"Applying a Spiritual Warfare Cosmology to Preaching"

Abstract
The purpose of this study is to examine the ministry of preaching from the perspective of spiritual warfare. Contemporary homiletics focuses on the form of the sermon by applying the knowledge of communication and good story telling to the biblical text in order to make the sermon interesting and relevant to the modern audience. These efforts are to be applauded and continued. There is another dimension to preaching, however, that has received much less attention in contemporary study. It is the study of preaching that examines the spiritual power behind the sermon and also the spiritual powers of darkness that attempt to hinder the reception of the gospel.
After completing a theological reflection on these issues and a literature review of relevant material, this study will examine the issue of worldview and establish that the western worldview is incomplete and inconsistent with the biblical account. Second, having established the existence and influence of spiritual powers in the world, the study will examine the role of the Holy Spirit as he gives spiritual power to preaching. Third, the study will examine the particular ways in which the kingdom of darkness attempts to hinder the reception of the preaching of the gospel. Fourth, the study will examine the role of prayer in the life of the preacher and its relationship to preaching. Fifth, the study will propose a number of foundational principles for preaching, in light of the cosmological reality. Finally, the study will look into the future and anticipate a new dimension of power in the preaching of the gospel.

TABLE OF CONTENTS

Page
Abstract...................................................................................................... II

I. IDENTIFICATION OF THE PROBLEM................................................... 1

II. THEOLOGICAL REFLECTION.......................................................... 8
A. Theology of Preaching
1. The Significance of Preaching
2. Pauline Theology of Preaching
3. Authority for Preaching
   B. Spiritual Power for Preaching
   1. Preaching as Spiritual Warfare
   2. Apostolic Preaching
   3. Role of the Holy Spirit in Preaching Today
      C. Spiritual Opposition
      1. Spiritual Opposition to Preaching
      2. Biblical Examples of Demonic Opposition
      3. Demonic Strongholds
      4. Enemy as Deceiver
      D. Implications
      1. The Preacher's Life
      2. Congregational Life
      3. Prayer
         Conclusion

III. LITERATURE REVIEW................................................................. 42

   A. Review of Preaching Texts
   B. Review of Spiritual Warfare Texts
   C. Review of Theological Texts
   D. Review of Scholarly Material
   E. Preaching Magazines
   F. Review of Academic Papers
   G. Pastoral Interview
   H. Preaching Today
      I. What Secular Writers are Saying about Preaching
      J. Billy Graham Evangelistic Association
      K. Historical Writings on the Role of the Spirit in Preaching

IV. PREACHING AS SPIRITUAL WARFARE........................................ 98
A. Examining our Worldview for Preaching.............................................. 99
   1. Definition

2. Influence of the Enlightenment
   a. Enlightenment and Biblical Preaching
   b. Enlightenment and Evangelical Theology

3. The Worldview of Scripture
   a. Worldview of the Old Testament
   b. Worldview of the New Testament
      i. Gospels
      ii. Pauline Epistles

4. Worldview Implications for Preaching
   Conclusion

B. The Role of the Holy Spirit in Preaching........................................... 123

1. The Role of the Holy Spirit in the Ministry of Jesus
   a. Jesus= Anointing at his Baptism
   b. The Spirit in Jesus= Three Year Ministry
      c. Jesus= Promise of the Spirit to his Disciples

2. The Role of the Holy Spirit in the Preaching of the Apostles
   a. The Pentecostal Experience Empowered by the Spirit
   b. Peter=s Preaching is Empowered by the Spirit
   c. Stephen=s Preaching is Empowered by the Spirit
   d. Paul=s Preaching is Empowered by the Spirit

3. The Role of the Spirit in Contemporary Preaching
   a. The Inaugural Anointing to Preach
   b. The Ongoing Empowerment to Preach
      i. Hearing the Voice of God
   ii. Humility
   iii. Empowerment Can be Neglected, Ignored and Lost
   Conclusion

C. Spiritual Opposition.......................................................................... 148
   Introduction
1. Satan’s Strategy toward Jesus’ Ministry and Preaching
   a. Deceive Jesus into Sinning
   b. Spiritual Bondage of Jesus’ Audience
   c. Weaken or Destroy Jesus’ Followers
   d. Steal Away the Word

2. Paul’s Understanding of Satan’s Strategy Against the Gospel
   a. Prevent Preaching
   b. Use Unforgiveness to Weaken the Church
   c. General Hostility
   d. Deception and False Teaching
   e. Traps to Damage Message and Messenger
   f. Spiritual Strongholds
   g. Spiritual Blindness
   h. Demonic Tormenting

3. Peter Recognizes Satan’s Strategy of Deceit

D. The Role of Prayer in Effective Gospel Proclamation

1. Prayer Prepares the Heart of the Preacher
2. The Foundational Nature of the Prayer Life of Jesus
3. The Priority of Prayer in the Apostolic Church
4. Paul Links Prayer to Effective Preaching
5. Prayer in the Modern Church

Conclusion

E. Warfare Preaching-- Preaching as Spiritual Confrontation

Introduction

Principle 1: Recognize the Spiritual Warfare Dimension of Preaching
Principle 2: Preach Boldly and Biblically
Principle 3: Be Aware of Spiritual Strongholds
Principle 4: Ask God to Confirm his Word with Signs Following
Principle 5: Put on the Armour of God
Principle 6: Engage a Prayer Support Team
Principle 7: Depend on Spiritual Power
Principle 8: Listen to the Voice of God
Principle 9: Ask for Decisions
F. Toward a New Worldview for Preaching

Introduction
1. The Influence of Pentecostalism on the Christian Worldview
2. The Paradigm Shift in the Western Worldview
3. Raising our Expectations for Gospel Proclamation
   Conclusion

V. CONCLUSIONS AND OUTCOMES

1. Learning Derived from the Project
   a. What I learned
   b. Suggestions for Others
2. The Teaching Experience and Lesson Plans
   a. Foundations of Expository Preaching
   b. How Worldview Influences Preaching
   c. The Role of the Holy Spirit in Preaching
   d. The Role of the Kingdom of Darkness in Hindering Preaching
   e. The Role of Prayer in Preaching
3. Feedback Received from the Workshops
4. Workshop Student Manual Slides

Appendix A: Preaching Inspiration
Appendix B: Pauline Terminology for the Spiritual World
Appendix C: Vita

BIBLIOGRAPHY

I. IDENTIFICATION OF THE PROBLEM:
We live in a culture where information and images come to us through professional communicators backed by highly sophisticated electronic media. Men and women sitting in front of their television sets or listening to the radio expect to be entertained, excited, updated and informed - all at the same time. On Sunday mornings as preachers stand in pulpits and proclaim God's truth from the scriptures to this media-saturated audience they face overwhelming obstacles.

There is a great difference between anchoring the news and preaching God's word. A preacher proclaims the Bible. The purpose of the proclamation is not simply to impart information. Instead, as Paul said to his young associate Timothy, it is said that the man or woman of God "may be completely furnished for every good work." A preacher not only wants the audience to hear the word but to understand and to act on it.

This research project is part of a broader effort to enhance effectiveness in preaching for both current and the next generation of preachers. Most professional Christian workers receive whatever training they have in communication during their Bible College or Seminary years. Many do an effective job of preaching by building on the principals they learn there. Some are effective in their ministry because they have built on the principals they have learned in school. Yet many seminary and Bible college graduates feel inadequate for their role as preachers. Randy Pelton (1994) investigated how pastors feel about their formal training for the preaching task. He sent out questionnaires to more than 300 pastors and received responses from 173. Eighty-three percent of the respondents have been in ministry six years or more. Pelton discovered that 43.4% of pastors struggle with illustrations, 33.5% struggles with outlining the sermon text and 38.7% struggle with relevance in their sermons, 24.9% struggle with identifying the big idea of the passage--which is, of course essential to effective expository preaching.

The study of the communication process reveals how difficult it is to effectively communicate any message in an over-communicated society. Jackson (1968:18), based on his research stated: "this is the great communication illusion: the assumption that communication between people is natural and automatic. It has been said that the greatest obstacle to successful communication is the assumption that it has taken place. Actually communication is more akin to throwing a baseball to hit that little hole in the centre of a bull's eye. I know I'll miss the bull's eye more often than not, but I also know I can develop a somewhat better score with practice and a little applied energy. It's the same with communication."
**Purpose of this Study:**

This study is part of a larger project designed to find effective ways to teach homiletics. It is part of a Doctor of Ministry program taught at Gordon-Conwell Theological Seminary. Nearly one hundred pastors, all of whom had at least five years preaching experience, concentrated for three years on the subject of preaching. They invested 240 hours in class, read a wide variety of literature in homiletics, communication and education. They also conducted research projects in their churches specifically designed to determine what makes preaching effective. They met for three, two-week seminars for intensive classroom and discussion experience focused on preaching. The broad purpose of these seminars was to prepare a band of teachers who could help others communicate the scriptures effectively to their generation. Each participant in the seminars contributed to a total curriculum on the subject of preaching. Two editors with experience and training in communication and educational design integrated the work of those in the class into a comprehensive series of courses in the broad area of homiletics. The researchers believe that these courses may be used in Bible Colleges, seminaries, seminars and other forums to help current and future ministers maximize their preaching skills.

As part of the larger project, this particular project will address the issue of cosmology as it relates to homiletics. That is, it will seek to develop a theology of preaching that takes seriously a biblical worldview, a worldview that includes a recognition of the role of the spirit world in gospel proclamation. Most homiletics texts focus on the role of the intellect in the shaping and delivery of the sermon. Emphasis is placed on using accepted hermeneutical principles to understand the text and upon communication theory to prepare and present the sermon. Many good sermons, however, produce fewer results of Christian conversion and Christian maturity than we would like. Thus while affirming the need for excellence in the use of hermeneutics and excellence in our mastery of communication skills, a question remains: Is there another dimension to preaching that has been glossed over, namely the spiritual dimension? The field of preaching could benefit from further consideration and further reflection on the role of evil spirits and the role of the Holy Spirit in the preaching event. Could it be that people's reception of the gospel is being hindered by unseen spiritual forces that we give only token acknowledgment to? The token treatment of this spiritual dimension of preaching makes a theological statement that downplays the spiritual conflict that occurs in and around the preaching event. Preachers assume the Holy Spirit's help in preaching and acknowledge his
presence and may refer in passing to the spiritual blindness of the listeners or potential listeners but do little more. The scriptures however, take the spiritual reality very seriously and one cannot read the Old or New Testaments without noticing this emphasis. Yet in traditional evangelical scholarship, which has been heavily influenced by the rationalism of the Enlightenment, this spiritual worldview is underexposed or at least misunderstood.

There is a need to raise awareness of the spiritual dimension of preaching for three reasons, (1) to become more aware of the resources of heaven available to us, (2) to be aware of the strategies of Satan's host in hindering the gospel and (3) To become more effective ambassadors of the kingdom of heaven, as God's kingdom reign breaks into this dominion of darkness and death. One would expect that in our day, with more theological training than ever before, and more resources available than ever before, that the church would be making more of an impact on the world for the gospel. Yet it seems that the church is struggling to keep the people it already has; conversion growth is small and much local church growth is merely an illusion created by the circulation of the saints. Some church leaders in North America have begun to call for nationwide and continent-wide prayer that would petition God for a great revival. This would be wonderful and is certainly necessary, but until that great event unfolds there may be some practical means of starting a revival in the local church--a revival stimulated by a new approach to preaching God's word! Dennis Kinlaw writes:

"Biblical preaching involves more than reciting and explaining the text. Most evangelical preachers can quote significant portions of scripture, but that is not enough; scripture must be presented in such a way that it speaks to the needs of the person who hears it. That can occur only through the enlightening power of the Holy Spirit. When the Spirit's internal revelation breaks into the preacher's mind and attends his preaching, it has the potential for radically transforming people's lives."[1]

Most preachers would agree with Kinlaw's statement and strongly desire to have the power of the Holy Spirit at work when they preach. There remains, however, a lack of application of the Holy Spirit's power to the ministry of the word.

**Audience:**

This study should be of great benefit to current preachers of the gospel, some who may be discouraged, some who may feel ineffective. This study, like a good sermon, can offer hope and help to preachers of the gospel.
Importance of the Study:
In the minds of most preachers, talent and gift are what makes preaching effective. A good mind, a good voice, and a dynamic personality make a great preacher. Without these attributes you will be average and adequate, but not exceptionally effective. Preaching does not have to be this way. New Testament scholar, Duane Litfin, in his book *St. Paul's Theology of Proclamation* makes a convincing argument that the Apostle Paul did not rely on these kinds of resources for his preaching.

"Paul's approach focussed upon the ingenuous announcement of the gospel. It was inherently transparent and forthright, aimed at the comprehension of the listener rather than his yielding. Paul's task was to see that his listeners hear and understand, but the matter of inducing them to yield was not his affair. That must be left to the Spirit working through the dynamic of the cross among the *kletoi*. To enter into that realm armed with the techniques of human persuasion would be to usurp the power of the cross."

This study is important for five reasons. First, many teachers of homiletics have had little specific training in the discipline. Often they are drafted from another department of the theological school and assigned to teach a course in homiletics. Many of these professors search for material to help them teach homiletics effectively.

Second, pastors need to learn to preach effectively. A common way to refer to a minister is as a "preacher." A preacher who cannot preach effectively, fails at the core of his calling. As every pastor knows, the preparation and delivery of sermons take a large portion of his time and thought. The pastor knows that his ministry in the pulpit will enhance the ministry of the congregation. As a church increases in size, the minister depends more and more upon his ability to preach, and in order to influence his congregation, he must be prepared to preach effectively in the power of the Spirit.

Third, students expect to learn to preach in a Bible college or seminary. A professional school makes a commitment to educate and train its students in a particular discipline. Those who prepare future ministers must recognize that this above all is an ethical commitment. Students expect to be taught not only to understand the Bible, but to communicate it. This project will enable many schools to do a better job of teaching students to speak God's word effectively.

Fourth, the church needs skilled preachers. Those who take the Bible seriously, both in the pulpit and the pew, believe that the scriptures are God's truth. It is a sin to bore people with the Bible or to give the impression to a congregation that the scriptures are
irrelevant to life. Pastors who care about their congregations must know how to prepare sermons and deliver them. 

Fifth, this study will establish the need for preachers to be spiritually prepared for conflict. Preaching must be understood in its spiritual context. The preacher does not enter the pulpit alone, but with the power of the Holy Spirit upon him. In the act of preaching, the preacher is calling people to renounce the kingdom of darkness and pledge allegiance to the kingdom of light. The forces of darkness will not sit on the sidelines and passively allow this to happen without reprisal. The adversary will do all that he can to hinder the proclamation and reception of the good news. This study intends to develop an awareness of this conflict and propose a means to effectively announce the gospel in light of this ongoing spiritual conflict.

Summary:
The teaching of homiletics is vital to preacher and congregation. Where it is being done well, this project may help professors do a little better. Where it is being done poorly, the content of this project may assist both the teacher and the learners in their task of understanding and applying the art and discipline of preaching. The preaching of God's word is at the core of the activity of the church. To preach without recognizing the spiritual dimension of preaching is like a soldier going to war dressed and armed only as a civilian. This study will equip preachers of the gospel to preach effectively and contribute to the building of the kingdom of God.

