that and making it really relevant to the students. I sup...</li> <li>8:26 that's good, it's good. It's partly in the face you can see there's like a almost like a revelation....</li> </ul>  | 4 |
| TEACHER:<br>Good sources                     | <ul style="list-style-type: none"> <li>10:7 And then I was finding myself drawn to reading Luther and Calvin all these people which the rest of...</li> <li>1... Holy Spirit also can help us in our studies by just causing us just to come across the book we need...</li> </ul>   | 2 |
| TEACHER:<br>Academic<br>exercises            | <ul style="list-style-type: none"> <li>1:10 Studying at LST is an academic exercise but I believe it is still the work of the Holy Spirit</li> <li>10:26 he teaches me through Bible commentaries, I love reading Bible commentaries sometimes yeah, a Bible...</li> <li>10... we read commentaries because we stand on the shoulders of giants and these men many of them move w...</li> <li>11:11 For me that worked out in this regard on a number of occasions and it was particularly when we explo...</li> <li>1... They could rephrase it this is what I think the Spirit is saying in the church. I don't see a massiv...</li> <li>1... have many students say they don't know how they managed to finish their essays and get the mark they...</li> <li>16:4 03:04.67 – 05:16.23</li> </ul> | 7 |

Number of Contribution to Research Instrument Set 2  
(Participants made more than one contribution)

| Categories:  | Quotation Under Category   | No. of<br>Contribution |
|--|--|------------------------|
| ATTITUDE:<br>Module<br>orientation                                 | <ul style="list-style-type: none"> <li>3:17 I also think some modules would potentially lend themselves more than others. For example Pentecosta...</li> <li>11:5 But it was easier for me because I was teaching bible you know if you're teaching history or ethics...</li> <li>11:16 Richard is the head of performing Arts. Excellent actor, excellent creator of story and presenter an...</li> </ul>   | 3                      |
| ATTITUDE:<br>Multiplicity of<br>voices                             | <ul style="list-style-type: none"> <li>2:34 That a question came up about with some of my students after the lecture about how do we fit in a de...</li> <li>2:38 They are not just learning information to be able to pass exams but actually hopefully everyone is g...</li> <li>5:10 s people do, or say or from a reading. You know when I teach Genesis class. I've been teaching at 20...</li> <li>5:12 Yeah, and I think I think that this whole idea of incarnational theology you know the that God gives...</li> <li>5:13 So the fact that even as he communicates the gospel through human words or you know obviously Jesus...</li> <li>13... And people say oh do you know what you just said I just lifted my spirit or is just brought confirma...</li> <li>15:10 every module is also team taught. So, there isn't any one expert who teaches any one module we alway...</li> <li>15... So, it gives you a glimpse into ... I think the openness of the leadership to listen to the Spirit of...</li> <li>18:7 11:55.21 – 13:31.47</li> </ul>  | 8                      |
| ATTITUDE:<br>The practical<br>challenge                            | <ul style="list-style-type: none"> <li>11:2 The challenge for all Christians not only Pentecostal Christians is how do we actually see this occur...</li> <li>11:3 How they might say Spirit guide us but if they're working on the basis of notes that they already ha...</li> <li>11:8 So how do we do that? That's a challenge. For me it would help in a number of ways.</li> <li>11:10 So, the lecturer needs to actively recognise that his notes are not just the notes to service the co...</li> <li>11:18 wrote another article some years ago whilst I was a theological college lecturer which was 'Would Je...</li> <li>12:8 And I guess also if they were digressing, I mean because it's a controlled course and it's got objec...</li> <li>12:11 It is a difficult one to answer because it is an accredited course from the university. There is so...</li> <li>13:12 So, even though I am you know, I've studied at a theological college and I'm about to graduate and I...</li> <li>13:13 Yes, I think the college only makes you aware of the Holy Spirit as being a teacher. It's primarily...</li> <li>13:15 So, a lot of it it's head knowledge. A lot of it is head knowledge here. It's a challenge</li> <li>13:16 I think the college only makes you aware of the Holy Spirit as being a teacher. It's primarily from...</li> <li>13:17 But the sort of studies that we do is not really, how much of an application do we have in terms of...</li> <li>13:18 I had a pastor who was speaking to yesterday. And highlighting certain elements of Bible college if...</li> <li>13:19 So, for me you know, a lot of the questions that you are asking I can give you a generic answer, but...</li> <li>13:20 How are you going to connect with people, they are not interested in doctrines? You go out and you'...</li> <li>13:24 The reason for this occurrence, I think is because the emphasis is more about the academic and I do...</li> </ul> | 16                     |
| ATTITUDE:<br>Multiple<br>teaching ways                             | <ul style="list-style-type: none"> <li>2:75 I think there are many aspects of the role of the teaching work</li> <li>5:14 Ehml, ehml I suppose my response would have to be it depends on the posture of the people engaged in...</li> <li>6:22 through nature. Speaker 2 [00:13:08] You know I do believe that by looking at the world around us...</li> <li>6:26 And so, I do think in our context of theological education I would like to think the Spirit uses us...</li> <li>6:27 Yes, so my main point on, 'how does the Spirit teach' is, in various ways. I don't think we can l...</li> <li>8:11 Well, let us reflect on that. And I think also in the lecture room I would hope that the Spirit is p...</li> <li>8:12 I mean even last week we had a lecture last week and there was a student who brought out a leadersh...</li> <li>8:16 Have you ever preached the gospel to your young people and have they made a response. What does that...</li> <li>8:17 I guess mostly I see that it is good pedagogy so that I can learn from the students absolutely and t...</li> <li>10:15 The Holy Spirit also speaks to us through people, through creation, through I don't know, what we've...</li> <li>11... to recognise that he might speak in ways that they didn't anticipate was him. So, for example we mig...</li> <li>11... How he teaches, I think again as Pentecostals we don't realise how often he teaches because we're no...</li> <li>12:5 We would definitely have lectures where we would look at text and just see what the Spirit would rev...</li> <li>16:5 06:07.72 – 08:11.78</li> </ul>  | 13                     |
| ATTITUDE:<br>Theological<br>academy as<br>Worshipping<br>community | <ul style="list-style-type: none"> <li>2:45 another thing is the interconnection between the collective worshipping life of the college and a cl...</li> <li>2:48 and maybe that's hard for us to conceptualize as pentecostals Another tradition that is much easier...</li> <li>2:48 What is happening in a chapel is fueling their desire to research more interviewees: So, again it ba...</li> <li>2:52 I think partly one of the aspects of my remit is The historical theology and Church History and I th...</li> <li>5:20 I guess in a place like this when we sit in a class of course it is a you know, university validated...</li> </ul>  | 5                      |



|   |  |    |
|---|--|----|
| ATTITUDE:<br>Identification of truth            | <p>5:7 There's the idea of the Spirit as the comfort that comes alongside us. But I think I think for me as...</p> <p>7:4 In Pentecostal theology, perhaps guidance! And for me teaching my subject I feel that the world has...</p> <p>7:5 Whereas if you look at what psychology has taught us about the workings of the mind, if you understa...</p> <p>7:6 So, for me that gives depth. And of course Scripture comes into it and obviously students are encour...</p> <p>7:7 So, in some ways we are all called to be counsellors to God, to be friends. Speaker 1 [00:06:00] T...</p> <p>7:9 I suppose that it would be helping you to select what's appropriate because you have a plethora of m...</p> <p>10:0 before I went to rehab, before I went to Teen Challenge, before I knew I was going to go to Bible Co...</p> <p>10:10 It's incredible because most of the teachers are not favourable towards reform theology. And so, it...</p> <p>10... I'm always critiquing this college since because it's theological college and I don't I'm not favour...</p> <p>10... when I went to go back to Luther and Calvin in the Reformation again I would never have gone there u...</p> <p>11:7 I say the Spirit if I don't want to exclude the fact that Jesus and the father are also part of the...</p> <p>12:3 So more than actually I suppose teaching me is this theology right or that theology is right? I thin...</p> <p>13:2 Trust in the Lord with all your heart and not your own understanding. So, it's about the truth. Not...</p>   | 13 |
| ATTITUDE:<br>Encouraging Growth                 | <p>1:4 The Holy Spirit helps us to grow or move from baby to eat tough meat. The Holy Spirit give gifts, he...</p> <p>9:6 Particularly I guess in terms of Spiritual gifts particularly prophecy, those kind of things.</p> <p>14:3 I suppose, when you mention the Holy Spirit I think of the gifts of the Holy Spirit. So, I suppose I...</p> <p>16:2 01:41:57 - 02:07:18</p>  | 3  |
| ATTITUDE:<br>Confidence in Spirit's willingness | <p>2:44 the manifestation of the confidence that the Holy Spirit is at work and again is something that I've...</p> <p>5:14 Ehni!, ehni! I suppose my response would have to be it depends on the posture of the people engaged in...</p> <p>5:17 Ehni! Yeah, yeah, I certainly don't wonder if he's going to turn up. I think if we invite him, in fac...</p> <p>5:18 Laughs Yeah. Yeah I don't think there is any idea that somehow we have to twist God's hands to get h...</p> <p>6:52 But I think on top of that there is another present reality that beyond the natural realm. Yes, I gu...</p> <p>8:24 So probably on the whole in general practice I guess I'm trusting and praying the Spirit speaking th...</p> <p>8... that trust thing is he's done you've done good preparation you've prayed about it and you believe in...</p> <p>12:2 Well, because theology is so diverse, I suppose certainly for me initially starting in something tha...</p> <p>12:21 I think possibly it comes back to that I suppose that commandment that God designed us to work. And...</p> <p>12... Because that's the creation Mandate you know the first thing that he did is he put Adam into the gar...</p> <p>12... I know I am the one getting the books off the shelves, I'm reading them, I'm doing all of that, but...</p> <p>13... A lot of the young men also, because a lot of them are coming here they kind of 18 and 19 you know...</p> <p>13:25 Yes, you can do it with your friends but sometimes your friends are going through stuff. Sometimes y...</p> <p>13... Oh yes, yes, yes. I make a conscious decision to pray before I study, because most of the time, I do...</p> <p>14:12 So, there is a sort of thing. The other things that I do and I think all the lecturers do this is th...</p> <p>15:11 So, what was the Spirit's role in that? That's an interesting question. I don't know the specific h...</p> <p>15:32 that is the desire it is not always the reality. point when there's not the spirit exactly.</p> | 17 |
| ATTITUDE:<br>Sharing as a Community             | <p>7:23 your understanding of the Holy Spirit teaching in the classroom is not only through you. Speaker...</p> <p>7:24 So, you believe that the Spirit teaches through community? Speaker 2 [00:29:24] Yes, most definitel...</p> <p>15:8 we almost mirror a picture of the Trinity as together as a community as we step in together, this is...</p>   | 3  |
| ATTITUDE:<br>Revealing God in academy           | <p>1:1 Pentecostalism is about experiencing God, which comprises, the Father, Son and Holy Spirit.</p> <p>2:51 So I don't think it's something particularly from my training but I think is more as a pastor or may...</p> <p>6:6 I think that first of all, the Spirit knows the mind of God.</p> <p>6:7 Our ability to know the mind of God is bit limited. We can know aspects of it we've been created in...</p> <p>6:10 Whether it is to music or other media right. Yeah yeah. So for me the role of the spirit in Christia...</p> <p>6:14 the very nature of the Spirit, and I know it is the spirit of God, but it is to reveal God and to gl...</p> <p>9:2 I think the main function is knowing God. We know God through the presence of the Holy Spirit. I mea...</p> <p>9:8 before the scriptures were written down. We had the Holy Spirit. The Spirit came first. The Spirit I...</p> <p>9:10 I think and it's funny, you see, you use the word teaching. Another word for teaching could be showin...</p> <p>9:24 And when you look at how he interrelated with different people groups, different people, challenged...</p> <p>10:5 people started calling me a Calvinist in the first year and I wasn't one and it was just that the Ho...</p> <p>13:4 Well he teaches us the things of God does he not? Because even though we have the Word of God. But I...</p> <p>13:6 Because it's not what I think the people want it's what God says his people need and I believe that...</p> <p>13:7 There's no way we can understand the things of God. Again, the Scriptures tells us 'my ways are not...</p> <p>15:4 And so, for me the work of the spirit in the Pentecostal believer is achieving the purposes of God t...</p>   | 15 |
| ATTITUDE:<br>Theology of the Spirit             | <p>6:38 So I do not know if they had a developed theology of the kind of the pedagogical role of the Spirit,...</p> <p>6:38 I don't know but I haven't come across that kind of developed theology but there could be but I just...</p> <p>11:39 Well maybe he might give me some direction once in a while maybe I would have a special feeling once...</p>   | 3  |
| ATTITUDE:<br>Multisensory                       | <p>6:28 I think our experience of most of the Spirit's teaching of the word to us I think is also multisense...</p> <p>6:29 I can look outside and I think I see ehni... is there really a helicopter on the gravel car park? Sp...</p>  | 2  |
| ATTITUDE:<br>Christocentric                     | <p>1:2 The holy Spirit is at play in the salvation of man, he leads people towards realisation of fear and...</p> <p>2:9 in this country the Pentecostal worship has always been Christocentric</p> <p>2:12 the Holy spirits role and glorifying Christ so in all that the spirit does in the gift in conviction...</p> <p>2:14 so I think is easy when people think of Pentecostal theology to focus on one thing that is the bapti...</p> <p>6:14 the very nature of the Spirit, and I know it is the spirit of God, but it is to reveal God and to gl...</p>  | 5  |
| ATTITUDE:<br>Changes in Teaching and Assessment | <p>1:2 The holy Spirit is at play in the salvation of man, he leads people towards realisation of fear and...</p> <p>2:9 in this country the Pentecostal worship has always been Christocentric</p> <p>2:12 the Holy spirits role and glorifying Christ so in all that the spirit does in the gift in conviction...</p> <p>2:14 so I think is easy when people think of Pentecostal theology to focus on one thing that is the bapti...</p> <p>6:14 the very nature of the Spirit, and I know it is the spirit of God, but it is to reveal God and to gl...</p>  | 5  |
| ATTITUDE:<br>Misconception of teaching          | <p>1:2 The holy Spirit is at play in the salvation of man, he leads people towards realisation of fear and...</p> <p>2:9 in this country the Pentecostal worship has always been Christocentric</p> <p>2:12 the Holy spirits role and glorifying Christ so in all that the spirit does in the gift in conviction...</p> <p>2:14 so I think is easy when people think of Pentecostal theology to focus on one thing that is the bapti...</p> <p>6:14 the very nature of the Spirit, and I know it is the spirit of God, but it is to reveal God and to gl...</p>  | 5  |