II. THEOLOGICAL REFLECTION:

A. Theology of Preaching:
A brief reflection from Dr. Herbert O'Driscoll, Professor of Homiletics and widely published author, vividly illustrates the point that the kingdom of darkness is very much aware of our efforts to preach the gospel.
A Letter from Uncle Gargoylius

My Dear Fangtooth:

You continue to amaze me in your reports on the late twentieth century church. Surely you cannot be correct in your assessment of the general state of preaching in its life. You use words such as abysmal, pathetic, mind numbing. The trouble is that I am forced to accept your assessment because I have not heard a sermon for many centuries. I can recall when we young demons were allowed to perch on the gargoyles of the cathedral in Florence to listen to Savanarola as he described his visions of our master's realm. His fevered imaginings were so far from the dreadful realities of the infernal world we used to roar with laughter.

Fangtooth, there are reasons for this present state of preaching and they do not necessarily arise from the fact that all preaching today is bad. I suspect that contrary to much opinion the general standard of communicating the Christian faith today is better than in previous ages. Saying this gives me little pleasure I assure you and I will soon be announcing certain tasks for you and your colleagues in this field. But I suspect that the issue is not so much the state of preaching today as the situation in which preaching exists. This situation is due to the good work done by other able demons who have worked in this area before you.

There are of course other reasons. We have seen to it that it has not yet dawned on many Christians that the very nature of communication has changed in recent years. We have made sure that as much as possible, their buildings and their pulpits are effective barriers to communication. Whenever an enterprising preacher tries to escape from the prison of the pulpit, we have made sure that he or she is confronted by irate members of the congregation whose very universe has been undermined by such iconoclasm. In some circles where such irate displays are considered in bad taste we have achieved the same effect by having it quietly communicated to the trespassing preacher that he or she is simply being immodest and indulging in vulgar self-display.
However Fangtooth our finest achievement has been so all-prevailing and subtle that they do not even realize that we have brought it about. It is simply that we have made it impossible for anyone to expect anything of significance will be said in the sermon they are about to hear. This last achievement is the basis of all our success. Have you noticed how in recent decades the words preaching and sermon are used in the general culture? Observe their use and you will see that they are used only as sneers. They express all that is priggish, hypocritical and irrelevant.

Herein lies our success, Fangtooth. Given this expectation that the sermon or homily will have no relevance to their world, we have been able to ensure that even when preaching is well prepared and well executed, even when it contains genuine insight into contemporary life, it is all too often unheard because of cultural assumptions that are so valuable to our infernal purposes. The wonderful irony dear nephew is that there is actually a considerable amount of excellent preaching but obviously neither you nor most human beings can recognize it even when you hear it. We have brought things to such a state that these preachers are at a huge disadvantage even before they begin.

This is not by any means all but it must suffice for now. As I have had to do so often in these communications with you I emphasize again, you must never rest on your laurels. Whatever you feel about contemporary preaching do not discount the ability of the enemy to make a fool of you at any moment. While you or some colleague may be concentrating on limiting the effectiveness of some highly articulate or glamourous communicator, the enemy may be using the seemingly inarticulate stammering of some unknown priest to utter a single sentence that may affect a human life and therefore open endless doors of opportunity for the Enemy's purposes. Again I tell you that we cannot be too vigilant. You and I face the fact that many of the Enemy's greatest champions were enlisted in her service by hearing some preacher whom we had dismissed as totally ineffective according to their own human standards and rules. That is the subtlety and cleverness of our masters opponent. Forget this at your peril.

A last thought. There is a wonderful irony in my previous paragraph. It is perfectly true that the enemy can use the most appalling preaching to change a life. What we need to do is twist the great truth just slightly and persuade these Christians that because of the enemy's ability to use even the most awful preaching for his purposes therefore the quality of preaching does not matter at all! You would be amazed, nephew at the number of those who have already brought to believe this.
This short "letter" causes us to reflect on preaching in a way that few of us may have considered in any detail. Certainly, there is a dearth of literature that addresses preaching from the perspective of spiritual conflict. Yet, the need for such a perspective is growing as our culture becomes more and more resistant to the gospel. In fact, according to missiologist Leslie Newbigin, the West may be in a more challenging context than an Eastern culture like that found in India.\[5\]

To think about and practice homiletics, requires the use of a theological framework that is filled with assumptions. There is a theological assessment about scripture and theological conclusions about peoples needs, values, temptations, struggles and longings. Such is the nature of preaching. Preaching requires the integration of many and varied disciplines. Everything that has been poured into the preachers’ mind and heart will likely surface in some form in the preaching event.

1. The Significance of Preaching:
This particular study of preaching will reflect upon the subject of worldview or cosmology for preaching. It will examine scripture to discover what theological assertions are made about the cosmology of preaching. It will ask these questions: (1) What is the role of the Holy Spirit in communicating the gospel effectively? (2) What is the role of the kingdom of darkness in hindering the gospel's reception? (3) What role does prayer play? (4) What role does God's sovereignty play, and (5) what role does one's public speaking skill play in effective biblical preaching? (6) What can we learn from the preachers of scripture and church history?

The scriptures reveal that at the very heart of the ministry of the Holy Spirit is a desire to communicate and reveal truth and light to all humanity. The Holy Spirit is a communicator:

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. \{14\} He will bring glory to me by taking from what is mine and making it known to you. (John 16:13-14 NIV)
Not only is he a communicator, but he has chosen to communicate through men and women to the lost world. In Acts 13, the first missionary journey was prompted by the Holy Spirit: "While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2 NIV).

In this Spirit-inspired communication, where preachers are designated as "ambassadors for Christ" and "ministers of reconciliation," through whom God is "making his appeal" (2 Corinthians 5:17 ff), the Spirit of God has promised to indwell and empower the preacher. On the day of Pentecost when the Holy Spirit was poured out, he was poured out to empower the church to witness to the resurrection of Jesus:

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8 NIV)

It is necessary to propose a working theological definition of preaching to guide this reflection. This definition must be rooted in scripture. Many of the definitions of preaching in homiletics texts are "functional" definitions that imply a theological posture but rarely state the functional definition explicitly. Preaching risks being understood as merely a form of speech communication, and while their are obvious similarities, significant differences exist. Preaching seems to lack a strong, biblically rooted, theological definition of what exactly is going on in the preaching event. For example, in an article in the Evangelical Dictionary of Theology, J. S. Baird, defines preaching this way:

"In the New Testament a preacher is a person who has the inner call from the Holy Spirit and the external call from the church and has been duly set apart to proclaim the gospel."[6]

This "definition" is actually a description of a preacher not preaching. No reference is made to what is at stake and of how crucial the preaching event really is. Baird then quotes several definitions of preaching from well known and influential authors, including Phillips Brooks classic definition, "Preaching is the communication of truth through personality." There is no reference in this definition to scripture and to the
eternal destiny of persons who hear the gospel. Bishop Manning, writes Baird, defines preaching as "the manifestation of the Incarnate Word from the written word through the spoken word." Not every theological detail that defines preaching can be stated in a few brief sentences in a theological dictionary, but certainly the key principles must be explicitly stated.

The noted homiletician Andrew W. Blackwood, Sr., gave this definition: "Preaching is divine truth voiced by a chosen personality to meet human need" and preaching is "interpreting life today with light from the scriptures so as to meet the needs of the hearer now, and guide the hearer in doing God's will tomorrow."[7] This definition is quite generic and gives little indication of how high the stakes are in the preaching event.

2. A Pauline Theology of Preaching:

The Apostle Paul's theology of preaching is much higher. Paul's dramatic conversion from persecutor to preacher gave him the passion and the understanding to realize how eternally significant preaching is. At the moment of his calling by Christ, he is charged with the ministry of preaching. Paul relates Jesus words to him in Acts 26:17-18: "I will rescue you from your own people and from the Gentiles. I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God (emphasis added), so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me." With this perspective Paul understood preaching to be at the forefront of the spiritual conflict for men and women between the kingdom of darkness and the kingdom of light. We see this understanding reflected in the words of Paul to the Corinthian church:

All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. (2 Cor 5:18-20 NIV)

For Paul, to be a preacher is to serve as an ambassador of the government of heaven who has gone into a foreign land to represent that government. In the context of the gospel, God's ambassadors are concerned about people's eternal destiny. This eschatological reality must constantly remind and motivate the preacher in the preaching task. Modern homiletics professors and modern preachers ignore this reality
at their peril. A weak and shallow theology of preaching has and will continue to contribute to what is now the prevailing reality in North America, what Dr. Walter Kaiser, President of Gordon-Conwell Theological Seminary, regrettably describes as "a famine of the Word of God."[8]

Richard Lischer agrees that preaching is experiencing an identity problem. In his book "A Theology of Preaching" he states:

"Whether seen as a Christianized rhetoric (as in the influential nineteenth-century homiletician, John Broadus), a plain conduit for the real Word of God (as in many Barthian and a few Lutheran theologians), or as an exercise in speech and communication (as in many seminary curricula), preaching suffers a certain theological homelessness."[9]

This issue of "theological homelessness" must be addressed for only then will preaching be properly understood and be taken seriously in our churches and seminaries. In many preaching texts, preaching's theological roots are often implied rather than stated explicitly and for the most part present a functional theology, not an ontological one. The acknowledged dearth of relevant expository preaching in North America, which is certainly indicative of a poor theology of preaching, suggests more attention is needed in articulating a clear and convincing theology of preaching in our day. The strength of the biblical-expositional approach to preaching advanced by Haddon Robinson[10] and others is based on a deep conviction that preaching must be rooted in the authority and sufficiency of scripture. Robinson, Professor of Preaching at Gordon-Conwell Theological Seminary, has done a great deal to strengthen the regard for preaching in the current generation through his teaching and writing.

3. The Authority For Preaching:

Preaching finds its authority in scripture and without God's revelation the preacher has no authority. This God given authority gives significance to the words of the preacher. The preacher surrenders divine authority when he fails to preach the word of God. Paul's charge to Timothy was to "preach the word." This word, wrote Paul, is authoritative because it is God-breathed:

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, {17} so that the man of God may be thoroughly equipped for every good work. (2 Tim 3:16-17 NIV)
In the context of spiritual warfare, to fail to preach the word of God is to surrender our greatest asset. Authority to preach is rooted in speaking forth what God wants to say. The preacher does not choose this ministry, he is called to it by Christ, and once called the resources of God are available to him. Both the content of the gospel and the actual call to preach are God=s initiative. Since God desires that "all men be saved and come to a knowledge of the truth," none of his choices for the content of the gospel or communicator of the gospel are arbitrary. Preachers are strategically chosen, taught and empowered by God. The preacher (biblically understood) is an extension of the plan of God, equipped with the resources of the kingdom of heaven. Roger Stronstad, a Canadian Pentecostal scholar, writes in his book, The Charismatic Theology of St. Luke: "The disciple=s forthcoming role as witnesses, not the profound and moving experience of tongues-speaking, is the key to understanding the significance of the gift of the Spirit on the day of Pentecost."[11] "Not only do the disciples witness in Jerusalem by the power and inspiration of the Spirit, but every initiative in evangelism recorded in Acts is the initiative of the Holy Spirit," with two examples being Phillip witnessing to the Ethiopian eunuch (Acts 8:26-29) and then being transported to Azotus to preach the gospel in all the surrounding cities."[12]

Foreseeing a time when biblical preaching would not be received, Paul encouraged Timothy to not compromise the gospel:
"For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. {4} They will turn their ears away from the truth and turn aside to myths. {5} But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.(2 Tim 4:3-5 NIV)

In Ephesians 6, in the classic spiritual warfare text, Paul refers to the word of God as "the sword of the Spirit." Sidney Greidanus, professor of preaching and worship at Calvin Theological Seminary writes:
The main reason for insisting on a biblical preaching text is related to the question of the authority of the sermon. Preachers are called to be ministers of the word of God . . . A sermon is the word of God only to the extent that it faithfully proclaims the word of God in the Bible."[13]
Another aspect of the preacher's authority comes directly from his commissioning by Christ. Christ, who is Lord of the church, selected and trained the twelve disciples and then sent them out with authority to preach the gospel of the kingdom, to heal the sick and cast out demons. Likewise, Christ commissioned Paul to be a preacher of the gospel. Every preacher needs to sense the divine call of God to the ministry of preaching. Noted homiletics author, Fred Craddock writes: "Authority is that which gives one the right to speak. Authority in ministry is most complex. It is ecclesiastical by reason of ordination; it is charismatic by reason of a call."[14]

The preacher must know and depend upon his authority to preach in the face of spiritual conflict.

B. Spiritual Power For Preaching:

1. Towards an Understanding of Preaching as Spiritual Warfare:
Preaching is an act of spiritual warfare in which the eternal destiny of men and women is at stake. It is God’s means of calling people to leave the kingdom of darkness and pledge allegiance to the kingdom of God that has come in the person of Jesus Christ. To preach is to declare God's victory over evil in Christ and to attack and pillage the kingdom of darkness. In Jesus' own words (quoting Isaiah) to preach is to "set the captives free, to proclaim the year of the Lord's favour."[15] In Paul's terminology we are ambassadors of the kingdom of God and God is making his appeal (for allegiance) through us. This is an act of war and an assault on the kingdom of darkness that will not go unchallenged by Satan. Paul writes, "we wrestle not against flesh and blood, but against principalities and powers."[16] Jesus' ministry repeatedly involved confrontation with demons and evil in various forms. He even referred to the Pharisees as "children of your father the devil."[17]

Understanding preaching in this way certainly raises the stakes and should cause the preacher to take his role most seriously. It is possible in our modern churches to step into the pulpit today and preach without passion, believing that nothing terribly significant is at stake, throwing ourselves upon the sovereignty of God in an irresponsible manner. This theology of preaching does not recognize the urgency of prayer or the urgency for the empowerment of the Spirit of God to use the preached word to change hearts and souls.

2. Apostolic Preaching Was Empowered by the Spirit:
When we examine the apostolic preaching found especially in Acts, we discover that as the church was born and its mission began, immediately the Holy Spirit was given to initiate, aid and assist the communication of truth and good news. And that good news of the resurrection of Jesus was proclaimed with zeal and authority.

What if Paul or Barnabas, or the church in Antioch were not listening to the Spirit or not filled with the Spirit? Could they have still been effective preachers? Many homiletics texts seem to give the impression that spiritual power is not a big issue by the lack of attention upon the spiritual dimension of preaching. Scripture reveals that a great deal is said about the empowering ministry of the Spirit as it pertains to the ministry of preaching.

3. The Role of the Holy Spirit in Preaching Today:

When it comes to the role of the Holy Spirit in preaching the big question is; What is a given and what must be sought, or put another way, can the preacher facilitate the role of the Spirit and also hinder or quench the ministry of the Spirit in the preaching event? This issue is often described (at least in pentecostal or charismatic circles) as a question about "the anointing" of the Spirit upon the preacher. In some circles, especially classical pentecostal circles, a sermon is judged almost exclusively by this criteria, "Was the preacher anointed?" There are often erroneous conclusions made about the anointing by misinformed Christians. Yet, the question has merit. Within the discipline of homiletics more discussion is needed in this area.

The fact of the Spirit's enduring presence, promised by Jesus at his farewell discourse, ought not to lead us to believe that nothing more can be done to either strengthen or restrict his role and his influence in preaching. Paul speaks clearly about quenching the Spirit:

"Rejoice always; {17} pray without ceasing; {18} in everything give thanks: for this is the will of God in Christ Jesus to you-ward. {19} Quench not the Spirit; {20} despise not prophesyings; {21} prove all things; hold fast that which is good." (1 Th 5:16-21 ASV)

and also about being continually filled with the Spirit:

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. {19} Speak to one another with psalms, hymns and spiritual songs. Sing and
make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ." (Eph. 5:18-20 NIV)

The presence and power of the Spirit is something more than a cold and static fact. He is a person, full of dynamic power and personality available to the church, but also one whose presence can be ignored and disobeyed. The New Testament records indicate prayerfulness and worship as significant factors in communion with the Holy Spirit. Jesus himself was frequently in prayer with his Father and Paul himself was a man of deep and powerful prayer.[20]

C. Spiritual Opposition:

1. Spiritual Opposition to Preaching:

At the same time, it is Paul who writes about "the opposition" and tells us to be aware of Satan's schemes. Paul writes of how "the god of this age has blinded the eyes of the unbelievers so that they cannot see the truth of the gospel." (2 Cor. 4:4 NIV). He writes of the struggles against the principalities and powers (Eph. 3 and 6) who oppose the gospel. The manner in which Paul's cosmology or worldview significantly influences his understanding of preaching is central to this thesis. It must inform the worldview of modern preachers as well. In Paul's words preaching is God's primary way of reaching people with the gospel:

"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? (Rom. 10:14-15 NIV).

Further, if preaching is the central means of proclaiming the good news and inviting people into the Christian community, then Satan and his armies will do everything in their power to interfere with and attempt to destroy effective biblical exposition. It could be stated that the Devil is winning the battle for peoples hearts and minds in North America. It could also be said, if the Devil is winning, it's because the church has allowed him to win, through its own impotent preaching.[21] The church has the message and the power to advance the kingdom of righteousness. It is the responsibility of Spirit-called and Spirit-empowered preachers to use the power and authority at their disposal to proclaim the good news about Jesus Christ. Just as Christ gave his twelve disciples authority to preach he gives the same authority to his church today.
Christ sent out his disciples with authority to preach and declare that the kingdom of God has come in Jesus: "He appointed twelve--designating them apostles --that they might be with him and that he might send them out to preach \(15\) and to have authority to drive out demons." (Mark 3:14-15 NIV)

It is up to today's preachers to exercise our divinely given authority. If we fail to exercise this authority and power, Satan will be much more effective than he should be. This is how we need to understand preaching. When we consider what is at stake--the eternal destiny of men and women, it can mean nothing less. Preaching presents the gospel and asks for a decision for Christ. It asks people to forsake their old way of life, the evil age, forsake the kingdom of darkness and join the kingdom of light. Thus, preaching is an act of war targeting the kingdom of darkness. Preaching is understood as part of what Gregory Boyd, professor of theology at Bethel College in St. Paul, Minnesota, calls the whole "warfare worldview" of scripture.\[22\]

Looking at preaching as spiritual warfare frames the preaching event in a new context for most North Americans. To do so raises a whole new set of questions, not the least of which is, >is this a legitimate theological way to view preaching?= If it is, then a number of modifications will be forthcoming for the preaching task and for the teaching of homiletics. These modifications may in some circles amount only to a shifting of emphasis and in others, a radical departure from generally accepted methodology. A foundational question then emerges, >Is the preaching of God=s inspired Word with an aim to convince individuals to serve Christ (initial salvation) and/or to live more Christ-like lives (sanctification), an "act of war?" Is preaching an assault upon the kingdom of darkness?

Preaching is God=s chosen means of communicating the gospel to lost people. As Paul wrote: "How can they hear without someone preaching to them?\[^{23}\] Biblical preaching must be understood in its divine purpose as more than giving a winsome, persuasive, informative, self-help speech that will elicit "buyers" or converts. It is the means whereby the kingdom of God attempts to rescue people from the kingdom of darkness. This is the picture of preaching found in the Bible.

2. Biblical Examples of Demonic Opposition:
On Paul's first missionary journey he met demonic opposition in Paphos in the form of a sorcerer. Notice how Paul refers to Elymas the sorcerer in Acts 13:
"The proconsul, an intelligent man, sent for Barnabas and Saul because he wanted to hear the word of God. {8} But Elymas the sorcerer (for that is what his name means) opposed them and tried to turn the proconsul from the faith. {9} Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, {10} "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord? (Acts 13:7-10 NIV)

In this passage, Paul and Barnabas encounter someone who wanted to hear the gospel. Immediately, the demonized Elymas, tries to turn the proconsul, Sergius Paulus, away from the truth. Paul responds to this opposition with a direct confrontation in the power of the Spirit. Elymas becomes blind--demonstrating the supreme power of God. The conclusion of this encounter is that the proconsul "believed."

This event takes on greater significance when we realize that this conversion was a precedent setting event for the early church--and therefore overt demonic opposition is more clearly understood. New Testament scholar Richard Longenecker writes:

"The conversion of Sergius Paulus was, in fact, a turning point for Paul's whole ministry and inaugurated a new policy in the mission to Gentiles--viz., the legitimacy of a direct approach to and full acceptance of Gentiles apart from any distinctive Jewish stance. This is what Luke clearly sets forth as the great innovative development of this first missionary journey . . . Paul, whose mandate was to Gentiles, saw in the conversion of Sergius Paulus further aspects of what a mission to Gentiles involved and was prepared to take this conversion as a precedent fraught with far-reaching implications for his ministry."

Observe how Jesus refers to his militant opposition, the Pharisees. These Pharisees could be described as very religious, God-fearing people, yet Jesus describes them as children of the devil:

{42} Jesus said to them, "If God were your Father, you would love me, for I came from God and now am here. I have not come on my own; but he sent me. {43} Why is my language not clear to you? Because you are unable to hear what I say. {44} You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When
he lies, he speaks his native language, for he is a liar and the father of lies." (John 8:42-44 NIV)

Jesus was obviously referring to the Pharisees' spiritual allegiance, not their Jewish ancestry. To modern ears this statement seems rather harsh, but to Jesus those who opposed the truth and opposed his mission are just that, children of the devil. In Acts we find this same description of those who fail to believe in Christ:

"How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him." (Acts 10:38 NIV)

The entire New Testament sets forth this kind of dialectic. Paul certainly understood the reality of two opposing kingdoms in his ministry. He writes to the Colossian church, "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves," (Col 1:13 NIV) and furthermore he saw himself as an ambassador of this heavenly kingdom whose aim and purpose is to appeal to residents of the "dominion of darkness" about switching allegiance to the kingdom of heaven:

"For Christ's love compels us (to preach), because we are convinced that one died for all, and therefore all died. {20} We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." (2 Cor. 5:14,20 NIV)

This is a strongly worded Pauline theology of preaching. In Paul's theology of preaching, the appeal is being made by ambassadors resident in a foreign kingdom to subjects of that kingdom. Therefore it seems logical that the leader of this other kingdom, Satan, would not sit idly by and allow such an attack to go unanswered. Scripture indicates that Satan's strategy includes a blinding of the eyes of unbelievers:

{3} "And even if our gospel is veiled, it is veiled to those who are perishing. {4} The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God. {5} For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." (2 Cor. 4:3-5 NIV)
Furthermore, Satan, whom Jesus describes as the father of lies and a deceiver and murderer will use a heavy dose of doubt, deception and unbelief to keep people in darkness. While blindness and doubt are to some measure countered by clear, relevant biblical exposition, there is a sense that the spiritual impediments of blindness and doubt also need to be accounted for and removed through Spirit empowered preaching combined with Spirit-inspired praying:

(Eph. 6:19-20 NIV) Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, {20} for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

This desire to preach fearlessly is the conviction of many preachers throughout church history including Martin-Lloyd Jones[25], and Martin Luther[26], Charles Spurgeon[27] and others. Spirit empowered preaching includes prayer activity prior to and during the preaching event, by both preacher and congregation. In this way, congregants are most honoured in the preaching event. A call to stand with the preacher asking God for his anointing and empowerment is a high honour.

It is critically important to hear the voice of God in regard to what to preach. A life of prayer in the preacher and by extension in his or her Christian faith community, needs to be cultivated with the preaching ministry specifically in mind and in doing so preaching will be more effective. Furthermore, preachers can expect and desire to hear the voice of God while they preach and engaging intercessors during the presentation of the message will facilitate this spiritual dynamic and breath vitality and freshness into the sermon.

3. Demonic Strongholds:
One of the ways Satan hinders the reception of the gospel is by establishing "spiritual strongholds," described by Paul in 2 Corinthians:

For though we live in the world, we do not wage war as the world does. {4} The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. {5} We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. (2 Cor. 10:3-5 NIV)

Murray Harris writing in his commentary on Second Corinthians states:
"Paul affirms that a spiritual warfare demands spiritual weapons (vv.3, 4a; cf. Eph. 6:11-17). A successful campaign can be waged in the spiritual realm only as worldly weapons are abandoned and total reliance is placed on the spiritual weaponry, which is divinely potent for demolishing apparently impregnable fortresses where evil is entrenched and from which the gospel is attacked.

What are these fortified positions that crumble before the weapons of the Spirit? Fanciful human sophistry and intellectual pretensions, or as Paul expresses it in I Corinthians 3:19, "the wisdom of this world." The phrase \textit{pan hypsoma} (translated "every pretension") refers to any human act or attitude that forms an obstacle to the emancipating knowledge of God contained in the gospel of Christ crucified and therefore keeps men in oppressive bondage to sin. Closely related is the expression \textit{pan noema} ("every thought"). By this Paul probably means every human machination or foul design that temporarily frustrates the divine plan (cf. "every act of disobedience," v.6) and so needs forcibly to be reduced to obedience to Christ. It is not a case of the Christian's effort to force all his thoughts to be pleasing to Christ. Rather the picture seems to be that of a military operation in enemy territory that seeks to thwart every single hostile plan of battle, so that there will be universal allegiance to Christ."[28]

These "strongholds" are set in the context of spiritual warfare. Paul says in verse 4 that the weapons we fight with are not the weapons of the world. They are the weapons of the Spirit. Preaching confronts these strongholds of the enemy. The strongholds resist the gospel and try to hold their position. Paul says, in this kind of conflict, use the weapons of the kingdom to demolish the strongholds and then the gospel will reach the heart of the listeners. Philip Hughes comments: The satanic forces against which the soldiers of Christ's army contend are not forces of flesh and blood; therefore to attempt to withstand them with weapons of the flesh would be nothing short of folly . . . only spiritual weapons are divinely powerful for the overthrow of the strongholds of evil. This constitutes an admonition to the church and particularly to her leaders, for the temptation is ever present to meet the challenge of the world, which is under the sway of the evil one, with the carnal weapons of this world--with human wisdom and philosophy, with the attractions of secular entertainment, with the display of massive organization. Not only do such weapons fail to make an impression on the strongholds of Satan, but such a secularized church is a church
which, having adopted the standards of the world, has ceased to fight and is herself overshadowed by the powers of darkness.”[29]

From a more practical level strongholds are described by author and leading figure in the prayer movement, Cindy Jacobs,[30] as:
"A fortified place that Satan builds to exalt himself against the knowledge and plans of God. Satan tries to conceal the fact that these strongholds exist. He cleverly disguises them under the guise of culture . . . I am not saying that we are going to drive out every single demonic force from the earth. However, our prayers will release regions from the influence of these powers for a season while we go in and harvest.”[31]

Intercessors like Jacobs, believe that strategic, warfare prayer must precede the preaching of the gospel, which in turn is then used to gather the harvest. Jacobs speaking of missions work, says;
"We are sending missionaries into nations where the demonic strongholds are deeply entrenched but we provide them with little or no strategic intercession for the nation or for their families. Specific strongholds need to be torn down first to release the harvest in our cities and nations.”[32]

Jacobs describes these strongholds as being both personal and corporate. Jacobs cites Daniel's intercession (Daniel 9) as an example of a corporate level stronghold. Ed Silvoso,[33] author and a leader in evangelism and spiritual warfare in Argentina and now based in the USA, understands that strongholds affect the believer too. Silvoso defines a stronghold as:

"A mind set impregnated with hopelessness that causes the believer to accept as unchangeable something that he or she knows is contrary to the will of God.”[34]

When we consider the reality of these spiritual strongholds, and the obstacle they present to the gospel, it sheds light on why Paul chose to rely on the power of the Spirit when preaching rather than on human persuasion. Paul knew the reality of the spiritual
world and knew that he must use "divine power to demolish strongholds" and rely on "a demonstration of the Spirit's power."

My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power." (1 Cor. 2:4-5 NIV):

In preaching, Paul is not depending on the "weapons of the world" (what he describes as persuasive words of human rhetoric) but on the Spirit=s power or "weapons of the Spirit." Paul understood that spiritual strongholds can only be broken with spiritual weapons --Spirit-empowered preaching and prayer. Gordon Fee comments:

" The first two verses, (1 Cor 2:1-2) which pick up the language of 1:17 and 23, remind the Corinthians of the content of Paul's message and emphasize that he intentionally preached a crucified messiah, God's weakness. Verses 3-4 then remind them of the form of his preaching, which bears the same character as the message itself-"weakness." Nonetheless, as in 1:22-25, in this "weakness" the power of God is at work, now expressed in terms of the Spirit . . . Paul does not glory in his weaknesses for their own sake or simply to contrast himself to the sophists. Rather it is to remind the Corinthians, as they should well remember, that the real power lies not in logos or sophia, but in the work of the Spirit, evidenced by their own existence. Although his preaching lacked--indeed he deliberately avoided the very thing that now fascinates them--"the persuasion of wisdom," it did not thereby lack "persuasion." After all, they themselves came to faith through it. What it lacked was the kind of persuasion they now delight in, where the power lay in the person and his delivery. Paul's preaching had no such power; rather, it had the real thing, the power of the Spirit at work despite (through?) Paul's weaknesses, and producing the desired results, their faith in the living God. In keeping with the message itself (cf. 1:23-25), his preaching exhibited "the weakness of God" that is stronger than human strength (1:25)."[35]

Paul shows a tremendous amount of rhetorical restraint in his preaching. He was lacking in no human capacity. He was intellectually sharp, full of zeal and passion. His education positioned him to be an exceptional rhetorical speaker. Paul consciously chose to not depend on this ability, realizing that it was insufficient to meet spiritual needs. Instead, he depended on the power and demonstration of the Spirit. Fee asks, "what is meant by this demonstration of the Spirit?"
"In the context of personal "weakness" and in keeping with I Thess 1:5-6,[36] it refers to their actual conversion, with its coincident gift of the Spirit, probably evidenced by Spirit manifestations, especially tongues."[37]

Again in Ephesians 6:10-20 where Paul speaks of the "schemes of the devil" and of wrestling against the "rulers of the darkness of this age" he refers to God=s Word as "the sword of the Spirit" and implied here is the proclamation of that Word. He then asks for prayer that he will be given, by the Spirit, bold utterance of the gospel. Paul certainly saw himself as a divinely called preacher[38] and in the context of spiritual warfare he understood Spirit empowered preaching to play a major offensive role for the kingdom of God and he saw his congregants in Ephesus as major role players in this warfare too. Gordon Fee writes:

"In Paul one expects "the word of God" to refer to the message of the gospel, since that is the way he ordinarily uses this kind of language. But in this case, in place of the ordinary word for message (logos), he uses the word rhema. While these words are near synonyms and therefore can often be used interchangeably, rhema tends to put the emphasis on that which is spoken at a given point, whereas logos frequently emphasizes the content of the message. If that distinction holds here, then Paul is almost certainly referring still to the gospel, just as he does in Rom. 10:17, but the emphasis is now on the actual "speaking forth" of the message, inspired by the Spirit. To put that in more contemporary terms, in urging them to take the sword of the Spirit and then identifying the "sword" with the "word of God," Paul is not identifying the sword with the book, but with proclamation of Christ, which in our case is indeed to be found in the book.