|  |  |           |
|--|--|-----------|
| <p>ATTITUDE:<br/>Shrouded in<br/>Mystery</p>                     | <p>2:42 now I think the danger as pentecostals is to see the Holy Spirit only works at no visible wear the m...<br/>3:10 I think for me personally, the whisper from the Holy Spirit tends to be a kind of thought that just...<br/>5:9 You know as you often encounter in popular Pentecostal Charismatic things you know. We know the Spir...<br/>5:16 So, I'm not I suppose it's this idea of something being mediated. If something is properly mediated...<br/>5:37 So, I guess sometimes it's the topic which arises in class but sometimes it's also the way students...<br/>6:17 I think the Spirit can give you a direct witness within your own heart. I think that's one way the S...<br/>7:10 I feel that it was a prompt within my mind, but I believed there was a connection in my spirit. Sp...<br/>7:21 Well, think that is the witness within your spirit where you connect with either the material that y...<br/>9:11 I think part of the nature of God is to experience God and that is mystic, because we don't understa...<br/>9... how in your view does the Holy Spirit do this teaching? Speaker 2 [00:12:31] Wow, that is a huge q...<br/>9:14 I think part of it is a mystery. Think the premise of it comes from the belief that the Spirit is Go...<br/>9:16 Jesus is Emmanuel, God with us. And he said he is going to send the Spirit to be with us, then all...<br/>9:18 So, in what way could we hear the Spirit teaching, is it audible or inaudible, how does it happen?...<br/>10... He gives us a witness in our hearts to tell us that this is the Word of God, he also can illuminate...<br/>10... The Holy Spirit teaches me through the witness the internal witness<br/>11... So, what we tended to do as I remember was to have special occasions maybe in an evening where we wo...<br/>11... Well, I, to be honest we might have said that, but I'm not too sure how it was actualised and it mig...<br/>12:10 I think more recently I would say it's just a gut feeling. Yes, there's theological arguments on bot...<br/>12:20 So, I think we could probably say that when you look the number of gifted people in the world that a...</p> | <p>19</p> |
| <p>ATTITUDE:<br/>Lecturer<br/>collaboration</p>                  | <p>2:16 some share in common with other church traditions but some might be a bit more unique to Pentecostal...<br/>5:11 If you're looking for some kind of direct unmediated experience of the Spirit in terms of a teaching...<br/>5:22 Exactly, And also I suppose drawing on something I read in Eugene Peterson where he talks about prev...<br/>6:9 Ah now you could say that can happen consciously or unconsciously so, I do believe that you don't ha...<br/>7:19 indirectly because if you invite God into everything that you do, you're asking him to inform what y...<br/>9:27 I believe we've become kind of doorways for the Holy Spirit to work through, but even that it change...<br/>12:4 I think my experience would be that probably through other people. So, you know definitely through L...<br/>15:30 Yes, you can see transformation and you can also see the desire and practice of those who are teachi...<br/>15:31 Well, for us curriculum and transformation have to be intrinsically linked. You see, I don't want to...</p>   | <p>9</p>  |
| <p>ATTITUDE:<br/>Explains<br/>Pentecostalism</p>                 | <p>6:2 One it means take the Bible seriously, as the word of God. And we also take the Holy Spirit very ser...<br/>6:3 I think it's a lot more than that. You know to help people think in the Christian world and we by de...</p>   | <p>2</p>  |
| <p>ATTITUDE:<br/>Sensitivity to<br/>the Spirit</p>               | <p>2:33 hey're not just coming to detach and so it's important that we have that sensitivity and the realisa...<br/>2:38 I think there needs to be that sensitivity to what the Holy Spirit is doing through the teaching in...<br/>3:2 And so it might be that occasionally and that happens to me. Sometimes I have been teaching somethin...<br/>3:3 but I think even in the preparation of materials, probably we all use power points and that sort of...<br/>3:4 sometimes I think there are prophetic moments in class even when we are talking about spiritual gift...<br/>3:8 so having that kind of balance is important because I think we want to encourage students to yes, to...<br/>3:15 we always have more material than we are able to cover in a session anyway but with that said, I hop...<br/>3:18 Yes, I think in one sense there is pressure to cover the material but at the same time, I think that...<br/>5:34 It's all well and good but it's not going to meet the needs of where the students are at or is not g...<br/>9:6 he's created us so that we can see and understand and it's his Spirit that we connect with to know h...<br/>9:7 Which I think is the difference between a person who believes and person who is yet to believe becaus...<br/>1... let's imagine I'm working through the New Testament letters, my fundamental desire is only to concen...<br/>1... I think it's also having a sense of sensitivity. One needs to have a greater sensitivity of one's ow...<br/>1... I also see the holy spirit very much in those moments where you realise that that you need to stop w...<br/>1... So, I suppose I sort of feel like the spirit prompts those moments where a question comes from a stu...<br/>14... Yeah, and there's an element of faith there isn't? Yeah that I trust that it's God. And just occasio...<br/>15... I am encouraged that our staff and myself we tend to teach the same material year on year but there...</p>  | <p>17</p> |
| <p>ATTITUDE:<br/>Trustworthy<br/>Guide in<br/>academics</p>      | <p>5:7 There's the idea of the Spirit as the comfort that comes alongside us. But I think I think for me as...<br/>5:31 Yeah. So not only just what they are going to communicate but also that the whole experience can be...<br/>5:32 Exactly. You know you can't just keep someone here for three years or however long and suddenly atic...</p>  | <p>3</p>  |
| <p>ATTITUDE:<br/>Constructive<br/>criticism</p>                  | <p>2:47 I don't know how real that is as a criticism because I had it before going to theology that all you...<br/>2:49 so I train initially I did my undergraduate Theology in a university and not a theological college I...<br/>2:50 So I went to Belgium to do my masters degree in a Pentecostal theological College there and there we...<br/>6:44 Now I think in even Pentecostal theology and Pentecostal education there is a greater understanding...<br/>15:20 So, when I started my role, people were using the word academic, but it had a negative edge to it. F...</p>   | <p>3</p>  |
| <p>ATTITUDE:<br/>Influences<br/>Christian<br/>transformation</p> | <p>1:3 The Holy Spirit is the key to living the Christian life. It is impossible to live the Christian life...<br/>6:13 So, even there they can only be done in the Spirit but then also looking at the Gospel of John you k...<br/>9:9 And obviously the whole purpose for me of my relationship with God is to live with him and to be tra...<br/>13:5 What God expects of his people, how we live with each other. That can only come from... because again...<br/>15:2 great success for me is this place working well success for me is what people will do as a result of...<br/>16:3 02:09:13 - 03:05:05<br/>6:48 Probably not as much as it should be. I think if you speak to each individual member of faculty they...</p>   | <p>5</p>  |
| <p>PRACTICE: No<br/>official<br/>recognition</p>                 | <p>6... That is a great question, that is a challenge and if I'm honest I think a lot of the time I probably...<br/>7... Well I left five years ago so it may be a different situation now. I'm not sure that it was an activ...<br/>12... That's a good question. I'm not sure that perhaps enough is done to highlight the Holy Spirit is a t...<br/>12... So, you know because it's academic, you know these are the books you need to look at right and so y...<br/>1... I think an answer for that question I think I may have to look back at my life and my character my c...<br/>14... I think to some degree maybe it's probably something we have to think more about. I think it's impl...<br/>14... In terms of our teaching practice maybe it maybe it's something we need to think more about maybe yo...<br/>2:32 a large majority of students are training for the ministry and even those that aren't training for...<br/>6:32 I don't think it was because they were expecting Christ to come back soon. Speaker 2 [00:20:06] I...<br/>6:35 Yes, I think you know he'd been trained in one of the PMU Bible Colleges with Thomas Myerscough. So...<br/>7:11 I think the first word that comes to mind is 'equip.' To equip people of God who have a call on the...<br/>7... with the development of the degree program, there are certain criteria you must meet for the governm...<br/>7:16 For me I will say enhanced because it's given deeper understanding to the things of God by delving m...</p>   | <p>8</p>  |
| <p>ATTITUDE:<br/>Excellence in<br/>ministry</p>                  | <p>6:32 I don't think it was because they were expecting Christ to come back soon. Speaker 2 [00:20:06] I...<br/>6:35 Yes, I think you know he'd been trained in one of the PMU Bible Colleges with Thomas Myerscough. So...<br/>7:11 I think the first word that comes to mind is 'equip.' To equip people of God who have a call on the...<br/>7... with the development of the degree program, there are certain criteria you must meet for the governm...<br/>7:16 For me I will say enhanced because it's given deeper understanding to the things of God by delving m...</p>   | <p>6</p>  |
| <p>ATTITUDE:<br/>Varied<br/>functions in<br/>Academy</p>         | <p>2:8 In John's gospel that the Holy Spirit will glorify him so then the Pentecostal theology in its ear...<br/>2:13 teaching and in guiding in everything that the Holy Spirit does that he is active as the Spirit of C...<br/>2:25 and in my experience I resonate with that I think there are strong exegetical argument for it becau...<br/>3:1 I think the Holy Spirit is always seeking to bring glory to the person of Jesus and pointing people...<br/>6:13 So, even there they can only be done in the Spirit but then also looking at the Gospel of John you k...<br/>6:14 the very nature of the Spirit, and I know it is the spirit of God, but it is to reveal God and to gl...<br/>8:4 I see one of the main roles of the Holy Spirit is to communicate to me God's word; to bring alive Go...<br/>10:4 What makes the Holy Spirit a teacher? Well the Holy Spirit is the one who leads us into all truth is...<br/>13:3 I said empowerment earlier as you were trying to sort out the phone but what came to my mind was the...<br/>1... Well he teaches us the things of God does he not? Because even though we have the Word of God. But I...</p>  | <p>10</p> |



|   |  |   |
|---|--|---|
| ATTITUDE:<br>Embracing Spirit's teaching role | <p>5:19 when I read scripture, I see God as the giving God. So, he gives himself in creation, limits himself...</p> <p>9:22 I fundamentally believe that I've been filled by the Spirit of God by choosing to accept Christ as m...</p> <p>9:23 So, I don't know, I can't scientifically just say this is absolute truth from a scientific perspecti...</p> <p>11:13 Now it may be that we are giving this Spirit credit for something that he hasn't done. Maybe he didn...</p> <p>11:17 Yes and I'm trying to encourage them to recognise that the Spirit speaks more often than they might...</p> <p>11:23 How he teaches, I think again as Pentecostals we don't realise how often he teaches because we're ro...</p> <p>11:25 I'm trying to elevate their thinking to be more cognisant of the fact that the Spirit is prepared to...</p> <p>11:26 So, our role as teachers as leaders as pastors is to get people to recognise that the divine author...</p> <p>11:33 We are busy, we are assuming he doesn't speak too often. We had the wrong impression of our percept...</p> | 9 |
| ATTITUDE:<br>Module orientation               | <p>3:17 I also think some modules would potentially lend themselves more than others. For example Pentecosta...</p> <p>11:5 But it was easier for me because I was teaching bible you know if you're teaching history or ethics...</p> <p>11... Richard is the head of performing Arts. Excellent actor, excellent creator of story and presenter an...</p>  | 3 |
| ATTITUDE:<br>Module orientation               | <p>3:17 I also think some modules would potentially lend themselves more than others. For example Pentecosta...</p> <p>11:5 But it was easier for me because I was teaching bible you know if you're teaching history or ethics...</p> <p>11... Richard is the head of performing Arts. Excellent actor, excellent creator of story and presenter an...</p>  | 3 |

Number of Contribution to Research Instrument Set 3  
(Participants made more than one contribution)

| Categories:                                 | Quotation Under Category  | No. of Contribution |
|---|---|---------------------|
| PRACTICE:<br>Discernment                    | <p>5:24 So, it's perhaps a bit less we have to use a bit more discernment I think because we can't just assu...</p> <p>5:25 And I guess that affects the way you try and discern and shape lectures. How can I equip somebody or...</p> <p>6:43 And I think there are some forms of rationality or methods used in academia particularly if you thi...</p> <p>8:21 Also, I would say that there are there are certain moments it tends to be with older students in ter...</p> <p>8:22 I've had that for that number of times often with as I get to know the students better so I'm more a...</p> <p>8:23 So probably on the whole in general practice I guess I'm trusting and praying the Spirit speaking th...</p> <p>10:27 The Holy Spirit is not limited to feelings. Sometimes you can just read something, and you just know...</p> <p>12:7 quite often you get different views I suppose how that was managed varied but I mean that was always...</p> <p>13:27 I don't, but it's discernment. It's the Holy Spirit that places that within me so I can see.</p> <p>14:9 I also see the holy spirit very much in those moments where you realise that that you need to stop w...</p> <p>14... Good question, yeah probably, it's my it is my it is my upbringing I guess and my early experiences...</p> <p>14... So, there is a sort of thing. The other things that I do and I think all the lecturers do this is th...</p> <p>14... We had a meeting here - a group of us about five weeks ago. When students initially arrive, everyone...</p> <p>14... It was in the moment really, I think. I think I felt that morning that you know I just felt God had...</p> | 14                  |
| PRACTICE: Team teaching encouraged          | <p>2:31 It might be something like that with prayer, it might be something that just that I guess it's the s...</p> <p>15:10 every module is also team taught. So, there isn't any one expert who teaches any one module we alway...</p>  | 2                   |
| PRACTICE:<br>Corporate Worship              | <p>7:17 as a whole or as a movement we meet on Monday morning for devotion and prayer. So, we commit the wee...</p> <p>8:18 I guess on top of lectures and the Spirits present in lectures. We also have devotions and something...</p> <p>9:29 And on top of that through things like devotions through worship, through the spoken word, and throu...</p> <p>10:24 I think we have the colleges is very committed to encouraging people to prophesy in devotion time of...</p> <p>15:25 We are very deliberate with our devotional rhythms and we have daily devotions and we use those mome...</p>   | 5                   |
| PRACTICE:<br>Acknowledging the Spirit       | <p>6:49 But let me give you a few examples I think do demonstrate the facts, every time I start a lecture I...</p> <p>6:50 I guess the devotional roles and activity throughout the College and the purpose I think is to re...</p> <p>11:4 Interestingly in the last 10 years I made it much more central to my programme of teaching that I wo...</p> <p>12:19 I think it's evident in what they're doing that they're trying to allow room for the Spirit but obvi...</p> <p>15... universities have changed as well they are a lot more flexible. they are not ascriptive in what we...</p>   | 5                   |
| PRACTICE: Public request for assistance     | <p>2:38 Sometimes we worry about time because actually to pray for somebody who's sick we don't need to pray...</p> <p>2:40 Think also specially will my training for pentecostal pastoral ministry and I'm not doing as a teac...</p> <p>2:43 so I think one of the other things is as well I pray for my students I pray for my lectures we pray...</p> <p>5:15 And sometimes you know, in the rush of things I might forget to pray at the start of the class, ofte...</p> <p>5:28 I mean from a personal point view there are things like praying in lectures.</p> <p>14:14 She felt embarrassed to be as emotional as she needed to be and she was sort of reserved and very Br...</p> <p>14:15 And I think it just let the particular student know that she was given permission to let go. And I t...</p>  | 7                   |
| PRACTICE:<br>Dialogue                       | <p>6:42 Whereas once you start introducing academic stuff and academic discussions, dialogue Now, I think yo...</p> <p>6:45 So, I guess to summarise my point would be that I think the method of the Spirit's role as teacher j...</p> <p>11:6 But funny enough I gave a lecture to the faculty of Regents and Maitland in my last year, which I l...</p> <p>12:6 The lecturers often allowed people to share what they got from the passage. That was allowing the Sp...</p>  | 4                   |
| PRACTICE: Giving Credit                     | <p>11... I remember some while ago saying to a young Christian lady who came to me and asked the question, 'h...</p> <p>11:38 But if only we had realised that the Spirit was part of that process. We might have given him more c...</p> <p>12:18 It's a good question. And does God just confine himself to Christians does the Holy Spirit not walk...</p>   | 3                   |
| PRACTICE:<br>Overcoming Staff division      | <p>15:13 Pentecostals are a word based you know, they're not critical thinkers they take the word of God, the...</p> <p>15... I think the fears were we are losing control or our own college and Chichester University has taking...</p> <p>15:23 So, let me add another stage to that. So, my role and how do people come into Elm ministry? Well th...</p> <p>15... And that will be the minimum requirement before they apply to become an Elm minister. this year, W...</p>  | 4                   |
| PRACTICE:<br>Lectures Address personal life | <p>1:16 When I read Scripture and it means something or touches an aspect of life for me that is the Spirit...</p> <p>7:22 It might be feedback from the students. Speaker 1 feedback, krmi! Speaker 2 Possibly, and it just m...</p>   | 2                   |
| PRACTICE:<br>Expecting spiritual guidance   | <p>10:2 It's not the teachers who have taught me but the Holy Spirit who has taught me. Obviously in the lec...</p>   | 1                   |