In any case, the single weapon that Paul specifically urges them to use is the "word that comes from God," as that is proclaimed under the empowering of the Spirit of God."[39]

Paul's concern was not only that they be clothed with the armour of God to defend themselves, but also that they go on the offensive with Spirit-empowered proclamation and Spirit-inspired praying.[40]

4. The Enemy As Deceiver And Thief:
Peter warns us of the demeanour and viciousness of our enemy. "Your enemy the devil prowls around like a roaring lion looking for someone to devour." (1 Pet 5:8 NIV). Peter knows this first hand, for it was to Peter that Jesus said, "Satan desires to have you, to sift you as wheat, but I have prayed for you, that your faith will not fail" (Luke 22:31). Jesus resisted the devil's attack on Peter through prayer.

Paul wrote to Timothy concerning the devil's deception of his hearers and told Timothy to resist it with preaching:

And the Lord's servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. {25} Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, {26} and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. (2 Tim 2:24-26 NIV)

In Acts, Luke records Paul's view of Elymas, one who opposes the gospel, is that he is "a child of the devil."[41] Jesus himself used this same kind of language to speak of the Pharisees and their association with the devil, "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies (John 8:44 NIV)."
We see here a common thread of deception being used by the enemy to keep people from the truth of the gospel. In the gospels Jesus speaks very openly about the enemy's work when the word is proclaimed. He describes it as sabotage.
"Those along the path are the ones who hear, and then the devil comes and takes away the word from their hearts, so that they may not believe and be saved." (Luke 8:12 NIV)

Another such pericope is found in Matthew on a similar theme, in the parable of the wheat and the tares.

He answered, "The one who sowed the good seed is the Son of Man. {38} The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, {39} and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels." (Mat 13:37-39 NIV)
This expression, "the weeds are the sons of the evil one and the enemy who sows them is the devil," is clearly using spiritual warfare imagery to describe the proclamation of the word and the devil's attempts to hinder or minimize its effect.

Throughout church history, reformers, radical Christian thinkers and leaders in the church have all been aware of this reality. For example, Martin Luther in his well known hymn, "A Mighty Fortress is our God," gives us insight into his awareness of the enemy. "And though this world, with devils filled,
Should threaten to undo us,
We will not fear, For God hath willed
His truth to triumph through us.
The prince of darkness grim
We tremble not for Him.
His rage we can endure,
   For, lo, His doom is sure;
One little word shall fell Him.

Donald McKim says that "Luther's sermons sound as if they were preached on a battlefield":[43]
"Luther viewed the sermon as part of a cosmic warfare for peoples' lives. The sermon was a kind of apocalyptic event that set a person's life in motion -- either in the direction of heaven or hell. No one can listen in cool detachment, said Luther, 'When I make a sermon I make an anthesis. Two sides confront each other. God and Satan struggle while the victory of Christ is being proclaimed.'"[44]

John Bishop, writing in Preaching, states that it was Luther who put the sermon in the place of the Mass in Protestantism and thereby made the "most powerful influence in the churches of the Reformation."[45]
Professor Garry Milley writes:
"Luther has some powerful things to say about defeating Satan. He believes that the sermon is the arena where God and Satan battle for people's hearts. One of Satan's most useful tools is discouragement."[46]

The preacher must be aware of the schemes and strategies of the enemy of the gospel, learn to resist him and by his effective preaching fight for the destiny of individual lives.
D. Implications For The Preacher And The Local Church:

1. The Preacher=s Life and Study:
The preacher=s self identity must be biblically derived. Some pastors see themselves as gifted in administration or gifted in counselling. While all of these descriptors are valid, they are incomplete. A pastor entrusted with a preaching ministry must understand himself as an ambassador of the kingdom of heaven engaging the hearts and minds of people to transfer allegiance from the kingdom of darkness to the kingdom of light. "And he has committed to us the message of reconciliation. {20} We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God."(2 Cor. 5:19-20 NIV)

This awareness of the significance of preaching will motivate the preacher to greater spiritual and intellectual discipline, study, and prayer. He will not become complacent or comfortable in the preaching ministry. Spiritually aware preachers will understand that preaching is more than learning several how-to steps. Every preacher needs to sense a profound dependence on the Holy Spirit to empower his preaching. He will approach his task with spiritual resolve and a keen awareness of what is at stake in the spiritual world. The preacher will place priority on being led by the Spirit and hearing the voice of God in his study as well as in the pulpit. His individual spiritual life will need to be continually cultivated. This dimension of ministry has been under exposed in homiletics literature.

This understanding of preaching as a spiritual ministry will show itself in the sermon each week. To neglect the true biblical-spiritual dimension of preaching will lead to a famine of the Word of God. How the sermon time is used each Sunday will say a great deal about one's theology of preaching.

2. Congregational Life:

Likewise, the congregation needs to understand a proper theology of preaching so they can participate in the ministry of the Word in their prayers and their collective faith response. The congregation must not view the sermon as a perfunctory religious exercise. Rather, it is a time for them to stand with the preacher in his ministry and also to bow in submission to God=s word as delivered through his servant. The preacher speaks to the congregation and also for the congregation. They support his
proclamation by prayer and obedience and in so doing they add power and strength to the message. In this way, the congregation has a sense of ownership of the sermon and simultaneously the sermon has an intimate connection with them. This mutual relationship sustains the preacher so that in his assault on Hell he is not left alone. Churches have long held up the preacher in corporate prayer and in recent years this practice has been extended so that now such corporate prayer occurs while the sermon is being delivered. In this kind of partnership, corporate prayer asks God's Spirit to give power and impact to the proclamation, realizing that Satan is active at this strategic moment too.

Preaching is therefore a corporate act rather than merely an individual one. It rises from the spiritual life of the whole church. The preacher senses the nourishment and the proclaimed word is made more effective as a result of the communal unity. Thus, shared ownership for the power and the fruit of the sermon becomes part of the life of the entire community.

3. Prayer:
In the parable of the sower and the soils, Jesus refers to the devil "snatching away" the word of God from the heart of the hearer. "This is the one who received seed by the wayside" (Matthew 13:19). The focus here is not upon the communication of the word but rather upon the receptivity of the "soil." Renowned British preacher, Dr. Roy Clements says of this passage:
"Notice the way he structures his story: one sower, four soils. The sowing of the seed reveals differences of receptivity in the soil. But if our communication expert were to tell the parable, it would be the other way around. There would be one homogeneous soil, and four different sowers. Sower one would have a particular evangelistic technique, but it would be no good. Then sower two would use his method, but that would not work either. Sower three would next use his particular evangelistic style, but unfortunately it would have very little effect, and then finally, there would be sower four who had his communication technique right, and he alone would obtain a harvest. But that is not how it is. Christian conversion is not the result of human persuasion. According to Paul, it is a manifestation of divine grace."[47]

Clements is making the point that the spiritual issues of preaching, such as spiritual receptivity, are more significant than a preacher's persuasive skills. Clements is not advocating sloppy, unstudied and ill-prepared preaching, rather he is lifting the preaching task to a spiritual level, a level beyond mere skilful communication.
The question may be beyond the boundaries of Jesus' parable but nonetheless legitimate for us to ask, is there anything that can be done to improve the fertility of the soil? Can we prevent the devil from snatching away the preached word of God that needs to find a home in peoples hearts? Paul's prayer for the Ephesians suggests that action can be taken. He prays that they will be receptive to the preaching of the word of God:

I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. {18} I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints,{19} and his incomparably great power for us who believe. That power is like the working of his mighty strength.(Eph. 1:17-19 NIV)

He comes back to this prayer again:

And I pray that you, being rooted and established in love, {18} may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, {19} and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God. (Eph. 3:17-19 NIV)

Gordon Fee comments on this prayer:
"The prayer is for God to grant them the Spirit, characterized here in terms of wisdom and revelation: through the Spirit's wisdom and revelation they will thus (1) come to have a more thorough knowledge of God, and through the Spirit's enlightenment of their hearts will understand the certainty of their eschatological future and God's power (through the same Spirit) in their behalf as the await that future."[48]

Later, in Ephesians Chapter 6, Paul asks the Ephesian church to pray for him that he will proclaim the gospel of which he is "an ambassador in chains," "boldly." This appeal comes in the context of Paul's reference to "wrestling with principalities and powers and rulers of this dark world." Why would Paul need to ask for prayer for more boldness of speech? Paul is aware of satanic opposition and attack--attack that he has already felt on many occasions and even now has landed him in prison. Modern preachers also
need this boldness of utterance and Christians must be encouraged to consistently pray
in this way.
While Paul may have thought of boldness in the context of the Roman Empire with all its
paganism and oppression, modern preachers face issues such as political correctness,
entrenched materialism and false religion. Paul foresaw this day when he wrote to
Timothy, "preach the word . . . for the time will come when men will not put up with
sound doctrine. Endure hardship, do the work of an evangelist, discharge all the duties
of your ministry." (2 Tim 4:2-5 NIV)
While the particulars of opposition to the gospel change over the centuries, the common
denominator in all cultures and societies is that "the god of this world has blinded the
eyes of unbelievers." Satan's assault on unbelievers is relentless, continually raising
doubt by questioning the authority and truthfulness of God's word—just as he did with
Eve; "Did God really say . . . " Certainly spiritual boldness and spiritual power is needed
today as much as ever.

It would be naive to assume that the necessary boldness is always present in the
preacher. The preacher will be tempted to soften the message or avoid certain issues
because of a possible political or spiritual backlash. It is not usual to think of Paul as
being timid, as was young Timothy (cf. 2 Timothy 1:7 and 2 Tim 4:2-5). Yet, Paul
specifically asks the Ephesian church to pray for him to have "boldness" to proclaim the
gospel.[49] Paul also senses the need to encourage Timothy to preach the word whether
it is in season or out of season.[50] In 2 Timothy 4, in Paul's exhortation to Timothy about
preaching the word, he makes allusion to the heightening opposition to sound doctrine
in Christian preaching. Professor Gregory Boyd sees the biblical story portraying a
"warfare worldview" throughout scripture.
The warfare worldview is based on the assumption that divine
goodness does not completely control or in any sense will evil; rather, good and evil are
at war with one another. This assumption means that God is not now exercising
exhaustive, meticulous control over the world. In this worldview, God must work with,
and battle against, other created beings. While none of these beings can ever match
God's own power, each has some degree of genuine influence within the cosmos. In
other words, a warfare worldview is inherently pluralistic. There is no single,
all-determinative divine will that coercively steers all things, and hence there is here no
supposition that evil agents and events have a secret divine motive behind them. Hence
too, one need not agonize over what ultimately good, transcendent divine purpose
might be served by any particular evil event. If the world is indeed caught up in the
middle of a real war between good and evil forces, evil is to be expected—including evil that serves no higher end. For in any state of war, gratuitous evil is normative. Only when it is assumed that the world is meticulously controlled by an all-loving God does each particular evil event need a higher, all-loving explanation.\[51\]

This warfare worldview requires all believers to participate in the battle for the cause of Christ and his kingdom:

"Whereas the classical-philosophical theology of sovereignty encourages a theology of resignation, a theology rooted in a warfare worldview inspires, and requires, a theology of revolt: revolt against all that God revolts against.\[52\] This is the only understanding that squares with Jesus' ministry and the whole of the New Testament, on the one hand. On the other hand, it is the only theology that is going to reappropriate for the contemporary church the power of the New Testament church to confront and overcome the evils in our present world. It is, as such, a theology that the church today must take seriously, despite the significant difficulties such a theology may create with our culture's naturalistic assumptions and with some of the church's traditional theology.\[53\]

This "theology of resignation" dominates much of the current approach to the preaching event. Preach the Word and believe that "God's Word will not return void." (Isa. 55:11). This verse cannot be used to justify complacency among preachers. That is not the posture of one who sees preaching as an act of war whereby the effectiveness of the attack of the Word on the kingdom of darkness is related to spiritual warfare issues. Namely, how well the preacher is spiritually prepared and empowered to present the sermon, will affect the reception of the gospel message. This understanding of preaching places a greater (but not complete) responsibility of the shoulders of the preacher. It shifts the balance of power significantly from that of casual Christian determinism to a battlefield approach to preaching. The sermon becomes an act of combat. To preach from this perspective may intimidate many for it places more responsibility with the preacher to be in close communication with Christ, our commanding officer. Instead of fostering a theology of resignation, it inspires us to adopt a theology of revolt.
CONCLUSION:

As we reflect upon the spiritual dimension of preaching, we see that it is not a subject that receives much attention in the western church. As a result there is a measure of spiritual ignorance when it comes to preaching. This section has established that the person of the Holy Spirit helps the preacher communicate God's truth while at the same time the kingdom of darkness opposes and interferes with the message. The preacher must be aware of these dynamics and approach the preaching task accordingly. To realize the role of the preacher in the face of these two opposing worlds is critical for the effective preaching of the gospel.

III: LITERATURE REVIEW

Introduction:
The literature review will survey the significant literature in homiletics, and to some extent theology in general, to discover what is being written on the subject of preaching and how it intersects with spiritual warfare. By examining this body of literature we will arrive at an informed and educated understanding of how the field of homiletics deals with this crucial subject of preaching as spiritual warfare.
Generally speaking, homiletics as a discipline seems to have moved toward communication theory at the expense of a biblical paradigm of preaching. Homiletics has advanced as a discipline and we welcome more thinking and writing as necessary to keep the field current. Yet in some ways it seems that homiletics as an academic discipline has struggled with a measure of insecurity vis a viz the other theological disciplines. This may explain why it is trying so hard to be accepted academically and in this effort it may have actually lost some of its soul. Academic sophistication must not be allowed to exclude or marginalise the transcendent, supernatural and mysterious dimension of preaching. This danger is most acute for young and still developing preachers and homileticians.
The literature review will examine a broad spectrum of literature relevant to our research questions to determine what concepts and theologies are being communicated. The review begins with books written specifically about the field of preaching itself and then moves into secondary areas such as prayer, spiritual warfare literature and applicable theological articles.

**A. Review of Preaching Texts:**
Dr. Haddon Robinson in his influential and widely read preaching text, *Biblical Preaching*, refers to the work of the Holy Spirit in his definition of expository preaching:

"Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers." [54]

Dr. Robinson makes direct reference to the central role of the Holy Spirit in his definition of expository preaching. Dr. Robinson places emphasis on the necessity of the Holy Spirit to apply the biblical text to the preacher. "Before a man proclaims the message of the Bible to others, he should live that message himself."[55] The strength of Robinson's book is its commitment to the authority, inspiration and sufficiency of scripture. From that theological foundation a careful blueprint is presented for preaching biblically faithful and culturally relevant sermons.[56] Given the inherent authority and power in God's word, preaching expository messages will accomplish much for the kingdom of God for it exalts God and his word--his word "which is able to make us wise unto salvation." Robinson writes:

"To the New Testament writers preaching stands as the event through which God works. Peter, for example, reminded his readers that they had "been born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (I Peter 1:23). How has this word come to affect their lives? "That word," Peter explained, "is the good news which was preached to you"(1:25). Through preaching God had redeemed them."[57]

Robinson says, expository preaching begins with studying a passage (or complete unit of thought) in its context. In examining preaching as spiritual warfare, the greatest asset
the church has is the faithful proclamation of the word of God. That word is according to Paul "the sword of the Spirit," and as Hebrews declares, it is "living and active."

Another highly influential homiletics text is *Preaching*, by Fred Craddock. Craddock, recently retired, was for many years Professor of New Testament and Preaching at Chandler School of Theology in Atlanta, Georgia. Craddock's contribution to the field of homiletics is mainly in the area of narrative preaching with a particular emphasis on inductive preaching.[58]

Craddock refers to the role of the Holy Spirit in sermon delivery:

"The active presence of the Spirit of God transforms the occasion into what biblical scholars have referred to as an 'event.' Preachers and listeners hold and articulate doctrines of the Spirit with wide differences, but the absence of the power of God reduces the delivery of the sermon to a sad repeat of the futile efforts of the seven sons of Sceva described in Acts 19:11-16, >Jesus I know and Paul I know, but who are you? ="[59]

On the whole Craddock devotes little attention to the role of the Holy Spirit in preaching or the cosmological dimension of preaching. Craddock is interested primarily in the technique of preaching. For this he cannot be faulted. Craddock has made a significant contribution to the ministry of preaching, especially in the area of helping the listener experience the biblical story through the use of narrative.

Craddock's work could be strengthened by giving greater focus to the spiritual dimension of preaching. To disregard or downplay the spiritual aspect of preaching may offer short term fame for the preacher but long term fruitlessness. Craddock may be assuming others will take up the task of writing about preaching and things spiritual. Craddock is to be commended for his work in the field of homiletics, especially in the areas of storytelling, and using word pictures. Craddock's contribution to inductive preaching is especially useful.

John Piper, in his book *The Supremacy of God in Preaching*, devotes a brief but entire chapter to the role of the Holy Spirit in preaching. Piper affirms our "utter dependence" upon the Holy Spirit in the work of preaching. Using the apostle Paul as his biblical model, Piper asks what happened when Paul preached "in weakness and in much fear and trembling," which according to Piper means Paul "was reverent before the glory of the Lord, broken in his native pride, crucified with Christ, shunning the airs of eloquence and intellect."[60] What happened in Paul's preaching, says Piper, was a "demonstration of the Spirit and power" (2 Cor. 2:4):
"Without this demonstration of the Spirit and power in our preaching nothing of any abiding value will be achieved no matter how many people may admire our cogency or enjoy our illustrations or learn from our doctrine."[61]

Piper then asks: "How do you preach so that the preaching is a demonstration of God=s power and not your own?"[62] Piper admits with real sincerity, "I am trying to learn the answer to that question in my own life and preaching. I have a long way to go before I could ever be satisfied with my preaching. I do not see the measure of fruit that I long to see."

Piper's honesty on this issue is commendable as he wrestles with the mystery of preaching. Perhaps Piper's admission is partial evidence that the field of homiletics has placed its accent on the wrong syllable.

Piper asks, Why is it that we do not see the fruit that we all long to see? In response to this question, Piper offers the interested preacher his current approach to preaching in the power of God=s Spirit: (a) Admit to the Lord my utter helplessness without him, (b) Pray for the necessary help to come, (c) Trust God=s goodness in a specific biblical promise that he has been meditating on that morning. Piper uses that promise to "fight off the assault of Satan in those moments." (d) Act in the confidence that God will fulfil his word and (e) Thank God at the end of the message that he sustained me.[64] A conscious dependence on God in preparation for preaching can be clearly sensed in Piper's writing.

Another significant book in the field of preaching is Homiletic: Moves and Structures,[65] by David Buttrick. Buttrick, son of renowned preacher George Buttrick, teaches Homiletics at Vanderbilt Divinity School, Vanderbilt University. Christianity Today called Homiletic, "one of the most important books on preaching to appear this century."

Buttrick writes:

"Christian preaching not only reveals, it continues the work of Christ by calling, liberating and forming a new humanity. The mystery of preaching is a mystery of grace. By the Spirit, Christ speaks through us, a broken, risen community. Preaching, therefore is a spiritual discipline in which we offer our best words to Christ. The burden of preaching should send us scurrying to scripture, to the study of theology and to an earnest, gleeeful life of prayer. On the other hand there is wonderful freedom for preachers in the mystery of grace: 'I, yet, not I!' In Christ the burden of preaching is light."[67]
Buttrick does recognize the resistance the gospel will encounter. Buttrick admits the presence of the kingdom of darkness using the term "hardness of heart." Quoting Paul's lament that 'the god of this world has blinded the minds of the unbelievers' Buttrick observes, "refusal of the gospel should not surprise us.

On the matter of the biblical authority for preaching Buttrick is less orthodox:

"We must not say that preaching from scripture is requisite for sermons to be the word of God. An authority model descending from God to Christ to scripture to sermon could lead to a terrifying arrogance that not only contradicts gospel but destroys preaching . . . It is possible to preach the word of God without so much as mentioning scripture."[68]

While Buttrick may be right in his assertion that scripture doesn't always need to be mentioned in preaching--Paul doesn't quote scripture in his Athens sermon of Acts 17--biblical authority must be upheld as a general principle of preaching. Haddon Robinson reminds us:
"Not all passionate pleading from a pulpit, however, possesses divine authority. When a preacher speaks as a herald, he must cry out "the word." Anything less cannot legitimately pass for Christian preaching."[69]

Buttrick asks two key questions in his book, how do ideas form in the mind of the congregation and in light of this how should sermons be constructed? Buttrick answers these two questions by dealing with two key concepts, the first being "moves," which refer to the components of a sermon, such as introductions, conclusions, illustrations and language, and the second being "structures," including hermeneutics, homiletic outlining and purpose.

Buttrick makes use of modern research in language and communication and states that in light of a diminished attention span effective communication must present ideas in three to four minute segments and the idea must be "imaged" from the preacher's life experience. These three to four minutes modules are what Buttrick calls a "move"; he avoids the word "point" because it implies a "rational at-a-distance pointing at things"- a static rather than dynamic dimension.

Each move in the sermon has only one idea expressed in three parts; (1) Statement--the expression of the idea, (2) Development--which means "bringing out," "associating" or "disassociating" and (3) Closure--a restatement of the idea. Several moves linked
together make a sermon. Buttrick says the sermon should be "plotted" instead of outlined.

Buttrick will disappoint evangelicals in his book. He shows a disregard for authorial intent and a loose treatment of the authority of scripture. He says it is ok to find meanings in the text that the author never intended. Buttrick well represents the direction of current homiletical thought in this book and if Christianity Today is right, Buttrick's book will likely help shape the future of preaching. Unfortunately, there is little in this book that contributes to the spiritual aspect of preaching and quite obviously this was not the author's intent. Thus, Buttrick makes a statement through silence about what is not important as well as what is important in his homiletic.

Calvin Miller is another widely read and influential writer in the field of homiletics. Miller in his recent book, Spirit, Word and Story, writes quite eloquently about the balance of the Spirit of God and the human contribution.

"The sermon will have no greater friend than the spiritual dependency of the pastor. If the preacher really needs God his search and hunger will inflame his little words. The devotional life of the pastor is so important because his devotional life puts him in touch with the world of the Spirit, and that world supplies the vitality of his preaching. A devotional spirit cannot hide itself. No matter how the pastor tries, the most obvious thing about him, to those who attend his sermons, will be his touch, or lack of touch, with God."[70]

Miller is making a needed call here to spiritual vitality and freshness in our relationship with God. No matter what stage of ministry we find ourselves in, there will be a tendency toward self reliance that can only be effectively addressed by cultivating the spiritual life. Miller suggests that the integration of spirituality and preaching seems to be underexposed in modern homiletics literature and this suggests a future direction for literature in the field of homiletics.[71]

"When the pastor=s life is bound devotionally to Christ, the sermon will not be as fixed as homiletics might like. The sermon may even lose some of its literary character . . . I would like for us to see that preaching fine sermons is not an end in God=s kingdom. Preaching is a tool--one of remonstrance, instruction, and change. The qualities to which the sermon aims are best not set in oratory. They=re best set in life, searching, spontaneity, and prayer. Sermons fall short of all biblical models when they are only the best of study, preparation and delivery."[72]
In section one of Miller's book he lays out a description of the "otherworldliness of the sermon, it is this quality, says Miller, that separates a sermon from a mere speech. For this quality of otherworldliness, the Holy Spirit is needed. To preach in this way requires the preacher to include the Holy Spirit in every facet of life and ministry.

Miller asks a question for every preacher to consider, "What exactly does the Spirit do to make the speech a sermon?" Miller sees the answer to this question beginning with the preacher realizing his need to wait upon and listen to the voice of the Holy Spirit. Miller says, we must prepare as though there were no Holy Spirit and then preach as though everything depended on him. [73]

Later in his book Miller picks up the theme of spirituality and preaching again; "The contemplative life of the pastor must grow in a quiet place of prayer. The secular noise that chokes our spiritual lives produces nothing. Sermons where God speaks, are forged in pastoral isolation. Eliminate all time of isolation, and you will remove the voice of God from the sermon."[74]

Miller also touches on a worldview issue when he writes; "There are three actors in the drama of every sermon-the Holy Spirit, the preacher, and the person in the pew . . . these are the agents of power. Preaching cannot be powerful if any of the three are nonparticipants in the work of God. Often the only power preachers are interested in is oratorical power - to enhance, ornament and drive home their sermons."[75]

Miller recognizes that there is something both in the values of the culture and in our own depravity that affects the preacher on this level. We can have a tendency to be self-serving. Preaching, understood as oratorical power, can become a means to our own ends rather than God's.

Miller continues:

"God=s power comes only as the prize of spiritual submission. It comes in response to the need of the preacher to be the instrument of kingdom building . . . there are very few pastors who are willing to be a channel of any power that does not originate in themselves. The buzzword for this is surrender. Surrender rightly implies a
relinquishment of all that might be in God=s way that prevents the preacher from becoming a channel."[76]

Miller elaborates on how we access this divine power of God in our ministry:

"There are those who believe that to desire power urgently is to have power, but integrity provides the matrix of power, not earnestness. God never champions the lazy mind because the heart is fervent. In my childhood church, we believed that you could lure Pentecost to come again by "praying through" on your knees at the altar. In these long altar sessions we lifted our tear-stained faces, praying with emotional intensity. We were anxious to have God dump his power on us as a reward for our earnestness. The Spirit of God, however, does not visit us as a result of driven sincerity. Integrity is the invitation to which he responds. Fifty years ago, books on preaching frequently began with this all-important subject of integrity. The Spirit is defined by one lofty adjective, holy. Integrity, it must follow, is the chief quality for the spiritually integrated man or woman who wants to be filled with the power of a holy God." [77]

Miller is not devaluing the place of extended prayer and the pouring out of one's soul to God. He is simply saying that passion is not a substitute for integrity and holiness.[78] Miller's spiritual roots have obviously influenced his thinking and his concern that earnestness not become a substitute for holiness is legitimate. On the other hand, earnestness is often indicative of holiness and devotion to God.

Miller has observed a shift in preaching during the past fifty years away from issues of integrity and holiness and toward a fascination with communication theory-- at the expense of a sense of the transcendent, spiritual dimension of preaching.

"Waiting is the grand allurement of the Spirit in preaching. Why waiting? The very word puts us at God=s disposal. Waiting suggests that, without God, we do not have the ability to proceed in a meaningful way. Waiting is the evidence that we are not presumptuous. Waiting says our sermon is content to let God be the chief actor, the prime mover, the illumination for the darkness we have not yet fathomed. In waiting, we admit we will not attempt to bear his word before we find out what it is." [79]
Miller suggests waiting is a problem for the modern preacher—who has time? According to Miller this may require some serious decisions about letting go of certain pastoral responsibilities. The preacher must guard his study time jealousy. Miller summarizes the issue well when he writes:

"The Holy Spirit is in us when we preach, but he is also coming to us. This great paradox lies at the soul of preaching. Because we don’t deal well with paradox and mystery and because time does not allow the luxury of pondering such theological depths too long (Sunday is coming), we often find ourselves working in the realm of the tangible and the concrete and glossing over the mysterious dimension of the Spirit."[80]

Another recent homiletics text that has been well received is by Bryan Chapell. His recent homiletics text, Christ Centered Preaching, was voted Book of the Year by Preaching Magazine in 1994. Chapell spends very little time on the role of the Spirit in preaching—about one page plus a few brief references in the balance of the book. Yet he makes this interesting statement:

"The spiritual dimensions of preaching undercut much of what you may be tempted to believe about this book: that is, if you learn to speak well enough you can be a great preacher. Not true! Please do not let the necessary emphases of this book, the comments of others, or the desires of your own heart mislead you. Great gifts do not necessarily make for great preaching. The technical excellence of a message may rest on your skills, but the spiritual efficacy of your message resides with God."[81]

Having made such a significant and sweeping statement, leaves the reader looking for more, but Chapell doesn’t elaborate. Chapell's focus is on the exposition of the text and on this aspect of preaching his book is very helpful. One of Chapell's key contributions is what he calls, "The Fallen Condition Focus" (FCF), which he defines as, "the mutual human condition that contemporary believers share with those for whom the text was written."[82]

On the selection of a text Chapell highlights the role of the Holy Spirit:
"No catalyst for selecting a text is more important than sensitivity to the leading of God=s Spirit. Preaching in the power of the Spirit is the culmination of a process that has been Spirit-led. The conviction that the Holy Spirit gave the Word should yield a
commitment to seek his leading and the courage to speak more what he wants said than what we or our congregations fancy."[83]

On sermon application Chapell writes: "Ultimately, the Spirit alone can apply the truths of his word, so sermonic application succeeds only when we preach his purposes and in dependence on his work."[84]

In the Handbook of Contemporary Preaching, edited by Michael Duduit, little is said about the role of the Spirit in preaching. Room is given to almost every other conceivable subject in this massive work of 600 pages including "Preaching and Administration" and "Preaching and Social Concerns" but little is said about the role of the Holy Spirit in preaching. In the initial chapter "A Theology of Preaching," by Albert Mohler Jr., he writes:

"A theology of preaching must take the role of the Spirit into full view, for without an understanding of the work of the Spirit, the task of preaching is robbed of its balance and power. Both the preacher and the hearers are dependent upon the illumination granted by the Holy Spirit for any understanding of the text." [85]

He quotes John Calvin who wrote: "No one should now hesitate to confess that he is able to understand God=s mysteries only in so far as he is illumined by God=s grace. He who attributes any more understanding to himself is all the more blind because he does not recognize his own blindness."[86]

In a chapter entitled, "Preaching and Hermeneutics," by David Dockery, one reference is made to the Spirit; "We must expect illumination from the Holy Spirit to assist in interpretation."[87]

John Stott, in his book, I Believe in Preaching, devotes a few helpful pages to the role of the Spirit in preaching. Stott connects the power of the Spirit to our posture of humility in preaching: "The third ingredient in my analysis of a preacher=s humility I will call the humility of dependence."[88] Stott then makes a reference to the opposition--the kingdom of darkness. This is a significant reference to the evil dimension in the cosmology of preaching:

"In all our ministry we need to remember the pitiful spiritual condition of people without Christ and the frightening strength and skill of the >principalities and powers= arrayed against us. By ourselves we are blind to God=s truth and deaf to his voice. Moreover, we are dupes and slaves of demonic forces. Of course if we think this exaggerated or
>mythical= or frankly false, then we see no need for supernatural power; we shall consider our own resources adequate. But if human beings are in reality spiritually dead and morally blind, deaf, dumb and lame and even dead, not to mention the prisoners of Satan, then it is ridiculous in the extreme to suppose that by ourselves and our merely human preaching we can reach or rescue people in such a plight. Only Jesus Christ by his Holy Spirit can open blind eyes and deaf ears . . . give life to the dead and rescue slaves from Satanic bondage . . . therefore our greatest need as preachers is to be >clothed with power from on high= (Luke 24:49), so that like the apostles, we may >preach the gospel . . . by the Holy Spirit sent down from heaven" (I Peter 1:12) and the gospel may come to people through our preaching >not only in word, but also in power and in the Holy Spirit and with full conviction= (I Thess. 1:5).[89]

Stott then asks, Why does the power of the Spirit seem to accompany our preaching so seldom? He answers his own question this way: "I strongly suspect that the main reason is our pride. In order to be filled with the Spirit we first have to acknowledge our own emptiness. In order to receive his power, we have first to admit, and then even revel in, our own weakness."[90]

Augustine and Aquinas believed that pride was the very essence of sin. Scripture states that "God resists the proud but gives grace to the humble." Stott addresses the issue of pride in the preacher as a key concern. In a culture where pride is an easy trap to fall into, it would be naive to think that preachers are immune from such pitfalls. The apostle Paul sensed this trap when he wrote: "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor. 9:27 NIV). Humility not self-sufficiency must be the mark of the preacher.