|  |   |           |
|--|---|-----------|
| <p>PRACTICE:<br/>Engaging Heads,<br/>hands &amp; Hearts</p>          | <p>8:6 we particularly here now are moving towards a more kind of practical theology paradigm rather than w...<br/> 8:7 but also encounters others through us. And so, I guess as a teacher we were reflecting on what the S...<br/> 8:8 Yeah, I guess part of the reason we're trying to change the paradigm not least because we think that...<br/> 8:10 we're asking the students so what happened in placement and that's often they said well, my young pe...<br/> 8:13 Yeah, I mean it was particularly easy in that situation because we were talking about our relationsh...<br/> 11:26 Now when it comes to the Bible, I think the Spirit has many more opportunities to speak to us, but w...<br/> 11:27 Funny enough I'm speaking in a church on Sunday and they've asked me to speak in the afternoon to th...<br/> 11:29 the divine author wants to speak but we have to put first century hats on oftentimes to hear what it...<br/> 11:30 aria said this If I had a Bible of my own it would be me and God. I would read it slowly and I wil...<br/> 1... if the Bible is put on the side line. God is a lot more silent than he would wish to be. So, I'm try...<br/> 1... I am encouraged that our staff and myself we tend to teach the same material year on year but there...<br/> 1... So, we use this phrase heads, hands and hearts and the language around that Samuel, is if you learn...<br/> 15... We can probably do the education bit a little bit. We can do the practical bit a little bit but. the...</p> | <p>13</p> |
| <p>PRACTICE:<br/>Scripture<br/>engagement and<br/>Transformation</p> | <p>1:12 I know the Spirit is teaching if the concept I am embracing agrees with Scripture. I know the Spirit...<br/> 1:13 I know the Spirit is teaching because of the change that occurs in my heart and life. When my initia...</p>   | <p>2</p>  |
| <p>PRACTICE:<br/>Growth in<br/>Excellence</p>                        | <p>7:12 with the development of the degree program, there are certain criteria you must meet for the governm...<br/> 7:14 I was amongst the first students to be accredited by Manchester University. So, we went from one bod...<br/> 7:15 it was almost enhanced to some degree because it wasn't just a case to go on and hope for the best...</p>   | <p>3</p>  |
| <p>PRACTICE: Not<br/>prescriptive</p>                                | <p>7:18 So, I'd say although it's not as I say prescriptive, then we also have days like retreats so maybe o...<br/> 10:3 College for me has been my own study I think collage for me is about writing the papers and the essa...<br/> 16:6 08:13.33 - 11:50.13</p>   | <p>3</p>  |

## Appendix J

### DATA ANALYSIS – CODES AND CODING

ANCHOR GROUPS – These are the groups for the main areas used in organising the research data.

**Anchor Group 1: Teacher** – This group deals with all views associated with the Spirit as a teacher

**Anchor Group 2: Attitude** – This group considers participants outlook towards the Spirit's teaching role in the college.

**Anchor Group 3: Practice** – This group focuses on participants contributions regarding how conviction of the Spirit's teaching role is expressed in the college.

**Anchor Group: Bac** – represent Background of respondents.

## ATLAS.ti Report

### RTC CASE STUDY

#### Documents and Initial Codes Generated – 191

Report created by Samuel Sao on 22 Oct 2019

#### 1 ITV 1 -done.docx

Text Document

##### Codes:

- ATTITUDE: Christocentric
- ATTITUDE: Encouraging Growth
- ATTITUDE: Influences Christian transformation
- ATTITUDE: Revealing God in academy
- PRACTICE: Lectures Address personal life
- PRACTICE: Scripture engagement and Transformation
- TEACHER: Academic exercises
- TEACHER: Connecting Scripture to Life
- TEACHER: Illuminating of the mind
- TEACHER: Promotes Scriptural check
- TEACHER: Resonating truth within
- TEACHER: Richer teaching-Learning experience
- TEACHER: Scriptural affirmation
- TEACHER: Teaches through experiences

#### 2 ITV 2-done.docx

Text Document

##### Codes:

- ATTITUDE: Christocentric
- ATTITUDE: Confidence in Spirit's willingness
- ATTITUDE: Constructive criticism
- ATTITUDE: Excellence in ministry
- ATTITUDE: Lecturer collaboration
- ATTITUDE: Multiple teaching ways
- ATTITUDE: Multiplicity of voices
- ATTITUDE: Revealing God in academy
- ATTITUDE: Sensitivity to the Spirit
- ATTITUDE: Shrouded in Mystery
- ATTITUDE: Theological academy as Worshipping community
- ATTITUDE: Varied functions in Academy
- BAC: Staff status
- BAC: Living on site
- BAC: Respondent's background
- BAC: Respondent's ordination
- BAC: Role and responsibility
- PRACTICE: Public request for assistance
- PRACTICE: Team teaching encouraged
- TEACHER: Connecting Scripture to Life
- TEACHER:



Encouraging and building • TEACHER: Illuminating of the mind • TEACHER: Richer teaching-Learning experience • TEACHER: Spiritual gifts • TEACHER: Spontaneous response • UNUSED: Correcting misunderstandings • UNUSED: Expecting Spirit's gifts • UNUSED: Ordination for teaching • UNUSED: Pastoral qualities • UNUSED: Praying for people

### 3 ITV 3 -done.docx

Text Document

#### **Codes:**

• ATTITUDE: Module orientation • ATTITUDE: Sensitivity to the Spirit • ATTITUDE: Shrouded in Mystery • ATTITUDE: Varied functions in Academy • TEACHER: Connecting Scripture to Life • TEACHER: Private study and Preparation • UNUSED: Higher education impact

### 4 ITV 4 -done .docx

Text Document

#### **Codes:**

• ATTITUDE: Confidence in Spirit's willingness • ATTITUDE: Constructive criticism • ATTITUDE: Influences Christian transformation • ATTITUDE: Lecturer collaboration • ATTITUDE: Multiplicity of voices • ATTITUDE: Revealing God in academy • ATTITUDE: Sensitivity to the Spirit • ATTITUDE: Sharing as a Community • BAC: Role and responsibility • PRACTICE: Acknowledging the Spirit • PRACTICE: Corporate Worship • PRACTICE: Engaging Heads, hands & Hearts • PRACTICE: Modelling Spirit dependency • PRACTICE: Overcoming Staff division • PRACTICE: Team teaching encouraged • TEACHER: Development of Character • TEACHER: Empowerment for ministry • TEACHER: Resonating truth within • TEACHER: Richer teaching-Learning experience • UNUSED: Church and College agreement • UNUSED: Fear of loss

### 5 ITV 5 -done.docx

Text Document

#### **Codes:**


• ATTITUDE: Changes in Teaching and Assessment • ATTITUDE: Confidence in Spirit's willingness • ATTITUDE: Embracing Spirit's teaching role • ATTITUDE: Encouraging Growth • ATTITUDE: Identification of truth • ATTITUDE: Lecturer collaboration • ATTITUDE: Multiple teaching ways • ATTITUDE: Multiplicity of voices • ATTITUDE: Sensitivity to the Spirit • ATTITUDE: Shrouded in Mystery • ATTITUDE: Theological academy as Worshipping community • ATTITUDE: Trustworthy Guide in academics • BAC: Non-Pentecostal • BAC: Respondent's background • PRACTICE: Discernment • PRACTICE: Modelling Spirit dependency • PRACTICE: Public request for assistance • TEACHER: Empowerment for ministry • TEACHER: Knowledge through feedback • TEACHER: Resonating truth within • UNUSED: Dwelling among believers • UNUSED: Dynamic Force • UNUSED: Equipping

### 6 ITV 6 -done.docx

Text Document


#### **Codes:**

• ATTITUDE: Changes in Teaching and Assessment • ATTITUDE: Christocentric • ATTITUDE: Confidence in Spirit's willingness • ATTITUDE: Constructive criticism • ATTITUDE: Excellence in ministry • ATTITUDE: Explains Pentecostalism • ATTITUDE: Influences Christian transformation • ATTITUDE: Lecturer collaboration • ATTITUDE: Misconception of teaching • ATTITUDE: Multiple teaching ways • ATTITUDE: Multisensory • ATTITUDE: Revealing God in academy • ATTITUDE: Shrouded in Mystery • ATTITUDE: Theology of the Spirit • ATTITUDE: Varied functions in Academy • BAC: Respondent's background • PRACTICE: Acknowledging the Spirit • PRACTICE: Discernment • PRACTICE: No official recognition • PRACTICE: Trialogue • TEACHER: Connecting Scripture to Life • TEACHER: Enables communication • TEACHER: Mediates knowledge • TEACHER: Personal and subjective • TEACHER: Private study and Preparation • TEACHER: Reveals God • TEACHER: Spiritual gifts • TEACHING: Enabling Energy • UNUSED: Pentecostal upbringing • UNUSED: Pragmatist

 7 ITV 7-done.docx  
Text Document


**Codes:**

- ATTITUDE: Excellence in ministry
- ATTITUDE: Identification of truth
- ATTITUDE: Lecturer collaboration
- ATTITUDE: Sharing as a Community
- ATTITUDE: Shrouded in Mystery
- BAC: Respondent's background
- PRACTICE: Corporate Worship
- PRACTICE: Growth in Excellence
- PRACTICE: Lectures Address personal life
- PRACTICE: Not prescriptive
- TEACHER: Empowerment for ministry
- TEACHER: Gives wisdom and Methodology
- TEACHER: Illuminating of the mind
- TEACHER: Knowledge through feedback

 8 ITV 8 -done.docx  
Text Document


**Codes:**

- ATTITUDE: Confidence in Spirit's willingness
- ATTITUDE: Multiple teaching ways
- ATTITUDE: Varied functions in Academy
- BAC: Respondent's background
- BAC: Student become staff
- BAC: Student group
- PRACTICE: Corporate Worship
- PRACTICE: Discernment
- PRACTICE: Engaging Heads, hands & Hearts
- PRACTICE: No official recognition
- TEACHER: Development of Character
- TEACHER: Empowerment for ministry
- TEACHER: Knowledge through feedback
- TEACHER: Teaches through experiences
- TEACHER: Teaches through preparation
- UNUSED: Expression

 9 ITV 9 -done.docx  
Text Document


**Codes:**

- ATTITUDE: Embracing Spirit's teaching role
- ATTITUDE: Influences Christian transformation
- ATTITUDE: Lecturer collaboration
- ATTITUDE: Revealing God in academy
- ATTITUDE: Sensitivity to the Spirit
- ATTITUDE: Shrouded in Mystery
- BAC: Respondent's background
- PRACTICE: Corporate Worship
- TEACHER: Connecting Scripture to Life
- TEACHER: Development of Character
- TEACHER: Enables communication
- TEACHER: Encouraging and building
- TEACHER: Private study and Preparation
- TEACHER: Promotes Scriptural check
- TEACHER: Promotes witness of Jesus
- TEACHER: Reveals God
- TEACHER: Richer teaching-Learning experience
- TEACHER: Surrendering of the heart
- TEACHER: Teaching through Love

 10 ITV 10 -done.docx  
Text Document

**Codes:**

- ATTITUDE: Identification of truth
- ATTITUDE: Multiple teaching ways
- ATTITUDE: Revealing God in academy
- ATTITUDE: Shrouded in Mystery
- ATTITUDE: Varied functions in Academy
- PRACTICE: Corporate Worship
- PRACTICE: Discernment
- PRACTICE: Expecting spiritual guidance
- PRACTICE: Not prescriptive
- TEACHER: Academic exercises
- TEACHER: Connecting Scripture to Life
- TEACHER: Development of Character
- TEACHER: Good sources
- TEACHER: Illuminating of the mind
- TEACHER: Repetition and Recurrence
- TEACHER: Reveals God
- TEACHER: Teaches through experiences
- TEACHER: Teaching through Love

 11 ITV 11 -done.docx  
Text Document

**Codes:**

- ATTITUDE: Embracing Spirit's teaching role
- ATTITUDE: Identification of truth
- ATTITUDE: Misconception of teaching
- ATTITUDE: Module orientation
- ATTITUDE: Multiple teaching ways
- ATTITUDE: Sensitivity to the Spirit
- ATTITUDE: Shrouded in Mystery
- ATTITUDE: The practical challenge
- ATTITUDE: Theology of the Spirit
- PRACTICE: Acknowledging the Spirit
- PRACTICE: Engaging Heads, hands & Hearts
- PRACTICE: Giving Credit
- PRACTICE: No official recognition
- PRACTICE: Trialogue
- TEACHER: Academic exercises
- TEACHER: Illuminating of the mind
- TEACHER: Personal and subjective
- TEACHER: Scriptural affirmation
- UNUSED: Confining the Spirit
- UNUSED: Equipping

## 12 ITV 12 - done.docx

Text Document

### **Codes:**

- ATTITUDE: Confidence in Spirit's willingness
- ATTITUDE: Identification of truth
- ATTITUDE: Lecturer collaboration
- ATTITUDE: Multiple teaching ways
- ATTITUDE: Shrouded in Mystery
- ATTITUDE: The practical challenge
- BAC: Respondent's background
- BAC: Respondent's ordination
- PRACTICE: Acknowledging the Spirit
- PRACTICE: Discernment
- PRACTICE: Giving Credit
- PRACTICE: No official recognition
- PRACTICE: Trialogue
- TEACHER: Academic exercises
- TEACHER: Private study and Preparation
- TEACHER: Resonating truth within
- TEACHER: Teaches through preparation