"When true preaching takes place, the main actor is-- not the preacher, nor the congregation but - the Holy Spirit. Without him and his creative and re-creative activity there can be words, there can be essays, but there can be no preaching. As the writer of the fourth gospel puts it, it is the function of the Holy Spirit to confute, to convict and to convince (John 16:8-11)."[91]
Coggan continues,
"When John speaks of the Holy Spirit as the "Paraclete," he uses a word which is notoriously difficult to translate. Encouragement and enlivening of mind and perception - all this is inherent in this scintillating word. The preacher is not alone, beside him, within him is the stimulator-Spirit, the Lord, the Life-Giver, ready to enliven mind and speech. The prime actor in the sacrament of the Word is the Holy Spirit."[92]

Yet Coggan is quick to add that his emphasis on the role of the Holy Spirit as "the main actor in preaching" does not diminish the importance of the human factor. Indeed, says Coggan, it enhances it.[93] We see in Stott and Coggan, a balanced approach to preaching, giving recognition to the role of the Spirit.

One book that is devoted entirely to the role of the Spirit in preaching is by James Forbes, The Holy Spirit and Preaching. This book records his "Lyman Beecher Lectures in Preaching" given at Yale Divinity School in 1986. Forbes describes himself as an Atillichian Pentecostal@ and AProgressive Pentecostal@ (which includes a deep commitment to social action). His lectures are inspiring but carry a measure of vagueness in his terminology. There seems to be room to apply Forbes' statements on the Holy Spirit in a variety of ways, depending on one's particular theological position. The book is valuable for opening dialogue on the ministry of the Spirit and would serve as a useful text in an advanced homiletics course. As a preacher, Forbes has been recognized as one of the ten most effective preachers in the English-speaking world in a study commissioned by Baylor University.

Forbes introduces us to the concept of the anointing of the Spirit as a means of power in preaching. He describes the anointing of Jesus and then moves into an examination of the anointing for contemporary preaching. Forbes writes:
"The anointing of the Spirit results in power from on high. The person who is anointed will experience a plus factor as he or she works for the kingdom. This edge is necessary to do the work of God effectively." [94]

Forbes refers to the kingdom of darkness and reminds the preacher to give it consideration in preaching:
"Kingdom commitment ushers us into areas of conflict. Principalities and powers are waiting to test mortals who press their claim for the sake of the kingdom. Nevertheless, the anointing introduces a new dimension into the conflictual dynamic." [95]
"There are certain understandings of preaching that do not require much of a sense of the anointing. But I am interested in developing a comprehensive concept so that it is understood that in order truly to preach we have to have a full anointing. And not just the first anointing, but an continuing jubilee of reinvestiture, reaffirmation and covenanting is needed to accomplish Spirit-filled preaching on a continuing basis." [96]

"It is critical for us to discuss anointing because there is a necessity for people to have a broader concept of preaching than they have held traditionally. I am convinced that the nature of our culture cries out for more than mere discourse on religious subjects."[97]

Forbes' book could be strengthened by making better use of exegetical insight and support for the key biblical texts that deal with the ministry of the Spirit in preaching.

Ray Hughes is described as one of the world leaders in the Pentecostal movement. He has twice held the office of General Overseer of the Church of God (Cleveland, Tenn.). He has also served as president of the Church of God School of Theology in Cleveland, Tennessee. In Azusa Street and Beyond, Hughes writes an article entitled The Uniqueness of Pentecostal Preaching in which he refers to the spiritual conflict that preaching arouses and which he expects to occur when the word of God is proclaimed: "This world is in rebellion against God. There can be no compromise between righteousness and wickedness. While one sees evidence of this conflict on many levels, none is more clearly exposed than when the anointed preacher speaks as God's voice . . . He speaks forth the commandments and the directives of God and leaves the spiritual confrontation to the Holy Spirit. This explains why the preacher sometimes finds himself in a conflict he did not realize was coming, or why emergencies are both created and taken care of without his conscious knowledge."[98]

Hughes frames the preaching event in terms of spiritual conflict. He recognizes the preacher is a target of satanic opposition. Hughes counsels the preacher to depend on the Holy Spirit in the face of spiritual warfare, "leaving the spiritual confrontation to the Holy Spirit." Hughes cites as substantiation of his position the preaching of Stephen in Acts 7.

"Stephen applied God's message white-hot to those who heard him, and it was the cutting sharpness of what he said that disturbed their evil hearts. Note the mob's reaction; "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth . . . then they cried out with a loud voice, and stopped their ears,
and ran upon him with one accord, and cast him out of the city and stoned him (Acts 7:54, 57, 58)."[99]

Stephen was a man full of the Holy Spirit and faith, (Acts 6:5), which strongly suggests that the Holy Spirit is the origin of the power and the reason why demonic opposition was so evident.

Donald McKim, writing in Preaching as a Theological Task: Essays In Honor Of David Buttrick, writes a chapter entitled, "The Gospel as Empowered Speech." In the essay McKim presents a very balanced theology of preaching. Preaching, he writes, is "empowered speech for proclamation and persuasion of the gospel."[100] For McKim a delicate yet convincing balance is struck between the need to be reliant upon and aware of the role of the Holy Spirit in preaching and the parallel need to skilfully craft the sermon using powerful vocabulary, appropriate structure and disciplined exegesis. This realization of the empowerment of the Spirit provides the preacher, says McKim, with a "theological courage."

"Early Christian preachers were convinced that they did not preach the gospel on their own. As at Pentecost, the gospel Word is accompanied by God's Spirit as an effecting agent (Acts 4:31; 10:44). The Spirit accompanies, taking what is heard and making it operative."[101]

McKim points out that the reformers, especially John Calvin relied upon the ministry of the Spirit in their preaching. Calvin is quoted as saying "the Holy Spirit makes preaching efficacious . . . and without the illumination of the Spirit the Word can do nothing." McKim writes:

"The basic confidence is that God can do something in, with and through gospel-message speech. To realize that theological courage belongs to the essence of the gospel as empowered speech can make every preaching event momentous."[102]

McKim then speaks of the necessary balance of our work and God's work when he writes:

"Ultimate reliance on Spirit-empowered speech that proclaims the gospel does not negate but engenders the most rigorous attention to the practice of preaching and, thus the craft of preparing sermons." [103]
McKim encourages a healthy balance of study and dependence on the Holy Spirit. He encourages cultivating the role of the Spirit in both the preparation to preach and in the actual preaching of the gospel along with the intellectual study and discipline of the preacher. Both working together will glory God.

A recent book by Duane Litfin, *St. Paul's Theology of Proclamation*, looks into the preaching of the Apostle Paul. In the preface, F. F. Bruce commends Litfin for his work, stating that this is a subject that needed to be studied. Litfin is President of Wheaton College and the book is based on his doctoral thesis at Cambridge University. Litfin looks into the issue of Greco-Roman rhetoric as the accepted means of persuasion in the first century and asks how Paul dealt with this issue in his preaching. Litfin focuses on the key Pauline passage of I Corinthians 1:18-2:5, in which Paul declares that "my preaching was not with wise and persuasive words of man's wisdom but with a demonstration of the Spirit." Rhetoric, says Litfin, focussed on persuasion as the means of swaying people. Paul however, relied on truth and the power of the Holy Spirit. Litfin writes:

"The verbs Paul uses to describe his public speaking such as evaggelizo, kerusso, kataggello and martureo, are decidedly non-rhetorical. No self-respecting orator could have used such verbs to describe his own modus operandi. Indeed, even though they deal with the subject of public speaking such verbs play no significant role in the rhetorical literature. This is understandable because these verbs describe a form of speaking which is at its core the antithesis of rhetorical behavior. His role is not to discover the persuasive probabilities inherent in his subject, much less to package the whole so that the message will be irresistible. That sort of thing belongs to the persuader. The herald's task is not to create a persuasive message at all, but to convey effectively the already articulated message of another. The matter of rendering that message persuasive is not his affair. His assignment was simply to make Christ known, non-rhetorically, and the Spirit of God would take care of the rest. Such an approach could not have been in starker contrast to the principles of Greco-Roman rhetoric."

Another book that addresses the subject of the role of the Holy Spirit in preaching is *The Sacred Anointing*, by Tony Sargent. This book is an examination of the preaching of Dr. Martin Lloyd-Jones and his understanding of the anointing or unction. The book is very biographical and anecdotal, followed by sections of critique and analysis. The
book is a welcome addition to homiletics literature and is useful for gaining insight into the great passion and spirituality of Lloyd-Jones. The book focuses on Lloyd-Jones theology of preaching which is centered primarily on the power of the Holy Spirit to bring anointing or unction to the preacher.

Sargent writes:
"We may summarize Dr. Lloyd-Jones position by stating that he believed passionately that Apostolic power for preaching the gospel is still available within God's sovereignty today. The Acts depicts the church with preachers on fire; preachers who are given a great boldness and authority. In a word, they had unction. This alone accounts for their astonishing success, which has been repeated in periods when the Spirit of God has been poured out upon the church. The supply can still be tapped. Such should be earnestly requested by every minister."[106]

Conclusion:

The survey of preaching texts has yielded a relatively brief contribution to understanding the spiritual dimension of preaching. Most preaching texts focus on the practical explanation of sermon preparation and presentation. Little attention is given to the theological dynamics of the preaching event. It seems most homiletics texts assume a particular theological perspective by the reader and attempt to add little to the discussion. Perhaps because most homiletics texts are authored by practitioners, they may feel inadequate to elaborate on the theological aspects of preaching. It is important for the theological side and the practical side of preaching to dialogue and interact with each other. Preaching cannot rely primarily upon techniques and communication skills. While these issues are significant, a theological foundation must accompany all that we propose in the study of preaching.

B. Review of Spiritual Warfare Texts:
The review of preaching literature did not provide any detailed discussion dedicated to worldview or cosmology as it pertains to preaching. This is a critical theological issue that impinges upon our approach to the preaching task. Spiritual warfare literature can help us understand this aspect of preaching. The question we want to answer is this: Can insights from spiritual warfare writings help us in our preaching task? From an academic perspective, spiritual warfare is not a subject that has garnered much attention or respect. However, that may be changing. Paul Hiebert's seminal article, "The Flaw of the Excluded Middle"[107] did much to bring spiritual warfare issues to the
agenda of western missiologists. Perhaps the same will happen in the realm of homiletics. Others like anthropologist Charles Kraft and church growth expert, Peter Wagner are attempting to raise awareness of spiritual warfare issues in the broader evangelical community.

Clinton Arnold is associate professor of New Testament at Talbot School of Theology, Biola University. Arnold's book, Powers of Darkness: Principalities and Powers in Paul's Letters, is one of the most thorough biblical treatments of Paul's teaching on spiritual conflict. Arnold brings to our attention the reality of spiritual conflict by describing Paul's understanding of Satan and demons in the first century. Arnold shows that Paul writes out of the milieu of Judaism and demonstrates the awareness, belief, and in many cases, involvement of the Jewish people in magic and occult practices. The people of the first century clearly believed in the reality of principalities and powers. Paul could use the language of spiritual conflict that is often puzzling to the modern reader without any difficulty. Paul and the early Christians understood that the demonic world is well organized and very active in the world. Paul has the added knowledge of Christ's victory on the cross which provides the note of triumph over Satan that is found in all of his letters.

Arnold also exposes the syncreticism of those of us who have been educated in the Western culture with its rational worldview. Arnold states that we often fail to recognize how the culture we live in has affected us and our interpretation of Scripture.

"Ephesians 6:12 is one of the best-known verses of the entire Bible, yet one of the most misunderstood, misconstrued and practically neglected texts of the Scripture. Immersed in a culture that says evil spirits do not exist, Western Christians struggle even to begin the task of spiritual warfare. We spend more time wondering if we really should believe in demons than grappling with how we should respond to them."[110]

Arnold challenges the modern church to own up to this spiritual reality and use the resources of the kingdom of heaven to fight this battle.

"We now need to move beyond knowing we have access to God's power into actually using it. Paul stressed the role of faith in appropriating God's power, that is, the powerful work of his Holy Spirit who indwells us. This kind of faith is based on the objective fact of Christ's resurrection and exaltation over the powers of darkness."[111]
A recent book by Gregory Boyd, Professor of Theology at Bethel College in Minnesota, entitled *God At War*, speaks very pointedly to the subject of spiritual warfare. Boyd asserts that all of scripture can and must be read from a perspective of spiritual conflict. Boyd sees what he calls a "warfare worldview" throughout scripture. The biblical worldview is based on the reality of one eternal, sovereign and omnipotent God, who is both creator and sustainer of the cosmos. Yet, the scriptures also assume the existence of intermediary spiritual beings. These beings, variously termed "gods," "angels," "principalities and powers," "demons," can and do wage war against God, wreak havoc on his creation and bring suffering and tragedy upon mankind. The Bible, says Boyd, as well as the early post-apostolic church assumes that creation is caught up in the crossfire of an age-old cosmic battle between good and evil. The Bible assumes that the course of this warfare greatly affects life on earth. Boyd asks: "Is it possible that the intensely materialistic and rationalistic orientation of the Enlightenment has blinded us to certain otherwise obvious realities? It is just possible that our chronocentrism—our tendency to assume that the worldview we hold at the present time is the ultimately true worldview—is preventing us from seeing significant features of reality. The fact that this warfare worldview constitutes a central component of Scripture's understanding of God and the cosmos should surely inspire us to do so. At least for those of us for whom this collection of canonical books is no mere collection but rather constitutes the inspired Word of God, not seriously considering the warfare worldview can hardly be said to be an option, however much such a view may conflict with our own naturalistic cultural presuppositions."