## 13 ITV 13 - done.docx

Text Document

### **Codes:**

- ATTITUDE: Confidence in Spirit's willingness
- ATTITUDE: Identification of truth
- ATTITUDE: Influences Christian transformation
- ATTITUDE: Multiplicity of voices
- ATTITUDE: Revealing God in academy
- ATTITUDE: Sensitivity to the Spirit
- ATTITUDE: The practical challenge
- ATTITUDE: Varied functions in Academy
- PRACTICE: Discernment
- PRACTICE: No official recognition
- TEACHER: Empowerment for ministry
- TEACHER: Gives wisdom and Methodology
- TEACHER: Illuminating of the mind
- TEACHER: Resonating truth within
- TEACHER: Surrendering of the heart
- TEACHER: Teaching through Love

## 14 ITV 14 - done.docx

Text Document

### **Codes:**

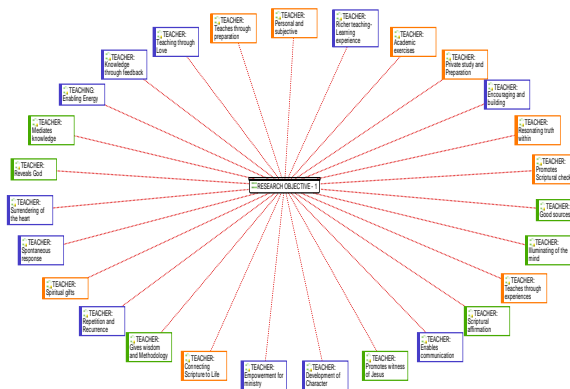
- ATTITUDE: Confidence in Spirit's willingness
- ATTITUDE: Encouraging Growth
- ATTITUDE: Sensitivity to the Spirit
- ATTITUDE: Way of Worship
- BAC: Pentecostal
- BAC: Respondent's background
- PRACTICE: Discernment
- PRACTICE: No official recognition
- PRACTICE: Public request for assistance
- TEACHER: Enables communication
- TEACHER: Encouraging and building
- TEACHER: Illuminating of the mind
- TEACHER: Private study and Preparation
- TEACHER: Resonating truth within
- TEACHER: Reveals God
- TEACHER: Richer teaching-Learning experience
- TEACHER: Teaches through preparation
- TEACHING: Enabling Energy
- UNUSED: Agent of healing
- UNUSED: Dynamic Force

GROUPED CODES: 94 (USED: 68; UNUSED: 26)

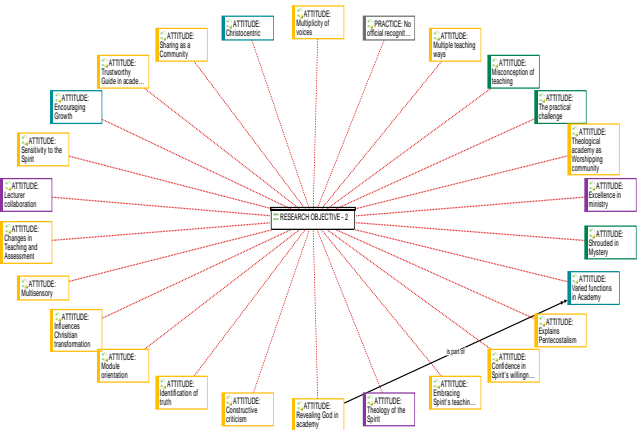
| Code   | Code Group 1          | Code Group 2              |
|--|-----------------------|---------------------------|
| ATTITUDE: Changes in Teaching and Assessment           | RO 2                  | Contemporary views 2      |
| ATTITUDE: Christocentric                               | RO 2                  | Earlier desire 2          |
| ATTITUDE: Confidence in Spirit's willingness           | RO 2                  | Contemporary views 2      |
| ATTITUDE: Constructive criticism                       | RO 2                  | Contemporary views 2      |
| ATTITUDE: Embracing Spirit's teaching role             | RO 2                  | Contemporary views 2      |
| ATTITUDE: Encouraging Growth                           | RO 2                  | Earlier desire 2          |
| ATTITUDE: Excellence in ministry                       | RO 2                  | Earlier reality 2         |
| ATTITUDE: Explains Pentecostalism                      | RO 2                  |                           |
| ATTITUDE: Identification of truth                      | RO 2                  | Contemporary views 2      |
| ATTITUDE: Influences Christian transformation          | RO 2                  | Contemporary views 2      |
| ATTITUDE: Lecturer collaboration                       | RO 2                  | Earlier reality 2         |
| ATTITUDE: Misconception of teaching                    | RO 2                  | Contemporary challenges 2 |
| ATTITUDE: Module orientation                           | RO 2                  | Contemporary views 2      |
| ATTITUDE: Multiple teaching ways                       | RO 2                  | Contemporary views 2      |
| ATTITUDE: Multiplicity of voices                       | RO 2                  | Contemporary views 2      |
| ATTITUDE: Multisensory                                 | RO 2                  | Contemporary views 2      |
| ATTITUDE: Revealing God in academy                     | RO 2                  | Contemporary views 2      |
| ATTITUDE: Sensitivity to the Spirit                    | RO 2                  | Contemporary views 2      |
| ATTITUDE: Sharing as a Community                       | RO 2                  | Contemporary views 2      |
| ATTITUDE: Shrouded in Mystery                          | RO 2                  | Contemporary challenges 2 |
| ATTITUDE: The practical challenge                      | RO 2                  | Contemporary challenges 2 |
| ATTITUDE: Theological academy as Worshipping community | RO 2                  |                           |
| ATTITUDE: Theology of the Spirit                       | RO 2                  | Earlier reality 2         |
| ATTITUDE: Trustworthy Guide in academics               | RO 2                  | Contemporary views 2      |
| ATTITUDE: Varied functions in Academy                  | RO 2                  | Earlier desire 2          |
| ATTITUDE: Way of Worship                               |                       |                           |
| BAC: Staff status                                      | BAC                   |                           |
| BAC: Living on site                                    | BAC                   |                           |
| BAC: Non-Pentecostal                                   | BAC                   |                           |
| BAC: Pentecostal                                       | BAC                   |                           |
| BAC: Respondent's background                           | BAC                   |                           |
| BAC: Respondent's ordination                           | BAC                   |                           |
| BAC: Role and responsibility                           | BAC                   |                           |
| BAC: Student become staff                              | BAC                   |                           |
| BAC: Student group                                     | BAC                   |                           |
| PRACTICE: Acknowledging the Spirit                     | General application 3 | RO 3                      |
| PRACTICE: Corporate Worship                            | General application 3 | RO 3                      |
| PRACTICE: Discernment                                  | General application 3 | RO 3                      |
| PRACTICE: Engaging Heads, hands & Hearts               | General application 3 | RO 3                      |
| PRACTICE: Expecting spiritual guidance                 | General application 3 | RO 3                      |
| PRACTICE: Giving Credit                                | Class application 3   | RO 3                      |
| PRACTICE: Growth in Excellence                         | General application 3 | RO 3                      |
| PRACTICE: Lectures Address personal life               | Class application 3   | RO 3                      |
| PRACTICE: Modelling Spirit dependency                  | General application 3 | RO 3                      |
| PRACTICE: No official recognition                      | Public application 3  | RO 2                      |
| PRACTICE: Not prescriptive                             | Public application 3  | RO 3                      |
| PRACTICE: Overcoming Staff division                    | General application 3 | RO 3                      |
| PRACTICE: Public request for assistance                | Class application 3   | RO 3                      |
| PRACTICE: Scripture engagement and Transformation      | General application 3 | RO 3                      |
| PRACTICE: Team teaching encouraged                     | Class application 3   | RO 3                      |
| PRACTICE: Trialogue                                    | Class application 3   | RO 3                      |
| TEACHER: Academic exercises                            | RO 1                  | Modes of Teaching 1       |
| TEACHER: Connecting Scripture to Life                  | RO 1                  | Modes of Teaching 1       |
| TEACHER: Development of Character                      | Signs of teaching 1   | RO 1                      |
| TEACHER: Empowerment for ministry                      | Signs of teaching 1   | RO 1                      |
| TEACHER: Enables communication                         | Signs of teaching 1   | RO 1                      |
| TEACHER: Encouraging and building                      | Signs of teaching 1   | RO 1                      |
| TEACHER: Gives wisdom and Methodology                  | Why a Teacher 1       | RO 1                      |
| TEACHER: Good sources                                  | Why a Teacher 1       | RO 1                      |
| TEACHER: Illuminating of the mind                      | Why a Teacher 1       | RO 1                      |
| TEACHER: Knowledge through feedback                    | Signs of teaching 1   | RO 1                      |
| TEACHER: Mediates knowledge                            | Why a Teacher 1       | RO 1                      |
| TEACHER: Personal and subjective                       | RO 1                  | Modes of Teaching 1       |
| TEACHER: Private study and Preparation                 | RO 1                  | Modes of Teaching 1       |
| TEACHER: Promotes Scriptural check                     | RO 1                  | Modes of Teaching 1       |
| TEACHER: Promotes witness of Jesus                     | Why a Teacher 1       | RO 1                      |
| TEACHER: Repetition and Recurrence                     | Signs of teaching 1   | RO 1                      |
| TEACHER: Resonating truth within                       | RO 1                  | Modes of Teaching 1       |
| TEACHER: Reveals God                                   | Why a Teacher 1       | RO 1                      |
| TEACHER: Richer teaching-Learning experience           | Signs of teaching 1   | RO 1                      |
| TEACHER: Scriptural affirmation                        | Why a Teacher 1       | RO 1                      |
| TEACHER: Spiritual gifts                               | RO 1                  | Modes of Teaching 1       |
| TEACHER: Spontaneous response                          | Signs of teaching 1   | RO 1                      |
| TEACHER: Surrendering of the heart                     | Signs of teaching 1   | RO 1                      |
| TEACHER: Teaches through experiences                   | RO 1                  | Modes of Teaching 1       |
| TEACHER: Teaches through preparation                   | RO 1                  | Modes of Teaching 1       |
| TEACHER: Teaching through Love                         | Signs of teaching 1   | RO 1                      |
| TEACHING: Enabling Energy                              | Signs of teaching 1   | RO 1                      |
| UNUSED: Agent of healing                               |                       |                           |
| UNUSED: Church and College agreement                   |                       |                           |
| UNUSED: Confining the Spirit                           |                       |                           |
| UNUSED: Correcting misunderstandings                   |                       |                           |
| UNUSED: Dwelling among believers                       |                       |                           |

|                                  |  |  |
|----------------------------------|--|--|
| UNUSED: Dynamic Force            |  |  |
| UNUSED: Equipping                |  |  |
| UNUSED: Expecting Spirit's gifts |  |  |
| UNUSED: Expression               |  |  |
| UNUSED: Fear of loss             |  |  |
| UNUSED: Higher education impact  |  |  |
| UNUSED: Ordination for teaching  |  |  |
| UNUSED: Pastoral qualities       |  |  |
| UNUSED: Pentecostal upbringing   |  |  |
| UNUSED: Pragmatist               |  |  |
| UNUSED: Praying for people       |  |  |

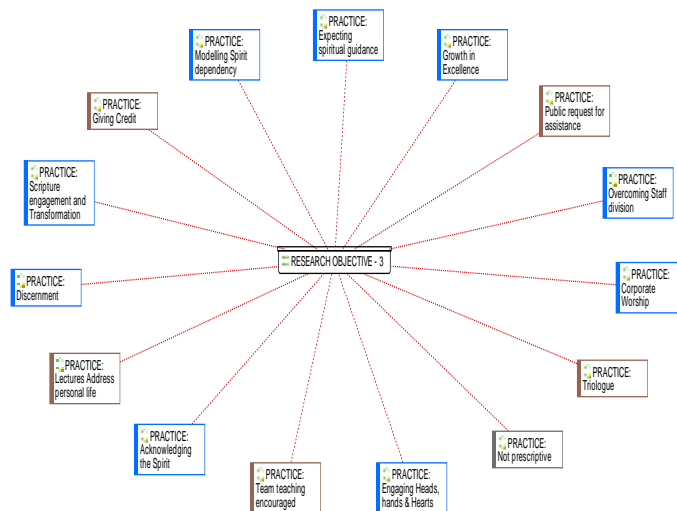
Classification of Participants' contributions relating to the Spirit's teaching



Classification of participants' contributions relating to attitudes toward the Holy Spirit's teaching.



Classification of participants' contributions relating to the practice of the Spirit's teaching role in the college



## Reference Bibliography

- Adelman, Clem, David Jenkins and Stephen Kemmis. "Re-thinking Case Study: notes from the second Cambridge conference." *Cambridge Journal of Education* 6, no.3 (1976): 139-143.
- Agee, Jane. "Developing qualitative research questions: a reflective process." *International Journal of Qualitative Studies in Education* 22, no.4 (2009): 431-447.
- Akiri, Mwita. "The Prosperity Gospel: Its Concise Theology, Challenges and Opportunities." *Gafcon Global Anglicans* 25.01.2019. Accessed 28.01.2020. <https://www.gafcon.org/resources/the-prosperity-gospel-its-concise-theology-challenges-and-opportunities>.
- Albrecht, Daniel E. *Rites in the Spirit: A Ritual Approach to Pentecostalism-Charismatic Spirituality*. Sheffield: Sheffield Academic Press, 1999.
- Alexander, Robin. "What is a Course? Curriculum Models and CNAA Validation." *Journal of Further and Higher Education* 3, no. 1 (1979): 31-45. Accessed 13.02.2019. <https://doi.org/10.1080/0309877790030103>.
- Alvarez, Miguel. "Distinctives of Pentecostal Education." *Asian Journal of Pentecostal Studies* 3, no.2 (2002): 281-288.
- Anderson, Allan Heaton. "Contextualization and Pentecostal Charismatic Education in a Global Village." In *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honour of Wonsuk and Julie Ma*, edited by Teresa Chai. Eugene, OR: WIPF & STOCK, 2014.
- \_\_\_\_\_. "The Forgotten Dimension: Education for Pentecostal-Charismatic Spirituality in Global Perspective." *Society for Pentecostal Studies*, Oral Roberts University. March 2001. Accessed 10.07.2006. [http://artsweb.bham.ac.uk/aanderson/publications/forgotten\\_dimension.htm](http://artsweb.bham.ac.uk/aanderson/publications/forgotten_dimension.htm).
- \_\_\_\_\_. "The 'Fury and Wonder'? Pentecostal-Charismatic Spirituality in Theological education." *Pnuema* 23, no.2 (Fall 2001): 287-302.
- \_\_\_\_\_. *Spreading Fires: The Missionary Nature of Early Pentecostalism*. London: SCM Press, 2007.
- Anderson, B.A. "Missional Orientation and its Implications for Pentecostal Theological Education." *JEPTA* 26, no.2 (2000): 130-136.
- Anderson, Gordon L. "Pentecostal Hermeneutics. Part I," 1-7 and "Pentecostal Hermeneutics. Part II," 13-22. Accessed 24.01.2019. <http://agchurches.org/Sitefiles/Default/RSS/IValue/Resources/Holy%20Spirit/Articles/PentecostalHermeneuticsPt2.pdf>.
- Archer, Kenneth. J. A. *Pentecostal Hermeneutic: Spirit, Scripture and Community*. Cleveland, TN: CPT Press, 2009.
- Arnott, John. *The Father's Blessings*. Orlando, FL: Creation House, 1995.

- Aryeh, Daniel Nii Aboagye. "Academic versus Spiritual: Theological Education and the Anointing of the Holy Spirit in Contemporary Prophetic Ministries in Ghana." *Journal of Contemporary Ministry* 4 (2018): 61-77.
- Augustine, Daniela C. *Pentecost, Hospitality and Transfiguration*. Cleveland, TN: CPT Press, 2012.
- Ayres, Lioness. "Semi-Structure Interviews." In *The Sage Encyclopaedia of Qualitative Research Methods*, edited by Lisa M. Given Vol. 1&2. 810-811. Thousand Oaks, CA: SAGE, 2008.
- Bae, Hyeon Sung. "Full Gospel Theology and A Korean Pentecostal Identity." In *Asia and Pentecostal: The Charismatic Face of Christianity in Asia*, edited by Allan Anderson and Edmond Tang, 527-550. Oxford: Regnum Books International, 2005.
- Barlow, Constance A. "Interviews." In *Encyclopaedia of Case Study Research*, edited by Albert J. Mills, Gabrielle Durepos & Elden Wiebe, 496-499. Thousand Oaks, CA: SAGE, 2010.
- Barth, Karl. *Evangelical Theology: An Introduction*. Grand Rapids, MI: Eerdmans, 1979.
- Becker, Matthias. "A Tenet under Examination: Reflections on the Pentecostal Hermeneutical Approach." *JEPTA* 24 (2004): 30-48.
- Beiser, Frederick C. *German Idealism: the struggle against subjectivism 1781-1801*. Cambridge, MA: first Harvest university Press, 2008.
- Bennett, Andrew and Colin Elman, "Case Study Methods, in the International Relations Subfield." *Comparative Political Studies* 40, no. 2 (February 2007): 173-174. Accessed 01.02.20 <https://doi.org/10.1177/0010414006296346>.
- Berner-Rodoreda, Astrid et al. "From Doxastic to Epistemic: A Typology and Critique of Qualitative Interview Styles." *Qualitative Inquiry* 26, no. 3-4 (2020): 291-292. Accessed 23.02.2021. <https://doi.org/10.1177/1077800418810724>.
- Berners-Lee, Sir Tim. "History of the Web." *World Wide Web Foundation*. Accessed 13.06.2020. <https://webfoundation.org/about/vision/history-of-the-web/>.
- Bigge, Morris L. *Learning Theories for Teachers*. 3rd ed. New York: Harper and Row, 1976.
- Blatter, Joachim K. "Case Study." In *The Sage Encyclopaedia of Qualitative Research Methods*, edited by Lisa M. Given Vol. 1&2. 68-69. Thousand Oaks, CA: SAGE, 2008.
- Blumhofer, E. L. "Opperman, D.C.O (1872-1926)." In *TNIDPCM*, edited by Stanley M. Burgess and E. M. Van Der Mass, 947-948. Grand Rapids, MI: Zondervan, 2003.
- Boddy, A.A. "Consider Jesus." *Confidence* 2, no.1 (Jan. 1909): 12-14.
- \_\_\_\_\_. "The Pentecostal Baptism: Counsel to Leaders and Others." *Confidence* 4, no.1 (Jan. 1911): 5-7.
- Booth-Clibborn, "Our Need for more of the Holy Ghost." *The Elim Evangel* 9, no.15 (Aug. 1928): 225-257.

- Botia, Bolivar A. "De nobis ipse silemus?:" Epistemology of biographically-narrative research in education. *Electronic Journal of Educational Research* 4, no.1 (2002). Accessed 19.04.2020. [https://www.researchgate.net/publication/237481647\\_De\\_nobis\\_ipse\\_silemus\\_Epistemology\\_of\\_Biographical\\_Narrative\\_Research\\_in\\_Education](https://www.researchgate.net/publication/237481647_De_nobis_ipse_silemus_Epistemology_of_Biographical_Narrative_Research_in_Education)
- Boulton, Ernest. C. W. *George Jeffreys: A Ministry of the Miraculous*. Kent: Sovereign World, 1999.
- Bowens, Jeffrey B. *Prosperity Gospel: Prosperity Gospel and Its Effect on the 21st Century Church*. Bloomington, IN: Xlibris Corporation, 2012.
- Bradley, James T. "Be Filled with the Spirit." *The Elim Evangel* 52, no. 11 (Mar. 1971): 4.
- Breen, Michael. *Learner Contributions to Language Learning: New Direction Research*. New York: Routledge, 2001.
- Brenkus, J. "A Historical and Theological Analysis of the Pentecostal Church in the Czech and Slovak Republics." *JEPTA* 20 (2000): 49-65.
- Brennan, John and David Jary. "Commonalities and Diversities of UK Universities." In *Improving What is Learned at University: An Exploration of the Social and Organisational Diversity of University Education*. Abingdon, Oxfordshire: Routledge, 2010.
- Brewster, Percy Stanley. "The Seven-Fold Work of the Holy Spirit." In *Pentecostal Doctrine*. Dorking, Grenehurst Press, 1976.
- Bridge Johns, Cheryl. "The Meaning of Pentecost for Theological Education." *Ministerial Formation* 87 (October 1999): 42-47.
- Brinkmann, Svend. "Could Interviews Be Epistemic? An Alternative to Qualitative Opinion Polling." *Qualitative Inquiry* 13, no.8 (December 2007): 1116-1117. Accessed 22.02.2021. <https://doi.org/10.1177/1077800407308222>.
- \_\_\_\_\_. "Interviewing." In *The Sage Encyclopedia of Qualitative Research Methods*, Vol. 1&2. 472, edited by Lisa M. Given. Los Angeles: Sage Pub. 2008.
- Brinkmann, Svend and Steinar Kvale. "Ethics in Qualitative Psychological Research." In *The SAGE Handbook of Qualitative Research in Psychology*, edited by Wendy Stainton Rogers and Carla Willig. City Road: SAGE, 2017.
- Brown, Raymond. *The Gospel According to John*. Garden City, NY: Doubleday, 1970.
- Brown, Stephen W. ed. "Making a Scottish Market for French Books." *The Edinburgh History of the Book in Scotland: Volume 2 Enlightenment and Expansion 1707-1800*. Edinburgh: Edinburgh University Press, 2012.
- Bryman, Alan. *Social Research Methods* 2nd ed. New York: Oxford University Press, 2004.
- Bultmann, Rudolf. "Ginosko." *TNDT* Vol. I. Edited by Geoffrey W. Bromiley. Grand Rapids, MI: Wm. Eerdmans, 1974.



- Bundrick, D. "Ye need not that any man teach you." *Paraclete* 15, no.4 (1981): 15-17.
- Bunniss, Suzanne & Diane R. Kelly. "Research paradigms in medical education research." *Medical Education* 44. Glasgow: Blackwell Pub. (2010):359-360.
- Burgess, Stanley M. "Europe, Western Survey." In *TNIDPCM*, edited by Stanley M. Burgess and E. M. Van Der Mass, 947-948. Grand Rapids, MI: Zondervan, 2003.
- Byerly, T. Ryan. "Epistemic Subjectivism in the Theory of Character." *Thought* 8, no. 4 (2019): 278-285. Accessed 21.02.2021. <https://doi-org.ezproxy.mdx.ac.uk/10.1002/tht3.433>.
- Cannell, Linda. *Theological Education Matters: Leadership Education for the Church*. Newberg, IN: EDCOT Press, 2006.
- Capon, John. "London Bible College is Academic, Practical, Missionary, Evangelical." *Third Way: Towards a Biblical World View* 2, no. 5 (Mar. 1977): 15-16.
- Carr, Nicholas. *The Shallows: What the Internet is Doing to Our Brains*. New York: W.W. Norton, 2010.
- Carter, Howard A. "Items of Interest," *The Elim Evangel* 4, no. 2 (Feb. 1923): 27-28.
- Carter, Howard, and John Carter. "How to Study the Scriptures." *Redemption Tidings* 1, no. 2 (Oct. 1924): 10-12.
- Cartwright, D. W. "Myerscough, Thomas 1858-1932." I In *TNIDPCM*, edited by Stanley M. Burgess and E. M. Van Der Mass, 947-948. Grand Rapids, MI: Zondervan, 2003.
- Cartwright, Desmond. "They Came to Elim: Discovering the remarkable story of nine decades of Pentecostal witness." *Direction* (Jan. 2005): 26-30.
- Cherry, Ellen T. "Educating for Wisdom: Theological Studies as Spiritual Exercise." *Theology Today* 66, no.3 (2009): 298-299.
- Clarke, Anthony. "How Did we End up Here: Theological Education as Ministerial Formation in The British Baptist Colleges." Regents Park College. Oxford University. UK. Accessed 13.05.2019. [https://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download\\_file?file\\_format=pdf&safe\\_filename=How%2BDid%2BWe%2BEnd%2BUp%2BHere.pdf&type\\_of\\_work=Journal+articlehttps://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download\\_file?file\\_format=pdf&safe\\_filename=How%2BDid%2BWe%2BEnd%2BUp%2BHere.pdf&type\\_of\\_work=Journal+article](https://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download_file?file_format=pdf&safe_filename=How%2BDid%2BWe%2BEnd%2BUp%2BHere.pdf&type_of_work=Journal+articlehttps://ora.ox.ac.uk/objects/uuid:7dac6649-2c32-4359-886e-18cda454c4fe/download_file?file_format=pdf&safe_filename=How%2BDid%2BWe%2BEnd%2BUp%2BHere.pdf&type_of_work=Journal+article).
- Clark, Vicki L. Plano. "In-Person Interview." In *The Sage Encyclopaedia of Qualitative Research Methods* Vol. 1&2. 432-433, edited by Lisa M. Given. Los Angeles: Sage Pub. 2008.
- Clarke, Thos B. "The Gifts of Tongues." *The Elim Evangel* 6, no. 5 (Mar. 1925): 58-59.
- Cohen, Louis, Lawrence Manion, and Keith Morrison. *Research Methods in Education*. London: Routledge. 6th ed. (2007).

- Coleman, Nancy. "Online Learning: the UK's Scepticism is holding it back." *The Guardian* UK ed. Sept 2014. Accessed 07.06.2020. <https://www.theguardian.com/higher-education-network/blog/2014/sep/07/online-learning-uk-scepticism-holding-it-back>.
- Connelly, Michael F., and Jean D. Clandinin. "Stories of Experience and Narrative Inquiry." *Educational Researcher* 19, no.5 (Jun-Jul. 1990): 2-14.
- Creswell, John W. *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* 2nd ed. London: Sage Publications, 2003.
- Cross, Terry L. "A Proposal to Break The ICE: What Can Pentecostal Theology Offer Evangelical Theology?" *Journal of Pentecostal Theology* 10, no.2 (2002): 44-73.
- Crotty, Michael. *The Foundations of Social Research: Meaning and Perspective in the Research Process*. London: Sage, 1998.
- Davies, Andrew. "Heritage and Hope: A Story of British Pentecostalism." *Pentecostals and Charismatics in Britain*. Edited by Joe Aldred, 14-15. London: SCM, 2019.
- Davies, Ryan J. "Case Study Database." In *Encyclopaedia of Case Study Research*, edited by Albert J. Mills, Gabrielle Durepos & Elden Wiebe, 80-81. Thousand Oaks, CA: SAGE, 2010.
- Decrop, Alain. "Interpretivism and Constructivism." In *Consumer Behaviour in Travel and Tourism*, edited by Abraham Pizam and Yoel Mansfeld, 103-130. Binghamton, NY: Haworth Press, 1999.
- Degkwitz, Peter. "Qualitative Research on Drug Use in Europe." *European Addiction research* 5, no. 1 (1999): 1-3. Accessed 09.01.2021. <http://www.jstor.org/stable/10.2307/26790052>.
- Drapeau, Martin. "Subjectivity in Research: Why Not? But..." *The Qualitative Report* 7, no. 3 (September 2002): 1-15. Accessed 03.02.2021. <http://core.ac.uk/download/pdf/51087002.pdf>.
- Dulles, Avery. *Models of Revelation*. Garden City, NY: Doubleday, 1983.
- Duncan, S. A. "The Holy Spirit – And." *The Elim Evangel* 8, no. 11 (June 1927):171-173.
- Dye, Colin. "When the Spirit Comes: What God has Joined Together." *Direction* (Nov. 1995): 14-16.
- \_\_\_\_\_. "What the Spirit is Saying: Love God with Your Mind." *Direction* (Apr. 1996): 34-35.
- \_\_\_\_\_. "What the Spirit is Saying: The Key to Revelation." *Direction* (Dec. 1996): 30-33.
- Dykstra, Craig. *Vision and Character*. New York: Paulist Press, 1981.
- Eaton, Randy. "Pentecostal Preaching in the modern World." In *Issues in Contemporary Pentecostalism*. 153-157, edited by R. Keith Whitt and French L. Arrington. Cleveland, TN: Pathway Press, 2012.

- Ehlman, Dobbs F. "Correcting Subjectivism in Religion." *The Journal of Religion* 14, no. 3 (July 1934): 273-274. Accessed 17.02.202. <https://www.jstor.org/stable/1196050>.
- Ellingsen, Mark. "Neurobiological Data on What Online Education Could Be Doing to Our Spirituality and Our Brains: Some Augustinian/ Niebuhrian Reflections." *Theological Education* 52, no. 2 (2019): 1-11
- Elliott, Robert. "Significant events and the analysis of immediate therapeutic impacts." Accessed 31.03.2017. <http://psycnet.apa.org/index.cfm?fa=buy.optionToBuy&id=1987-10958-001>.
- Emerson, R., R. Fretz & L. Shaw. *Writing Ethnographic Fieldnotes*. Chicago: Chicago University Press, 1995.
- ERIC. "Document Descriptions." *Resource in Education* 32, no.5 (May 1997): 96-97.
- Ervin, Howard M. "Hermeneutics: A Pentecostal Option." *Pnuema* 3, no.1 (Jan. 1981): 11-25.
- Estuary Elim. "Key events in Elim's history: January 1926." *Our History*. Accessed 27<sup>th</sup> April 2020. <https://www.estuaryelim.church/ourhistory.htm>.
- Eynon, Rebecca. "The use of the world wide web in learning and teaching in higher education: reality and rhetoric." In *Innovations in Education and Teaching International* 45, no. 1 (February 2008):15–23. Accessed 16.06.2020 <https://doi.org/10.1080/14703290701757401>.
- Farley, Edward. *Ecclésial Reflection: An Anatomy of Theological Method*. Philadelphia: Fortress Press, 1982.
- \_\_\_\_\_. *The Fragility of Knowledge*. Philadelphia: Fortress Press, 1988.
- \_\_\_\_\_. *Theologia: The Fragmentation and Unity of Theological Education*. Eugene, OR: Wipf and Stock, 2001.
- Fee, Gordon D. *God's Empowering Presence*. Peabody, MA: Hendrickson Publishers, 1994.
- \_\_\_\_\_. "Hermeneutics and Historical Precedent: A Major Problem in Pentecostal Hermeneutics." In *Perspectives on the New Pentecostalism*, edited by Russell P. Spittler, 83-104. Grand Rapids, MI: Baker Book House, 1976.
- Feingold, Lawrence. *Faith Comes from What is Heard: An Introduction to Fundamental Theology*. Steubenville, OH: Emmaus Academic, 2016.
- Fenstermacher, Gary D., and Jonas F. Soltis. *Approaches to Teaching, Thinking about Education Series*. Edited by Jonas F. Soltis. New York: Teachers College, 1986.
- Fettke, Steven M. *God's Empowered People: A Pentecostal theology of the laity*. Eugene, Oregon: Wipf & Stock, 2011.
- Fiore, Douglas J., and Todd Whitaker. *Six Types of Teachers: Recruiting, Retaining and Mentoring the Best*. Third Avenue, NY: Routledge, 2013.