The thematic unity of Christ's ministry, says Boyd, (as well as that of his disciples and the early postapostolic church) becomes clear only against the backdrop of a warfare worldview. Put succinctly, the classical-philosophical assumption that a mysterious, loving, sovereign, divine plan lies behind even evil events in our world encourages an approach to evil that defines it as an intellectual problem to be solved rather than a spiritual opponent to be overcome . . . Whereas the New Testament exhibits a church that is not intellectually baffled by evil but is spiritually empowered in vanquishing it, the Western tradition has more frequently exhibited a church that is perpetually baffled by evil but significantly ineffective in and largely apathetic toward combatting it. Whereas the classical-philosophical theology of sovereignty encourages a theology of resignation, a theology rooted in a warfare worldview inspires, and requires, a theology
of revolt: revolt against all that God revolts against . . . This is the only understanding that squares with Jesus' ministry and the whole of the New Testament, on the one hand. On the other hand, it is the only theology that is going to reappropriate for the contemporary church the power of the New Testament church to confront and overcome the evils in our present world. It is, as such, a theology that the church today must take seriously, despite the significant difficulties such a theology may create with our culture's naturalistic assumptions and with some of the church's traditional theology.[114]

The Collapse of the Brass Heaven [115] by Zeb Bradford Long and Douglas McMurry is another book that addresses the issue of worldview. The authors assert that the traditional western worldview rejects the spiritual dimension and places attention primarily on the material and visible world. "Many of us doubt that the spiritual world exists. Those who believe in it are not sure it bears much relevance to everyday life."[116] Long and McMurray quote Dr. Paul Hiebert of Trinity Evangelical Divinity School, whose essay entitled "The Flaw of the Excluded Middle," has become a seminal work for Western Missionaries working in non-Western countries. While serving as a missionary in India Dr. Hiebert was expected to deal with spiritual beings, just as Hindu holy men did. Dr. Hiebert admits to being ill prepared for this aspect of ministry.

"I had excluded the middle-level of supernatural, but this-worldly beings and forces from my own worldview. As a scientist I had been trained to deal with the empirical world in naturalistic terms. As a theologian, I was taught to answer ultimate questions in theistic terms. For me, the middle zone did not really exist."[117]

Dr. Hiebert observed a three-tiered worldview in India and Taiwan:
"The top tier is high religion based on cosmic personalities or forces. It is very distant. The bottom tier is everyday life . . . the middle zone includes the normal way these everyday phenomena are influenced by superhuman and supernatural forces. There is no question in their minds that every day they are influenced by Spirits, demons, ancestors, goblins, ghosts, magic fetishes, witches, mediums, sorcerers, and any number of other powers."[118]

Long and McMurray comment:
"In the West, some Christians believe in the existence of demons, angels and the Holy Spirit purely because the Bible says that they exist, but in practice they exclude these
realities from daily life. They have crowded out spiritual realities that biblical people took for granted."

Long and McMurray point out the pervasiveness of this view in the West. Theologians, preachers, and lay Christians as products of Enlightenment education, think this way without giving it much thought.

In recent years, there is a cultural shift occurring in Western society, away from Enlightenment values toward post-modernism and new forms of spirituality. One characteristic of this shift toward post-modernism (and its denial of absolute truth) is a greater awareness and acceptance of the unseen world. Many people today are more likely to consult a psychic to read their horoscope than in previous generations. Such a shift in society affirms the reality of the unseen dimension and also raises a challenge for the church to minister in this context with the full arsenal of its spiritual inheritance. What missionaries face abroad is becoming more common in North America as a result of globalization and secularization.

"Here too, is the reason for the terrible dryness of many Western churches. We have our theologies in order. Our rituals flow smoothly. Many of us are trying to do what pleases God. We have a form of religion, but lack the power thereof."

Hiebert suggests the "excluded middle" is a gaping hole in our theology of spiritual conflict. This ignorance contributes to a lack of power and effectiveness in the presentation of the gospel. Many missiologists agree with Hiebert's position and the issues of spiritual power have definite implications for our worldview and theology of preaching.

Charles Kraft also deals with this issue of worldview in his book, Christianity With Power. Kraft, like Hiebert and Long & McMurry is a former missionary. His academic field of study is anthropology. Kraft is very critical of the "impotence" of western churches and western worship. Kraft's own traditional theology was transformed by his missionary experience and his exposure to charismatic theology at Fuller Seminary. He criticizes western preaching as being too much like a college lecture and lacking encounter and experience with a personal God. We have reduced God, says Kraft, to an intellectual concept rather than a person of love and power who wants to be involved in our lives. Kraft characterizes the western worldview as naturalistic, materialistic, humanistic, bound by reason, and highly individualistic.
"Because such Enlightenment influence has become so strong in our societies, modern Westerners--both non-Christian and Christian--now find it extremely difficult to believe in angels, Satan, demons and even God. Whether or not real spiritual power can be exercised through prayer, then, is seriously questioned both outside and inside our churches.

Many of course stand against part of the world view pressure and many do believe in the existence of God. Yet he is usually perceived, even by many committed Christians, as some vague and distant figure--an absentee landlord who used to do wonderful things and who someday may do them again. But he seems largely irrelevant or at least inactive to most people."[121]

If Kraft is right and if this worldview is largely accepted by preachers, then it cannot avoid affecting our understanding of preaching and the role of the Holy Spirit, the role of prayer and the role of the kingdom of darkness.

Another book that looks at the spiritual warfare issue is,  That None Should Perish by Ed Silvoso. Silvoso asks the question, >If we have excellent methods for evangelism, why are we not seeing more fruit?= Silvoso is founder of "Harvest Evangelism," a ministry begun in Argentina and now functioning in many countries of the world. He is a respected preacher and writer in the field of evangelism, prayer and church planting. Silvoso=s approach to evangelism employs two key ideas; (1) saturation church planting, and (2) strategic level spiritual warfare. Silvoso argues that since the god of this age has blinded the minds of people against the gospel, the real battle for our cities is spiritual. Peter Wagner writes in the foreword: "As the war in the heavenslies is won through truth encounters, and power encounters and allegiance encounters mediated by the Holy Spirit and based on Jesus= death on the cross, much of what has been obstructing the communication of the gospel to the unsaved in the past will be removed." [122]

For the purposes of this thesis-project, "communication of the gospel" certainly involves preaching. Silvoso=s ministry links confrontational "warfare prayer" with preaching to the point that these corporate prayer meetings are held simultaneously with the preaching of the word. By so doing Silvoso is making a theological statement, specifically that evil principalities and powers need to be prayed against so that preaching produces conversions, healings and exorcisms. It is Silvoso=s conviction that
without this kind of powerful and strategic prayer effort, preaching—even excellent, biblically relevant preaching—will have a less than desired effect. Silvoso’s domain of ministry and his roots are primarily in Argentina where revival has been in effect for a number of years now. This phenomena has been well documented and has been studied and written about by leaders in both church growth and missiology including Peter Wagner and others. Silvoso has the endorsement of Wagner and furthermore has worked with and is closely related to well-known evangelist Dr. Luis Palau. Furthermore, his ministry has produced significant fruit as he describes in his book. In a chapter entitled, "The Battleground is the Heavenly Places" Silvoso writes; "Generally speaking, the church today is dangerously ignorant of the schemes of the devil . . . in contrast Paul stated "we are not ignorant of his schemes" (2 Cor. 2:11). Another reason we have difficulty understanding the heavenlies as the Spirit realm is the impact the enlightenment has had on Western culture. This devastating secular movement removed every reference to the supernatural from the scientific lexicon. The church in the West was not immune to the onslaught of the Enlightenment, and some of it was incorporated into its theological presuppositions. This in turn was carried to the four corners of the earth by the Western missionary movement of the eighteenth through the twentieth centuries. In this context, it is interesting to note that the greatest growth of Christianity in the Third World has occurred where the cultural and theological dominance of the church in the West has been replaced by the indigenous Church’s own cultural and theological initiatives and worldview. In countries like Korea, China, Nigeria and Guatemala, the national churches have an understanding of the heavenlies, or the Spirit realm, quite different than the one historically held by the Church in the West."

Silvoso comments on the spiritual impotence of the Western church;

"In spite of enjoying powerful means of communication, sophisticated teaching tools, political freedom, financial backing and the largest pool of talent ever assembled, we have failed to reach the world for Christ. Like the U.S. fleet anchored at Pearl Harbor in 1941, the church in the West today presents an easy target for Satan. We do not believe we are at war. We do not know where the battleground is located and in spite of our many weapons they are neither loaded nor aimed at the right target."

In direct reference to preaching, Silvoso writes: "In Ephesians 6, Paul associates the preaching of the gospel with intercession ( Eph. 6:15,19,20) and the struggle against
principalities (Eph. 6:12, 18, 19)." Modern preachers need to come to a greater sense of responsibility toward this aspect of preaching.

**Conclusion:**

Spiritual warfare literature offers some significant insight to preaching. However, spiritual warfare literature and homiletics literature have had little interaction with each other. With the recognition that preaching is spiritual warfare, this isolation can be corrected. Spiritual warfare literature is showing signs of maturing in its scholarship and its exegesis. This maturing will widen its readership and command greater respect. Preachers can benefit from the insights of spiritual conflict for the ministry of the word. Much of the theological insight in spiritual warfare literature comes from former missionaries who have sensed the need for a more powerful experience of the gospel. North American preachers can benefit from these insights as well as the gospel faces the challenges of modern culture.

**C. Review Of Theological Texts:**

The review of theological works will examine books that speak specifically about spiritual conflict or the role of the Holy Spirit in the proclamation of the gospel.

Gordon Fee, a widely respected pentecostal scholar writes in his magnus opus, *God's Empowering Presence*, and its daughter publication *Paul the Spirit and the People of God* about the role of the Holy Spirit in the ministry of Paul. Fee sees the importance of the Holy Spirit in the ministry of Paul reflected throughout the writings. He feels that the evangelical church has not taken seriously enough this aspect of Pauline theology:

"Paul refers frequently to his own effective ministry as a direct result of the work of the Spirit. This work included not only conviction concerning the truth of the gospel, but also signs and wonders, all of which resulted in changed lives. They became followers of Christ (v. 5) not on the basis of Paul=s proclamation of the gospel alone, but because that proclamation was accompanied by the power of the Spirit including a deep conviction (probably both in Paul as he preached and in them as they heard)."

Fee points out that in defending his ministry in Corinth against his opponents (cf. 1 Cor. 4:1-21; 9:1-2), Paul takes up the matter of his preaching when he first came to the city. Both the content (1 Cor. 1:18-25) and the form (1 Cor. 2:1-5) of his preaching confesses Paul, lacked persuasive wisdom and rhetoric; nonetheless, his preaching
was far more effective. Paul's preaching was distinguished by the accompanying demonstration of the Spirit=s power and proved by the conversion of the Corinthians themselves. (Cf. 2 Cor. 3:3). And it was so Paul adds, in order that their faith might rest in "the power of God," not in merely human wisdom.[130]
Fee makes application to modern day preaching and preachers when he writes about all gospel proclamation:

"What is true of Paul's own ministry, he also understands to be true of the effective preaching of the gospel in general. "And take the sword of the Spirit," he urges in Ephesians 6:17, meaning, to "speak forth the word of God" (the truth about Christ) in a world where the powers are still at work. Thus, he urges them to be involved in a Spirit-empowered proclamation of Christ."[131]

Fee includes prophetic utterances in his understanding of Spirit-empowered proclamation:
"A further aspect of revelation connected with the hearing of the gospel occurs in I Corinthians 14:24-25. Here the revelation comes by means of prophetic utterances within the believing community when unbelievers are present. What is revealed in this case are the secrets of the unbelievers' hearts, leading them to repentance and conversion."[132]

Fee is advocating a Spirit-inspired dynamic in the preaching event that will result in the Holy Spirit calling and convicting sinners. In the Corinthian context (and today as well), this prophetic ministry may not be restricted exclusively to preaching, but is compatible with it.
Fee also writes about the role of the Spirit in revelation:
"Part of Paul's conviction that his message was and would be accompanied by the Spirit=s power was his corresponding conviction that the essential content of the gospel came to him by revelation, again the work of the Spirit. Both I Corinthians 2:10-16 and Ephesians 3:5-7 affirm that his own insight into the gospel came by the Spirit=s revelation."[133]

Fee suggests this has implications for how we go about studying God=s word in preparation for preaching. There is more to do than simply to exegete the text, in an almost mechanical way, there must be a role for hearing the voice of God. Thus Paul=s preaching of the cross came with "words taught by the Spirit" (v. 13) which included
"explaining spiritual things by spiritual means." According to Paul this revelation should be the common experience of all who have received the Spirit. It is not some obscure secret wisdom that has been revealed by the Spirit, but the very content of the gospel.

Commenting on the classic warfare text of Ephesians 6:10 ff, Fee connects this passage to preaching: "For Paul, the concern was not only that they be clothed with the armour that Christ provides in the gospel, but that they take the enemy on by Spirit-empowered proclamation and by Spirit-inspired praying."[134]

D. Review Of Scholarly Material:
In Empowered for Witness: The Spirit in Luke-Acts by Robert Menzies, we read: "A careful analysis of the Pentecost narrative (Acts 2) supports the thesis that Luke consistently portrays the Spirit as the source of prophetic power (producing special insight and inspired speech) which enables God's servants to fulfill their divinely appointed tasks."[135]

The Spirit is given, says Menzies, to empower the preachers for their missionary call. He cites Acts 8:17 as an example: "Thus the Samaritans are commissioned and empowered for the missionary task which lay before them. A prophetic community has been formed. A new centre of missionary activity has been established."[136] Another example Menzies cites is Paul's filling with the Spirit in Acts 9:17-18. "In Luke's perspective, this is not the culmination of an account of Paul's conversion; rather, it is principally an account of Paul's commissioning as a missionary."[137]
Menzies later summarizes his thesis:

"Luke not only fails to refer to the soteriological aspects of the Spirit's work so prominent in the epistles of Paul, his narrative presupposes a pneumatology which excludes this dimension. Rather than presenting the Spirit as the source of Christian existence, Luke consistently portrays the Spirit as the source of prophetic inspiration."[138]

Menzies point is that Luke's doctrine of the Holy Spirit found in Acts emphasizes the Spirit's ministry of empowerment for witness. The pattern is seen in Acts. Beginning in Acts 1:8, with Jesus prophesy that the gift of the Spirit will provide power for Christian witness. In Acts 2:4 ff. Peter, filled with the Spirit, stands to preach on the day of
Pentecost, and again in Acts 4:8, Peter preaches to the Sanhedrin, "filled with the Spirit."