- Flyvbjerg, Bent. "Five Misunderstandings About Case-Study Research." *Qualitative Inquiry* 12, no.2 (2006): 219-245.
- Freire, Paulo. *Pedagogy of the Oppressed*. London: Penguin Books, 1996.
- Frestadius, Simo. *Pentecostal Rationality: Epistemology and Theological Hermeneutics in the Foursquare Tradition*. London: T & T Clark, 2020.
- Galdas, Paul. "Revisiting Bias in Qualitative Research: Reflecting on Its Relationship with Funding and Impact." *International Journal of Qualitative Methods* 16 (Dec. 2017): 2. Accessed 12.05.2020. <https://doi.org/10.1177/1609406917748992>.
- Gear, S.D. "The Holy Spirit and the Mind." *Paraclete* 18, no.4 (1984): 25-30.
- Gee, Donald. "Bible Schools are unnecessary." *Redemption Tidings* 34, no.7 (Feb. 1958): 5-6.
- \_\_\_\_\_. "Modern Pentecostal Phenomena." *The Elim Evangel* 48, no. 30 (July 1967): 480-481.
- \_\_\_\_\_. "Pentecostals and the Charismatic Movement." In *The Study of Spirituality*. New York: Oxford University Press, 1986.
- \_\_\_\_\_. *Pentecostalism: Origins and Developments Worldwide*. Peabody, MA: Hendrickson, 1997.
- \_\_\_\_\_. *These men I knew*. Nottingham: Assemblies of God Publishing House, 1980.
- Gergen, Kenneth. "Psychological science in a postmodern context." *American Psychologist* 56, no. 10 (2001): 803-813. Accessed 13.01.2021. <https://doi.org/10.1037/0003-066X.56.10.803>.
- Gerring, John. "Is There a (Viable) Crucial-Case Method." *Comparable Political Studies* 40, no. 3 (Mar. 2007): 231-253.
- Gifford, Paul. *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*. London: Hurst & Company, 2004.
- Gifford, Paul. *Ghana's New Christianity: Pentecostalism in a Globalising African Economy*. London: Hurst & Company, 2004.
- Gillard, Derek. "Higher education." *Education in England*. Accessed 27.09.2019. <http://www.educationengland.org.uk/history/chapter19.html>.
- Gillham, Bill. *Research Interviewing: The Range of Techniques*. England: OU Press, 2005.
- \_\_\_\_\_. *The Research Interview*. London: Continuum, 2000.
- Gilpin, G. W. "Bible College Report." *EPC Annual Conference: Agendas and Reports* (1975): 6-8.
- Goffman, Erving. "On fieldwork." In *Contemporary Field Research. Perspectives and Formulations*, edited by Robert M. Emerson. Prospect Heights, IL: Waveland Press, 2001.

- Gordon L. Anderson. "Pentecostal Hermeneutic. Part I," 1-7 and "Pentecostal Hermeneutics. Part II." 13-22. Accessed 24.01.2019.  
<http://agchurches.org/Sitefiles/Default/RSS/IValue/Resources/Holy%20Spirit/Articles/PentecostalHermeneuticsPt2.pdf>
- Gordon, Bob. "Hearing from God." *Direction* (Mar. 1991):14.
- Gordy, John. "Toward a Theology of Pentecostal Preaching." *Journal of Pentecostal Theology* 10, no.1 (2001): 92-94.
- Gralla, Preston. *How the Internet Works*. 4th ed. Indianapolis, IN: Que, 1998.
- Green, Derek J. "Training Tomorrow's Leaders." *Direction* (Nov. 1989): 15-17.
- Groome, T.H. *Christian Religious Education: Sharing Our Story and Vision*. San Francisco: Jossey-Bass, 1980.
- Gross, Judith M. S. "Document Analysis." In *The SAGE Encyclopaedia of Educational Research, Measurement, and Evaluation*, edited by Bruce B. Frey. 543-545. Thousand Oaks, CA: SAGE, 2018.
- Grumet, Madeleine R. "Reading the relations of teaching." *Psychoanalytic Psychology* 11, no.2 (Jan. 1994): 235-263.
- Guba, Egon G., and Yvonna S. Lincoln. "Competing Paradigms in Qualitative Research." In *Handbook of Qualitative Research*, edited by N.K. Densen and Y. S. Lincoln. Thousand Oaks, CA: SAGE, 1994.
- Harder, Henry. "Explanatory Case Study." In *Encyclopedia of Case Study Research*, edited by Albert J. Mills, Gabrielle Durepos and Elden Wiebe. Thousand Oaks, CA: SAGE, 2010. Accessed 20.04.20. <http://dx.doi.org/10.4135/9781412957397.n138>.
- Harnack, Adolf. *Die Entstehung der christlichen Theologie und des kirchlichen Dogmas*. Leopold Klotz Verlag, Gotha, 1927.
- Hartshorne, Hugh. "What is Theological Education." *The Journal of Religion* 26, no.4 (Oct. 1946): 235. Accessed 11. 01, 2018. [https://www.jstor.org/stable/1198983?read-now=1&seq=4#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/1198983?read-now=1&seq=4#metadata_info_tab_contents).
- Hathaway, Malcolm R. "The Elim Pentecostal Church: Origins, Developments and Distinctives." In *Pentecostal Perspectives*, edited by Keith Warrington, 1-39. Carlisle: Paternoster, 1998.
- Hathaway, W. G. "Baptised in the Holy Spirit." *The Elim Evangel* 57, no.40 (October 1976): 5-9.
- Heath, S. B. *Ways with Words: Language, Life, and Work in Communities and Classrooms*. New York: Cambridge University Press, 1983.
- Hedlund Roger E., and F. Hrangkhuma, eds. *Indigenous missions of India*. Madras: HBI Press, 1980.

- Helms, Jean and Helms Mills. "Sensemaking." In *Encyclopaedia of Case Study Research*, edited by Albert J. Mills, Gabrielle Durepos and Elden Wiebe, 853-5. Thousand Oaks, CA: SAGE, 2010.
- Hewlett, David. "Theological Education in England Since 1987." In *Handbook of Theological Education in World Christianity*, edited by Dietrich Werner, David Esterline, Namsoon Kang, and Joshva Raja. Oxford: Regnum Books Int. 2010.
- Hittenberger, J. S. "Toward a Pentecostal Philosophy of Education." *Pneuma* 23, no.2 (Fall 2001): 217-244.
- Holdcroft, L. Thomas. *The Holy Spirit: A Pentecostal Interpretation*. Springfield, Missouri: Gospel House, 1979.
- Hollenweger, Walter J. "Pentecostalism and Academic Theology: From Confrontation to Cooperation." *EPTA Bulletin* 11, no. 1 & 2 (1992): 42-49.
- Holm, Randall. "A Paradigmatic Analysis of Authority within Pentecostalism." Unpublished PhD thesis. University of Laval, 1995.
- Holmes, Pure. "Researching Chinese Students' Intercultural Communication Experiences in Higher Education: Researcher and Participant Reflexivity." In *Reflexivity in Language and Intercultural Education: Rethinking Multilingualism and Interculturality*, edited by Julie S., Byrd Clark and Fred Dervin, 100-102. London: Routledge, 2014.
- Horton, Stanley M. *What the Bible Says about the Holy Spirit*. Rev. ed. Springfield, Missouri: Gospel Pub. House, 2005.
- Howard, Evan B. *A Guide to Christian Spiritual Formation: How Scripture, Spirit, Community and Mission Shape our Souls*. Grand Rapids, MI: Baker Academic, 2018.
- Huberman, Michael and Matthew B. Miles. *The Qualitative Researcher's Companion*. Thousand Oaks, CA: SAGE, 2002.
- Hudson, D. Neil. "It's not what we do: it's the way we do it. Uncomfortable thoughts for a lecturer in a residential Bible College at the turn of the century." *JEPTA* 23 (2003): 45-57.
- Hulbert, P. H. "Is Christ Really Coming? The Rapidity of His Coming." *The Elim Evangel* 9, no.5 (Mar. 1928): 74-75.
- Hunt, Gilbert H., Dennis G. Wiseman and Timothy J. Touzal. *Effective Teaching: Preparation and Implementation*. Springfield, Illinois: Charles Thomas, 2009.
- Hyatt, Eddie L. *2000 Years of Charismatic Christianity: 21<sup>st</sup> Century Look at Church History from A Pentecostal Charismatic Perspective*. Lake Mary, FL: Charisma House, 2002.
- Ignatius. "The Epistle of Ignatius to the Philadelphians, sect. 7." In *Standard Works volume IV: A Translation of the Epistles of Clement of Rome, Polycarp and Ignatius*, edited by William Rollinson Whittingham. New York: Protestant Episcopal Press, 1834.

- Ijaola, Samson O. "Pentecostalism, Prosperity Gospel and Poverty in Africa." In *Pentecostalism and Politics in Africa*, edited by Adeshina Afolayan, OLajumoke Yacob-Haliso and Toyin Falola, 371-382. Gewerbestrasse, Switzerland: Palgrave Macmillan, 2018.
- Jacobsen, David, Paul Eggen and Donald Kauchak. *Methods for Teaching: A Skills Approach*. London: Charles E. Merrill, 1981.
- Jeffreys, George. "Send Forth Labourers." *The Elim Evangel* 5, no.11, (Nov. 1924): 257-258.
- \_\_\_\_\_. "Believers who had not received the Holy Spirit." *The Elim Evangel* 6, no.1 (Jan. 1925): 1-3.
- Johns, Jackie and Cheryl Bridges Johns. "Yielding to the Spirit: A Pentecostal Approach to Group Bible Study." *Journal of Pentecostal Theology* 1 (1992): 109-110.
- Johns, Jackie David. *Pedagogy of the Holy Spirit According to Early Christian Tradition*. Cleveland, TN: Centre for Pentecostal Ministries, 2012.
- Jones, L. Gregory. "Beliefs, Desires, Practices and the Ends of Theological Education." In *Practicing Theology: Beliefs and Practices in the Christian Life*, edited by Miroslav Volf and Dorothy C. Bass, 185-205. Grand Rapids, MI: Wm. Eerdmans, 2002.
- Jongeneel, J. A. B. *Pentecost, Mission, Ecumenism: Essays on Intercultural Theology – FestSchrift in Honour of Professor Walter J. Hollenweger*. Michigan: P. Lang, 1992.
- Kaley, Harriette. "Psychoanalysis in education: Attitude and process." *Psychoanalytic Psychology* 10, no.1 (Win 1993): 93-103.
- Kärkkäinen, Veli-Matti. "Pentecostal Theological Education in a Theological and Missiological Perspective." *JEPTA* 30, no.1 (2010): 49-62. Accessed 04.11. 2019. <https://doi.org/10.1179/jep.2010.30.1.005>.
- \_\_\_\_\_. "Epistemology, Ethos and Environment: In Search of a Theology of Pentecostal Theological Education," *Pnuema* 34, no.2 (2012): 245-261.
- Kay, William K. "Britain." *TNIDPCM*. Edited by Stanley Burgess. Grand Rapids: MI, 2003
- \_\_\_\_\_. "Changing Paradigms in Pentecostal Education." *Glopent* (February 2009):1-3. Accessed 12.04.2018, <https://webcache.googleusercontent.com/search?q=cache:-vamRH2YNTcJ:https://www.glopent.net/Members/wkay/changing-paradigms-in-pentecostal-education.pdf+&cd=13&hl=en&ct=clnk&gl=uk>.
- \_\_\_\_\_. "Pentecostal Education." *Journal of Beliefs and Values* 25, no.2, (2004): 230-237.
- \_\_\_\_\_. *George Jeffreys: Pentecostal Apostle and Revivalist*. Cleveland, TN: CTP Press, 2017.
- \_\_\_\_\_. *Pentecostals in Britain*. Cumbria: Paternoster. 2000.
- Keengwe, Jared. *Handbook of Research on Pedagogical Models for Next-Generation Teaching and Learning*. Hershey, PA: Information Science Reference, 2018.

- Kelsey, David H. *Between Athens and Berlin: The Theological Education Debate*. Grand Rapids: Eerdmans, 1993.
- \_\_\_\_\_. *To Understand God Truly: What is Theological about a Theological School*. Louisville, Kentucky: John Knox, 1992.
- Kidder, Tracy. *Among Schoolchildren*. Boston: Houghton Mifflin, 1989.
- King, Alison. "From Sage on the Stage to Guide on the Side." *College Teaching*. 41, no. 1 (Winter, 1993): 30-35.
- Knight, George R. *Philosophy and Education*. Berrien Springs, MI: Andrews University Press, 1980.
- Kothari, C. R. *Research Methodology: Methods and Techniques*. 2nd ed. New Delhi, India: New Age Int., 2009.
- Kozol, Jonathan. *Savage Inequalities: Children in America's Schools*. New York: Crown, 1991.
- Kumar, M. *Advanced Educational Technology*. Kindle. Bilaspur: Chhattisgarh, 2020.
- Lancaster, John. "Are we too clever for the Holy Ghost?" *The Elim Evangel* 52, no. 4 (January 1972): 6-8.
- \_\_\_\_\_. "But the Holy Ghost said yes." *The Elim Evangel* 49, no.10 (Mar. 1968): 146-147.
- \_\_\_\_\_. "The Comforter." *The Elim Evangel* 50, no.21 (May 1969): 352-354.
- Land, Steven J. *Pentecostal Spirituality: A Passion for the Kingdom*. Sheffield: Sheffield Academic Press, 1994.
- \_\_\_\_\_. "Response to Professor Harvey Cox." *Journal of Pentecostal Theology* 5 (1994): 13-14.
- Landauer, Jeff and Joseph Rowlands. "Subjectivism," *Importance of Philosophy*. Accessed 19.03.2017. [http://www.importanceofphilosophy.com/Irrational\\_Subjectivism.html](http://www.importanceofphilosophy.com/Irrational_Subjectivism.html).
- Lavender, Frank. "What happened at Pentecost." *The Elim Evangel* 57, no. 32 (Feb. 1976): 8-9.
- Lax, Stephen. *Access Denied in the Information Age*. New York: Pelgrave, 2001.
- Lebar, L., and Plueddemann, J. *Education that is Christian*. Wheaton: Victor, 1989.
- Lewis, W. Paul. "Reflections of a Hundred Years of Pentecostal Theology." Accessed 13.05.2019. <http://www.pctii.org/cyberj/cyberj12/lewis.html>.
- Lincoln, Yvonna S., and Egon G. Guba. *Naturalistic Inquiry*. Beverly Hills, CA: SAGE, 1985.
- Loder, James. *The Transforming Moment*. Colorado Springs: Helmers & Howard, 1989.
- London School of Theology. "LST Research Ethics Policy for Research involving Human Participants." In *Research Students' Handbook 2020-21*.



- Louth, Andrew. *The Holy Spirit in Creation and Re-Creation: Science and Technology in Western and Orthodox Realms*. Edited by Michael Welker. Grand Rapids, MI: Wm. B. Eerdmans, 2012.
- Luck, Laretta, Debra Jackson and Kim Usher. "Case study: A bridge across the paradigms." *Nursing Inquiry* 13, no.2 (2006): 103-109. Accessed 20.04.2020. <https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1440-1800.2006.00309.x>.
- Ma, Wonsuk and Julie C. Ma. *Mission in the Spirit: Towards A Pentecostal/Charismatic Missiology*. Eugene, OR: Wipf & Stock, 2010.
- Macchia, Frank. *Baptized in the Spirit: A Global Pentecostal Theology*. Grand Rapids, MI: Zondervan, 2006.
- \_\_\_\_\_. "Sighs Too Deep for Words: Towards a Theology of Glossolalia." *Journal of Pentecostal Theology* 1 (Jan 1992): 47-73.
- \_\_\_\_\_. "The Struggle for Global Witness: Shifting paradigms in Pentecostal Theology." In *The Globalization of Pentecostalism: A Religion Made to Travel*, edited by M. W. Dempster, B. D. Klaus and D. Peterson, 8-29. Oxford, England: Regnum, 1999.
- MacIntyre, Alasdair. *After Virtue* 3<sup>rd</sup> ed. University of Notre Dame Press, 2007.
- Macquarrie, John. *Principles of Christian Theology*. London: SCM Press, 1977.
- Maddix, Mark. *Spiritual Formation: A Wesleyan Paradigm*. Edited by Diane Leclerc and Mark Maddix. Kansas City, MO: Beacon Hill Press, 2011.
- Markham, Ian. "Theological Education in the Twenty-first Century." *Anglican Theological Review* 92, no.1 (Jan. 2010): 157-165.
- Mason, Jennifer. "Semi-structured interviews." In *The SAGE Encyclopaedia of Social Science Methods*. Edited by Michael Lewis-Beck, Alan Bryman & Tim Liao. 2-4. Thousand Oaks, CA: SAGE, 2004. Accessed 17.05.2019. <http://dx.doi.org/10.4135/9781412950589.n909>.
- Mather, Hannah. "Pneumatic Interpretation in the Renewal Tradition: The First 50 Years." PhD thesis. Middlesex University/London School of Theology, 2019.
- McAlister, W. E. "The Holy Spirit in World Evangelisation." *The Elim Evangel* 47, no. 35 (Aug. 1966): 552-553.
- McDonnell, Kilian. "Five Defining Issues: The International Classical Pentecostal/Roman Catholic Dialogue." *Pnuema* 17, no.2 (1995e): 175-188.
- McDowell, W. H. *Historical Research: A Guide*. Third Avenue, NY: Routledge, 2013.
- McGiffert, Arthur Cushman. "Theological Education." *The American Journal of Theology* 15, no.1 (Jan. 1911): 1-19.

- McGrath, Alister E. "Theology and Experience: Reflections on Cognitive and Experiential Approaches to Theology." *European Journal of Theology* 2, no.1, (1993): 67-72.
- \_\_\_\_\_. *Christian Theology: An Introduction*. 6th ed. Main Street, MA: Wiley Blackwell, 2017.
- \_\_\_\_\_. *Spirituality in an Age of Change: Rediscovering the Spirit of the Reformers*. Grand Rapids: Zondervan, 1994.
- McKay, John. "When the Veil is Taken: The Impact of Prophetic Experience in Biblical Interpretation." *Journal of Pentecostal Theology* 5 (1994): 21-37.
- McKibben, Ross. *Classes and Cultures: England 1918-1951*. Oxford, NY: University Press, 1998.
- McKinney, Everett, L. "Some Spiritual Aspects of Pentecostal Education: A Personal Journey." *Asian Journal of Pentecostal Studies* 3, no.2 (Jun. 2000): 253-279.
- McKinney, Larry J. "Evangelical Theological Education: Implementing Our Own Agenda." *ICETE* High Wycombe, UK (2003): 3-5.
- Mead, M. *The School in American Culture*. Cambridge, MA: Harvard University Press, 1951.
- Melby, Ernest. *The Teacher and Learning*. Washington, DC: The Centre for Applied Research in Education, 1963.
- Merriam, Sharan B. *Qualitative Research and Case Study Application in Education*. 2nd ed. San Francisco, CA: Jossey-Bass, 1998.
- \_\_\_\_\_. *Qualitative Research in Practice: Examples for Discussion and Analysis*. San Francisco, CA: John Wiley & Sons, 2002.
- Middleton, Nigel and Sophia Weitzman. *A Place for Everyone: A History of State Education from the End of the 18th Century to the 1970s*. London: Gollancz, 1976.
- Miles Matthew B., and Michael A. Huberman. *Qualitative Data Analysis*. 2nd ed. London: SAGE, 1994.
- Miller, John P., and Wayne Seller. *Curriculum: Perspective and Practice*. New York: Longman, 1985.
- Miller, Denzil R. *Empowered for Global Missions: A Missionary look at the Book of Acts*. USA: Life Publishers, 2005.
- Mittwede, Steven K. "Research paradigms and their use and Importance in Theological Inquiry and Education." *Journal of Education and Christian Belief* 16, no.1 (2012): 23-40.
- Moore, Terrence W. *Educational Theory: An Introduction*. London: Routledge and Kegan Paul, 1974.
- Mulatu, Semeon. *Transitioning from a Theological College to a Christian University: A Multi-Case Study in the East African Context*. Edited by Riad Kassis. Carlisle, Cumbria: Langham, 2017.

- Mursell, Gordon. *The Story of Christian Spirituality: Two Thousand Years, from East to West*. Oxford, England: Lion Publishing plc, 2001.
- Nanez, Rick M. *Full Gospel, Fractured Minds? A call to use God's gift of the Intellect*. Grand Rapids, MI: Zondervan, 2005.
- Nel, Marius. "A Critical Evaluation of Theological Distinctives of Pentecostal Theology." *Studia Hist. Ecc.* 40, no.1 (May 2014): 300-304.
- Newby, Howard. "Higher education in the twenty-first century - some possible futures." *Perspectives: Policy & Practice in Higher Education*. 3, no. 4 (1999): 106-113. Accessed 17.06.2020. <https://doi.org/10.1080/13603109981676>.
- Nisbet, John D., and Joyce S. Watt. "Case study." In *Conducting Small-Scale Investigations in Educational Management*, edited by J. Bell, et al. 79-92. London: Harper & Row, 1984.
- Noel, Bradley T. *Pentecostalism, Secularism and Post Christendom*. Eugene, OR: Wipf & Stock, 2015.
- Noss, Richard. "System upgrade: Technology in the classroom." *Research and Analysis: AQA*. Accessed 16.06.2020. <https://research.aqa.org.uk/perspectives/system-upgrade-technology-classroom>.
- OECD, *Leadership for 21st Century Learning, Educational Research and Innovation*. OECD publishing, 2013.
- Oliverio, L. William Jr. *Theological Hermeneutics in the Classical Pentecostal Tradition: A Typical Account*. Leiden: Brill, 2015.
- Olofinjana, Israel. "Nigerian Pentecostals in Britain: Towards Prosperity or Consumerism?" In *The Public Face of African New Religious Movements in Diaspora: Imagining the Religious Other*, edited by Afe Adogame, 233-235. 2014. Reprint, London: Routledge, 2016.
- Opfer, Darleen. "Research perspective overview." *Class Note*. Accessed 19.03. 2017. <http://webcache.googleusercontent.com/search?q=cache:Bl4EtrRaWMcJ:www.darleenopfer.com/File/Research%2520Perspectives%2520Overview.doc+&cd=1&hl=en&ct=clnk&gl=uk>.
- Opperman, Daniel C.O. "The Bible School Is Soon To Be Held In Hot Springs, Ark." *Word and Witness* 9, no.12 (Dec. 1913): 1-3.
- Osmer, Richard Robert. *Practical Theology: An Introduction*. Grand Rapids, Michigan: Wm. B Eerdmans, 2008.
- Oxenham, Marvin. "Incompatibility or Complementarity of Qualitative and Quantitative approaches in Educational research." *Researching Theological Education (ME7401)*. London School of Theology. London: October 2016.
- Packer, James I. "An Introduction to Systematic Spirituality." *Crux* 26, no.1 (1990): 2-8.

- Page, Kogan. "Pre – 1992 Council for National Academic Award (CNAA)." *British Qualifications: A Complete Guide to Professional, Vocational and Academic Qualifications in the United Kingdom* 36th ed. London: Kogan Page, 2006.
- Palmer, Parker J. "Towards a Spirituality of Higher Education." In *Faithful Learning and the Christian Scholarly Vocation*, edited by Douglas V. Henry and Bob R. Agee, 75-86. Grand Rapids, MI: Wm. Eerdmans, 2003.
- Pandrea, R. "A Historical and Theological Analysis of the Pentecostal Church in Romania." *JEPTA* 21 (2001): 109-135.
- Park, Chris. "New Variant PhD: The changing nature of the doctorate in the UK." *Journal of Higher Education Policy and Management* 27, no.2, (2005): 189. Published online: 22.01.2007. Accessed 13.05.2019. <https://doi.org/10.1080/13600800500120068>.
- Park, Sung Kyu. *Christian Spirituality in Africa: Biblical, Historical and Cultural Perspectives from Kenya*. Eugene, OR: Pickwick, 2013.
- Parker, G. Percy. "How is the Thirst for Bible Study Created." *The Elim Evangel* 8, no.22 (Nov. 1927): 345-346.
- \_\_\_\_\_. "How is the Thirst for Bible Study Maintained." *The Elim Evangel* 8, no.23 (Dec. 1927): 366-367.
- Parker, Stephen Eugene. *Led by The Spirit: Towards a Practical Theology of Pentecostal Discernment and Decision Making*. Exp., ed. Cleveland, TE: CPT Press, 2015.
- Pazmino, Robert W., and Octavio J. Esqueda. *Anointed Teaching: Partnership with the Holy Spirit*. Salem, OR: Kerigma, 2019.
- Peterson, Gilbert A. "The Christian Teacher." In *Introduction to Biblical Christian Education*, edited by Werner C. Graendorf, 85-98. Chicago: Moody, 1981.
- Philips, Ernest J., and Ernest C. Boulton, eds. "Being filled with the Spirit?" *The Elim Evangel* 7, no.12 (Jun. 1926): 138.
- \_\_\_\_\_. "Items of Interest." *The Elim Evangel* 5, no. 11 (Dec. 1924): 281.
- \_\_\_\_\_. "What Fills You?" *The Elim Evangel* 7, no.6 (Mar. 1926):71-72.
- Philips, Ernest J. "Items of Interest." *The Elim Evangel* 6, no. 4 (Feb. 1925): 45.
- \_\_\_\_\_. "Elim Bible College: Foursquare on the Word of God," *The Elim Evangel* 6, no. 9 (1 May 1925): 102-103.
- \_\_\_\_\_. "The Holy Spirit the same now as at Pentecost." *The Elim Evangel* 8, no. 22 (15 Nov. 1926): 266-267.
- Pickett, Fuchsia T. *Presenting the Holy Spirit*. Lake Mary, FL: Charisma House, 1997.

- Pike, Mike A. "The Bible and the Reader's Response." *Journal of Education and Christian Belief* 7, no.1 (2003): 37-51.
- Pinnock, Clark. "The Work of the Spirit in the Interpretation of Holy Scripture from the Perspective of a Charismatic Biblical Theologian." *Journal of Pentecostal Theology* 18 (2009): 157-171.
- Plano Clark, Vicki L. "In-Person Interview." In *The Sage Encyclopedia of Qualitative Research Methods* Vol. 1&2, edited by Lisa M. Given. Los Angeles: Sage Pub. 2008.
- Plueddemann, J. "The Real Disease of the Sunday School: Rail Fence Analogy for Curriculum Design." *Evangelical Missions Quarterly* 8, no.2 (1972): 88-92.
- Powery, Emerson B. "The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective." *Journal of Pentecostal Theology* 11, no. 2 (2003): 184-198.
- Proctor, Henry. "The Supreme Teacher." *The Elim Evangel* 6, no.16 (15 Aug. 1925):189-190.
- Punch, K. *Introduction to Social Research - Quantitative and Qualitative Approaches*. London: Sage, 2005.
- QAA. "Specific Course Designation: report of the monitoring visit of Elim Foursquare Gospel Alliance t/a Regents Theological College, November 2018." Published 09.01.2019. Accessed 27.04.2020. <https://www.qaa.ac.uk/reviewing-higher-education/quality-assurance-reports/provider?UKPRN=10021100#>.
- Rabelo, Amanda Oliveira. "The importance of narrative research in education," *Education and Society Campinas* 32, no. 114 (Jan – Mar. 2011):171-188.
- Rahner, Karl. "Theology." In *Encyclopaedia of Theology: The Concise Sacramentum Mundi*, edited by Karl Rahner, 1687-1702. New York: Seabury Press, 1975.
- Rashdoll, Hastings. *The Universities of Europe in the Middle Ages: Volume 1 Salerno, Bologna, Paris*. 1895. Reprinted. Cambridge: Cambridge University Press, 2010.
- Ratner, Carl. "Subjectivism." In *The SAGE Encyclopaedia of Qualitative Research Methods*, edited by Lisa Given, 840-843. (Thousand Oaks, CA: SAGE, 2008). Accessed 20.04.2020. <http://dx.doi.org/10.4135/9781412963909.n437>.
- \_\_\_\_\_. "Subjectivity and Objectivity in Qualitative Methodology." *Forum: Qualitative Social Research* 3, no.3, Art. 16 (Sept. 2002): 1-4. Accessed 03.03.2021. <http://doi.org/10.17169/fqs-3.3.829>.
- Ravitch, Sharon M. "Ethical Issues in Educational Research." In *The SAGE Encyclopaedia of Educational Research, Measurement, and Evaluation*, edited by Bruce B. Frey, 608-610. Thousand Oaks, CA: SAGE, 2018.
- Regents Theological College. "Our College." *Regents Theological College*. Accessed 27.04.2020. <https://www.regents-tc.ac.uk/about-college/>.

- Rice, M. L. "Pneumatic Experience as Teaching Methodology an Pentecostal Tradition." *AJPS* 5, no.2 (2002): 289-312.
- Robins K., and F. Webster. *Times of the Technoculture: from the Information Society to Virtual Life*. London: Routledge, 1999.
- Robinson, Colin. *Real World Research - A Resource for Social Scientist and Practitioner-Researchers*. Oxford: Blackwell, 1993.
- \_\_\_\_\_. *Real World Research: A Resource for Social Scientists and Practitioner-Researches* 2nd ed. Malden, MA: Blackwell, 2002.
- Robinson, James. *Divine Healing: The Holiness Pentecostal Transition years 1890-1906: Theological Transposition in the Transatlantic World*. Eugene, OR: Pickwick, 2013.
- Rogers, Carl R. *Freedom to Learn for the 80s*. New York: Macmillan, 1983.
- Ros, Stuart-Buttle. *Virtual Theology, Faith and Adult Education: An Interruptive Pedagogy*. UK: Cambridge Scholars, 2013.
- Rowdon, Harold H. "Theological Education in Historical Perspective." *Vox Evangelica* 7 (1971): 75-87.
- Rowlands, Bruce H. "Grounded in Practice: Using Interpretive Research to Build Theory." *The Electronic Journal of Business Research Methodology* 3, no.1 (Jan. 2005): 81-90.
- Rowell, Geoffrey. "Pentecostal ecclesiology – does it exist?" *International Journal for the Study of the Christian Church* 11, no.4 (November 2011): 248-255. <http://doi.org/10.1080/1474225X.2011.596801>.
- Rubin, Herbert J. and Irene Rubin. *Qualitative Interviewing: The Art of Hearing Data*. 2nd ed. Thousand Oaks, CA: SAGE, 1995.
- Ruby, Robert. "Spirit and power: A 10-Country Survey of Pentecostals." *The Pew Forum of Religion and Public Life* vi, (2006). Accessed 23.06.2018. <https://assets.pewresearch.org/wp-content/uploads/sites/11/2006/10/pentecostals-08.pdf>.
- Ruddin, Lee Peter. "You Can Generalize Stupid! Social Scientists, Bent Flyvbjerg and Case Study Methodology." *Qualitative Inquiry* 12, no. 4 (August 2006): 797-812.
- Ruegg, Walter. "Themes." *A History of the University in Europe. Volume 1: Universities in the Middle Ages*. Edited by Hilde de Ridder-Symoens, 4-15. Cambridge: Cambridge University Press, 1992.
- Runcie, Robert. "Theological Education Today." *ACCM Occasional Paper* 25 (1987): 9-12.
- Ruthven, J. "Are Pentecostal Seminaries a Good Idea?" *Pnuema* 26, no..2 (2004): 339-345.

- Saldaña, Johnny. "Transcription." In *The SAGE Encyclopaedia of Educational Research, Measurement, and Evaluation*, edited by, Bruce B. Frey, 1707. Thousand Oaks, CA: SAGE, 2018.
- Saliers, Don E. *Wisdom and Spirituality*. Ashland City, TN: OSL, 1996.
- Salter, Martin C. *The Power of Pentecost*. Eugene, OR: Resource, 2012.
- Samuel, Vinay and Chris Sugden. "An Indian Approach to Training for Ministry." *Ministry by the People*. Edited by Kinsler F. Ross, 241-247. Maryknoll, NY: Orbis Books, 1983.
- Schaltegger, Stefan. *Sustainability Accounting and Reporting*. Edited by Martin Bennet and Roger Burritt. Netherlands: Springer, 2006.
- Scobie, Christopher J. "A Pentecostal Proposal for Discipleship." In *Pentecostals in the 21<sup>st</sup> Century: Identity, Beliefs, Praxis*, edited by Corneliu Constantineanu and Christopher J. Scobie, 171-172. Eugene, Oregon: CASCADE Books, 2018.
- Scott, S. and Di McNeish. *Leadership and Faith Schools: Issues and Challenges*. Nottingham: National College for School Leadership, 2012.
- Sergiovanni, Thomas J. and Robert J. Starratt. *Supervision: Human Perspective*. 4th ed. New York: McGraw-Hill, 1988.
- Sheldrake, Philip. *Images of Holiness: Explorations in Contemporary Spirituality*. Notre Dame, IN: Ave Maria, 1988.
- Sheppard, Gerald T. "Pentecostals and the Hermeneutics of Dispensationalism: The Anatomy of an Uneasy Relationship." *Pneuma* 16, no.2 (1984): 5-33.
- Shields, Helen M. *A medical Teacher's manual for success: Five simple steps*. Baltimore, Maryland: The Johns Hopkins University Press, 2011.
- Skinner, B.F. *The Technology of Teaching*. New York: Appleton-Century -Crofts, 1968.
- Smith, James K.A. "The Closing of the Book: Pentecostals, Evangelicals and the Sacred Writings." *Journal of Pentecostal Theology* 11 (1997): 51-57.
- Smith, Jim. *The Lazy Teacher's Handbook: How Your Students Learn More When You Teach Less*. Rev. ed. Edited by Ian Gilbert. Carmarthen: Independent Thinking Press, 2017.
- Snape, Dawn and Liz Spencer. "The Foundation of Qualitative Research." In *Qualitative Research Practice: A Guide for Social Science Students and Researchers*, edited by Jane Ritchie and Jane Lewis, 47-76. London: Sage Pub., 2003.
- Snyder, Ross. "Religious Education in the Theological School." *The Journal of Religion* 30, no.3 (Jul. 1950): 180-184.

- Spittler, Russel P. "Glossolalia." In *The New International Dictionary of Pentecostal and Charismatic Movements*. Rev. ed., edited by S. M. Burgess, E. M. Van Der Maas. Grand Rapids, MI: Zondervan, 2003.
- Stake, Robert E. *The Art of Case Study Research*. Thousand Oaks, CA: SAGE, 1995.
- Stan, Lavinia. "Archival Records as Evidence." In *Encyclopaedia of Case Study Research*, edited by Albert J. Mills, Gabrielle Durepos and Elden Wiebe, 30-31. Thousand Oaks, CA: SAGE, 2010.
- Steele, Carol F. *The Inspired Teacher: How to Know One, Grow One, or Be One*. Alexandria, VA: ASCD, 2009.
- Stephenson, Lisa P. *Dismantling the Dualisms for American Pentecostal Women in Ministry: A Feminist-Pneumatological Approach*. Leiden, Netherlands: Brill, 2012.
- Stevens, Martin. "Ethical Issues in Qualitative Research." Accessed 20.04.2017. <http://www.kcl.ac.uk/sspp/policyinstitute/scwru/pubs/2013/conf/stevens14feb13.pdf>.
- Strathmann, Hermann A. "Witness." *TDNT*. Vol. IV. Edited by G. Kittel. Translated by Geoffrey W. Bromiley, 474-508. Grand Rapids, MI: Wm. Eerdmans, 1974.
- Stringfellow, William. *The Politics of Spirituality*. Philadelphia: Westminster Press, 1984.
- Stronstad, Roger. "The Prophethood of All Believers: A Study in Luke's Charismatic Theology." In *Pentecostalism in Context: Essays in Honor of William W. Menzies*, edited by Wonsuk Ma and Robert P. Menzies, 60-77. Sheffield: Sheffield Academic Press, 1979.
- Stuart-Buttle, Ros. *Virtual Theology, Faith and Adult Education: An Interruptive Pedagogy*. UK: Cambridge Scholars, 2013.
- Sullivan, John. "From formation to the frontiers: The dialectic of Christian education." *Journal of Education and Christian Belief* 7, no.1 (2003): 7-9.
- Sung-Hoon, Myung and Hung young-Gi. *Charis and Charisma: David Yonggi Cho and the Growth of Yoida Full Gospel Church*. Colorado Springs, CO: Regnum, 2003.
- Svend Brinkmann and Steinar Kvale. "Ethics in Qualitative Psychological Research." In *The SAGE Handbook of Qualitative Research in Psychology: Second Edition*, edited by Wendy Stainton Rogers and Carla Willig, 259-273. City Road: SAGE, 2017.
- Swinton, John and Harriet Mowat. *Practical Theology and Qualitative Research*. 2nd ed. London: SCM Press, 2016.
- Tapper, Bonno. "Wilhelm Dilthey's Methodology of the Geisteswissenschaften." *The Philosophical Review* 34, no.4 (Jul 1925): 334-349. Accessed 13.01.2021, <https://doi.org/10.2307/2179376>.
- Tarr, D. "Transcendence, Immanence, and the Emerging Pentecostal Academy." In *Pentecostalism in Context. Essays in Honour of William W. Menzies*, edited by Wonsuk Ma and Robert P. Menzies (Sheffield: Sheffield Academic Press, 1997): 195-222.



- Tashakkori, Abbas and Charles Teddlie. *Mixed Methodology: Combining Qualitative and Quantitative Approaches*, *Applied Social Research Methods* 46. London: SAGE, 1998.
- Tellis, Winston M. "Application of a Case Study Methodology." *The Qualitative Report* 3, no. 3 (Sep. 1997): 1-19. Accessed 14.04.2021. <https://doi.org/10.46743/2160-3715/1997.2015>.
- The Apostolic Faith. "The Pentecostal Baptism Restored." *The Apostolic Faith* 1, no.2 (Los Angeles, Oct. 1906):1.
- The National Archives. "Records created or inherited by the Council for National Academic Awards, and related bodies." Accessed 13.06. 2016. <http://discovery.nationalarchives.gov.uk/details/r/C73>.
- Theimann, Ronald F. "Making Theology Central in Theological Education" *Christian Century* (4-11 Feb. 1987): 106-108.
- Thomas, Gary. *How to do Your Case Study - A Guide for Students and Researchers*. London: Sage, 2011.
- Thomas, Ian. "Sustainability and Universities." In *Education for Sustainability: Encyclopaedia of Life Support Systems*, edited by Robert V. Farrell and George Papagiannis. Oxford: Eolss, 2009.
- Thomas, J.C. "Pentecostal Explorations of the New Testament: Teaching New Testament Introduction in a Pentecostal Seminary." *JPT* 11, no.1 (2002): 120-129.
- Tierney, William G., and Patrick Dilley. "22 Interviewing in Education." In *Handbook of Interview Research*, edited by Jaber F. Gubrium and James A. Holstein, 453-471. Thousand Oaks, CA: SAGE, 2001. Accessed 20.04.2020. <http://dx.doi.org/10.4135/9781412973588.n27>.
- Timulak, Ladislav. "Significant Events in Psychotherapy: An Update of Research Findings." Accessed 31.03.2017. [https://is.muni.cz/el/1423/jaro2011/PST442/um/Timulak\\_-\\_Significant\\_events\\_in\\_psychotherapy.pdf](https://is.muni.cz/el/1423/jaro2011/PST442/um/Timulak_-_Significant_events_in_psychotherapy.pdf).
- Turnage, Marc. "The Early Church and the Axis of History and Pentecostalism facing the 21<sup>st</sup> Century: Some Reflections." *JEPTA* 23 (2003): 24-26.
- Vernalls, Richard. "Ex-boarding school to be new headquarters of Elim Pentecostal Church." *Worcester News* 13th March 2019. Accessed 27.04.2020. <https://www.worcesternews.co.uk/news/4199045.ex-boarding-school-to-be-new-headquarters-of-elim-pentecostal-church/>.
- Volf, Miroslav. *Against the Tide: Love in a Time of Petty Dreams and Persisting Enmities*. Grand Rapids, MI: Wm. Eerdmans 2010.
- Vondey, Wolfgang. "Pentecostalism and the Reformation: Toward a Joint Ecumenical Commemoration." *Journal of the European Pentecostal Theological Association* 37, no.2 (2017): 116. Accessed 05.06.2018. <https://doi.org/10.1080/18124461.2017.1333785>.

- Wagner, Peter C. *Changing Church: How God is Leading His Church*. Ventura, CA: Regal Books, 2004.
- Warrington, Keith. *Pentecostal Theology: A theology of Encounter*. London: T & T Clark (2008).
- Wenk, M. "Do we need a distinct European Pentecostal/Charismatic approach to theological education." *JEPTA* 23 (2003): 58-71.
- Whitt Keith R., and French L. Arrington, *Issues in Contemporary Pentecostalism*. Cleveland, TN: Pathway Press, 2012.
- Wilhoit, James C and Linda Rozema. "Anointed Teaching." *Christian Education Journal Series* 3, 2, no.2 (2005): 239-255.
- Willard, Dallas. *Renovation of the Heart: Putting on the Character of Christ*. Colorado Springs, CO: NavPress, 2002.
- Willets, David. *A University Education*. Madison Avenue, NY: Oxford Press, 2017.
- Wilson, L. F. "Bible Institutes, Colleges and Universities." *TNIDPCM*. Edited by Stanley M. Burgess and Eduard M. Van Der Maas, 372-373. Grand Rapids, MI: Zondervan, 2003.
- Woods, Richard. *Christian Spirituality: God's presence through the Ages*. Maryknoll, NY: Orbis Books, 2006.
- Woodside, Arch G. *Case Study Research: Theory, Methods and Practice*. Bingley, UK: Emerald, 2010.
- Wright, Andrew. "Transformative Christian Education: New Covenant, New Creation; An Essay in Constructive theology." *Journal of Education and Christian Beliefs* 2, no.2 (1998): 104-105.
- Wyckoff, John W. *Pneuma and Logos: The Role of the Spirit in Biblical Hermeneutics*. Eugene, OR: Wipf & Stock, 2010.
- Yanow, Dvora and Peregrine Schwartz-Shea. "Interpretive Research: Characteristics and Criteria." *International Review of Psychosociology* 15, no. 35 (2009): 29-38. Accessed 15.12.2019. <https://www.cairn.info/revue-internationale-de-psychosociologie-2009-35-page-29.htm#>.
- Yates, Candida. "Teaching Psychoanalytic Studies: Towards a New Culture of Learning in Higher Education." *Psychoanalytic Studies* 3, no.3/4, (2001): 333-347.
- Yin, Robert K. *Case Study Research Design and Methods*. 3rd ed. Thousand Oaks, CA: SAGE, 2003.
- \_\_\_\_\_. *Case Study Research: Design and Methods*. 4th ed. London: SAGE Publications, 2009.
- Yong, Amos. "A Theologians Interdisciplinary Musings on the Future of Global Pentecostalism and its Scholarship." In *A Cambridge Companion to Pentecostalism*, edited by Cecil M. Robeck and Amos Yong, 313-20. Cambridge: Cambridge University Press, 2014.

\_\_\_\_\_. “Incarnation, Pentecost and Virtual Spiritual Formation: Renewing Theological Education in Global Context.” *A Theology of the Spirit in Doctrine and Demonstration: Essays in Honor of Wonsuk and Julie Ma*. Edited by Teresa Chai, 27-38. Eugene, OR: Wipf & Stock, 2015.

\_\_\_\_\_. *Modern Science and Divine Action in Pentecostal-Charismatic Imagination*. Grand Rapids, MI: Wm. B. Eerdmans, 2011.

York, Paul B. “The Classroom of the Holy Spirit: Facilitating the Spirit’s Presence in the Bible College Classroom.” *Acts in Africa Initiative*. 2007.

Zwaagstra, Michael. *A Sage on the Stage: A Common Sense Reflection on Teaching and Learning*. Canada: Independently published, 2019.