"The outpouring of the Spirit upon the disciples on the day of Pentecost fulfills the promise of power for mission (Acts 1:8). This latter promise of power differs from the earlier promise (Luke 24:49) in that it is more specific. This power is not some impersonal force but is, in fact, a manifestation of the Spirit. This promise also reveals the purpose of the gift of the Spirit: it is for witness. The gift of the Spirit is thus an equipping of the disciples for service.\[139\]

Gordon Fee recently published an article in *Crux*, the theological journal of Regent College in Vancouver, British Colombia, entitled, "Exegesis and Spirituality"\[140\] that is relevant to the study of preaching. Fee begins by expressing the need to connect spirituality and exegesis and he laments that in most seminaries these two fields are often polar opposites, perceived as being unrelated. Fee states that exegesis and spirituality must feed off each other.Fee writes: "I regularly tell my students: Have the touch of God on your life. Live in fellowship with Him; be among those who cry out with the Psalmist, "my soul and my flesh long for you." If those who teach and preach God=s Word, which preaching must be based on solid exegesis of the text, do not themselves yearn for God, live constantly in God=s presence, hunger and thirst after God--then how can they possibly bring off the ultimate goal of exegesis, to help to fashion God=s people into genuine spirituality? Indeed, I don=t care much what you call it--this touch of God on your life--but have it. Because without the presence and power of the Holy Spirit, all else is mere exercise--mere beating the air. To be a good exegete, and consequently a good theologian, one must know the fulness of the Spirit; and that includes a life of prayer ("praying in the Spirit," Paul calls it) and obedience."\[141\]
Fee gives wise counsel to all preachers when he writes:
"A great danger lurks here, you understand, especially for those who have been called of God to serve the church in pastoral and teaching roles. The danger is to become a professional (in the pejorative sense of the word): to analyse texts and to talk about God, but slowly to let the fire of passion for God run low, so that one does not spend much time talking with God.”[142]

Professor Bruce Waltke also writing in Crux, also picks up the importance of hearing the voice of God in preparation for preaching:

"Most textbooks on hermeneutics and exegesis written by evangelicals during the past decade emphasize and refine the grammatico-historical method and neglect the role of the Holy Spirit and the spiritual qualifications of the interpreter. The neglect of the spiritual dimension has robbed seminarians of the most important aspect in theological education.”[143]

Waltke includes in his article a letter written by Diane Karay, entitled, "What I Wish I'd Learned in Seminary":
"In seminary I was taught to scrutinize the text but not to let it speak. Nowhere did anyone suggest much less teach, that the true work of preaching is engaging the hidden and mysterious God who alone teaches, inspires and gives us the Word that needs to be heard.”[144]

Waltke then observes a "diminishing trend" in the appreciation of spiritual factors from the Reformers to their present sons. Waltke asserts that "ones spiritual life is more important than one’s educational qualifications.”[145] This admission gives credibility to early Pentecostals—and insight into their success, the same people who were usually denigrated by evangelicals because of their inferior education. (Which was in fact, more a function of their economic poverty than an attitude of anti-intellectualism). Now it seems as Pentecostals are climbing the educational ladder, they are about to discover its inherent shortcomings and may ultimately begin to appreciate their rich spiritual heritage in a new way.

The Enlightenment, says Waltke in another article, bears much of the blame for this neglect.[146] Waltke is not suggesting we dispense with the scientific method altogether, he merely wants each in its proper place. He writes:
"The scientific method, which we traditionally call the grammatico-historical method, is appropriate for understanding the text, but it is inappropriate for the principal aim of Christian understanding of Scripture, the knowledge of God."

This is a key distinction that shows the importance of both elements being kept in a healthy balance. Yet Waltke laments,

"Orthodox exegetes subscribe to this doctrine but mostly ignore it in practice. Most textbooks on exegesis written by evangelicals during the past decade or so tend to emphasize and refine the grammatico-historical method - that is, to decide the meaning of the Bible's original linguistic expression within their historical context and to neglect the role of the Holy Spirit and the spiritual qualifications of the interpreter."

Waltke refers to the exegetical method proposed by Lutheran scholar David Steinmetz: "Because the initiative in the interpretation of Scripture remains in the hands of God, we must humble ourselves in his presence and pray that he will give understanding and wisdom to us as we meditate on the sacred text. Humility is the hermeneutical precondition for authentic exegesis."

Historically, John Owen's work on illumination is tops, says Waltke. Yet as Clark Pinnock points out it was written 300 years ago! Why asks Pinnock, are modern scholars, like Bernard Ramm, G. R. Osborne, and Gordon Fee, silent on this subject? Pinnock, Professor of Theology at McMaster Divinity College in Hamilton, Ontario, writing in the Journal of the Evangelical Theological Society, offers a helpful observation when he writes:

"If illumination had to do with conveying esoteric information about the original meaning of the Bible, there would be cause for anxiety. But it does not. It has to do with drawing readers deeper into the world of the text, deeper into the kingdom of God, closer to God's heart."
that reflected directly on the role of the kingdom of darkness in hindering our preaching of the gospel.

One helpful article on preaching and spirituality was by Helmut Thielicke, (John Doberstein, trans.) entitled "Beyond Pushing And Producing: When The Demands of Ministry Overwhelm Us, How Can We Rest In God?" The article deals with the need for communion with God to provide the foundation and inspiration for ministry. Thielicke points out that busyness and "managing religious institutions" can rob us of time with our Father. Jesus' source of authority was not his oratorical skill but his communion with his Father.

"Jesus is not a propagandist. And there is one fact which shows that he is not, and that is that for him speaking to his Father in prayer is more important than speaking to men, no matter how great the crowds that gather around him.

Just when you think that now he must seize the opportunity, . . . surely he must strike while the masses are hot and mold them to his purpose, he "passes through the midst of them" and withdraws into the silence of communion with the Father." Why was it that he spoke with authority, as the scribes and Pharisees did not? Because he was rhetorically gifted, because he was dynamic? No; he spoke with such power because he had first spoken with the Father, because always he came out of silence. He rested in eternity and therefore broke into time with such power. That's why he is so disturbing to time. He lived in communion with God; that's why his speech to men becomes an event of judgment and grace which none can escape.

Jesus' powerful speech derives from the power of his prayer life, and the very reason why he can afford to pray so diligently and give the best hours of the day to this communion with the Father is that he knows that while he rests in eternity, it is not that nothing is happening, but that in doing this he is rather giving place to God's Spirit, that then God is working and the seed is growing. Woe to the nervous activity of those of little faith! Woe to the anxiousness and busyness of those who do not pray." 

Another article that appeared in Leadership written by Randy Mayeux, carried this intriguing title, "How Does Uction Function? The Special Touch of God in the Midst of Preaching." Mayeux writes:

"Through the centuries, preachers and listeners have experienced some special touch of God in the midst of the preaching event. It seems to indicate God's special blessing, his presence, his power given in the act of preaching. We call it "unction."
"Unction, I've come to see, occurs as much in the listeners as in the preacher. In the Bible, successful moments of preaching often seem to be described from the perspective of the heart and mind of the listener, not from the perspective of the one speaking. In Acts 2, as the Holy Spirit descended, a moment of divine unction occurred. But it wasn't what was happening in the preacher that is emphasized, but what was happening inside the hearers: "Brothers, what shall we do?" After Jesus spoke to the two disciples on the road to Emmaus and later around the table, the same sort of event took place: "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" The anointing, the unction, is recognized because of its impact on the listener.

In addition, the impact always has the effect of convicting the listener of sin and inadequacy, drawing the person to the mercy and grace of God."

"Though unction cannot be predicted or produced by preachers, it doesn't mean the preacher has nothing to do with the process. I've noticed that unction has occurred more often when (a) God's word is faithfully preached and (b) a particular audience is addressed at their greatest need at that particular moment . . . Pre-pray your sermons. Since ultimately unction is a divine gift, it can only be facilitated by prayer. So although I'm not as consistent at prayer as I would like, I make it my aim to pray unceasingly."

Another article from *Leadership* is "How Prayer Energizes Preaching" by noted author Richard Foster:

"What is it about prayer that links it to preaching? Why would a person like Martin Luther set down as a spiritual axiom that "he who has prayed well has studied well?" Why would E. M. Bounds, the great Methodist preacher and pray-er of a century ago, say, "The character of our praying will determine the character of our preaching. Light praying makes light preaching . . . talking to men for God is a great thing, but talking to God for men is greater still?"

Foster answers his own question this way:

"Prayer gets us in touch with God, causing us to swing like a needle to the pole star of the Spirit. It gives us focus, unity and purpose. Prayer opens us to the subterranean sanctuary of the soul where we hear the *Kol Yahweh*, the voice of the Lord. It puts fire into our words and compassion into our spirits. It fills our walk and talk with new life and light."
Conclusion:

There is a consensus in practical literature of the need for prayer, hearing the voice of God and depending on the power of the Spirit in the ministry of preaching. The explanation for this dependence on God is not always stated, usually it is assumed. Little specific connection is made to the spiritual conflict dimension of preaching. Awareness of this matter needs to be heightened.

E. Preaching Magazines:
When it comes to a specific preaching journal like Preaching Magazine, there is a scarcity of articles on the role of the Holy Spirit in preaching and even fewer on the subject of worldview or the role of the demonic. One article that does address the issue was written by Roy Clements, Pastor of Eden Baptist Church in Cambridge, England. In this article, "Why Be A Preacher?," Clements, explains his theology of and motivation for preaching. He bases his article on Paul's discourse in 2 Corinthians 4:1-15. Of particular interest for us is his understanding of the role of the preacher and the role of the Holy Spirit. Clements writes;

"Paul is pointing out (in verses 3, 4) that it is not because of any deficiency in his preaching that people remain unbelievers. It is because of a spiritual barrier in their own souls. The only reason my preaching has any saving effect at all in men and women is because God chooses to accompany it with something I cannot provide: His own miracle of spiritual illumination."

Clements affirms the sovereignty of God in calling people to salvation and the centrality of Jesus Christ in preaching and that when we preach Christ, the Holy Spirit confirms the word with revelation and illumination:

"It is not Paul's gift, rhetoric, charm, personality, advertising skills or evangelistic techniques that bring men and women to conversion. It is face-to-face encounter with Jesus, so I just preach Him. I tell people who He is and what he has done, and again and again as I do that, God by his Spirit takes away the veil from their hearts."

Clements sees preaching as possessing mysterious and transcendent qualities that lift it beyond skilful communication. The "soil" of ones soul and the hidden work of the Spirit make the difference. Clements sees preaching as a divine act to change lives. The preacher can never claim any glory for himself:
"In the preaching event it is the quality of the soil, not the quality of the preacher that is primarily being displayed. The hard fact is, no amount of argument, or logic, or appeal will ever change a person's receptivity to God's Word. If we find somebody receiving God's word and understanding it, it is not a triumph of the preachers power of communication. It is a triumph of the Spirit, who has secretly transformed the person's heart. Preaching reveals that transformation but it cannot produce it." [164]

Clements is saying something very significant here about the theology of preaching, yet his point must be carefully weighed so we avoid misunderstanding him and become simplistic or lazy preachers. Certainly Clements does not display any laziness in his approach to preaching. He is a dedicated and serious preacher of the gospel. But he also displays a humility before God concerning his role in the preaching event. His emphasis on the "triumph of the Spirit" over against the "triumph of the preacher's power of communication" needs to be heard.

Another article from Preaching is "Preaching Comes by Praying," by Grant Swank. The article addresses the temptation of preachers to avoid or minimize one's prayer life. The article is a call to the priority of prayer in preaching. Swank states: "Tough faith which is needed in the pastorate to help people move beyond their own barriers is come upon only in the gentleness of prayer."[165]

Swank addresses the temptation to place the emphasis in ministry in the wrong place: "One protests by saying it is intellectual development that is primarily important—the study of the commentaries, theologians and writers of history and science. It is claimed in some quarters that this is needed in order to communicate in a precisioned manner with today's man. Consequently, a great deal is trumped up in relation to academic notches and titles printed after a name.

There can be too much emphasis on the study and not enough accent on the altar. The two are not to the exclusion of one another; they are to complement one another in order to augment the quiet reward of the soul, for finally "the word you study has to be the word you pray, and the word you pray the word you live."[166]

Another preaching journal, The Living Pulpit, devoted the entire March 1996 issue to the role of the Holy Spirit in preaching. Several helpful articles were found including; "The Holy Spirit and the Preaching of the Gospel," by David Clyde Jones.
Jones argues for the necessity of the supernatural dimension in preaching since the message has a divine origin and the message expects a miraculous change to occur in peoples lives. Prayer, says Jones, is the key to this supernatural dimension. Jones writes:

"If the purpose of preaching is to raise the dead, then we face some severe limitations as preachers. Words, whatever beneficial effects they may have, do not have the power to make people sit up in their graves, come to Jesus and start following him. Yet this is precisely what has to happen for preaching to be effective . . . something truly supernatural has to happen for people to respond in faith to the grace of God in Christ . . . Preach the word, pray for the Spirit. That is the heart and whole of the preacher’s responsibility."[167]

Another article in the same journal is entitled, "How Does the Holy Spirit Enter Into Preaching?" by Jin Han. Han's article faces squarely the reality that since Sunday comes every seven days, we must preach whether inspired or not, and then "simply trust in the guidance of the Holy Spirit." Han's article emphasizes that the Spirit is unpredictable. He portrays him as elusive rather than as our helper in the communication of the gospel. Han writes:

"Following in the footsteps of St. Anselm, the image of a sailboat has often been summoned to portray the movement of the Holy Spirit in the Christian life. Sailors have no control over the wind, but the wind is the very force that moves the sailboat . . . While there were times of a surge in the work of the Spirit, there were times when the people of God felt that the Holy Spirit had left them. In the life of any preacher there come times when such an absence is keenly felt."[168]

William J. Carl's brief article in The Living Pulpit is entitled, "What's The Spirit Got To Do with Preaching?" Carl makes three assertions: First, the Spirit helps us to "get out of the way," quoting Paul who said, "we preach not ourselves but Jesus Christ as Lord" (2 Cor 4:5). Second, the Spirit comes to us in our study; "the critical arena for the preacher is the study and the place of quiet contemplation where the Spirit speaks in a still small voice with accents clear and plain. As we ponder and pray over the word each week, we should be listening to what the Spirit is trying to say through us to the people of God."
The Spirit shows us the light of the Word to be shared with others so that, when we preach, we bring new light to all who hear it. Thirdly, Carl says, the Spirit helps the people hear the message.

Frederick Buechner's article, "The Holy Spirit: The Power of God," is vintage Buechner, an honest look at the sad state of the church and those who lead it, a call for the creative Spirit to break in upon us and recreate us:

"Whether it is the church that seems to have outlived its calling to be holy in a world that has little time for holiness, or you and I who seem to have outlived ours if ever we were much aware of it in the first place, God is not thwarted. We wait to be clothed, as Jesus promised, with power from on high."

Buechner expresses his longing for the church to rise up in the power and glory seen in the pages of the New Testament. Walter Burghardt is coeditor of The Living Pulpit. His article, "The Spirit is Dynamite," begins with the assertion that the favourite New Testament characteristic of the Spirit is 'dunamis'. "The Spirit is the incomparable dynamic force (1) in the church (2) in my life and (3) in history." Burghardt invites us to appreciate and depend upon the dunamis of the Spirit. "For the Spirit to renew the face of the earth, many more of us have to say a free, total yes to the Spirit. Millions of us have to be dynamized."

Conclusion:

In summary, there is a scarcity of articles in pastoral journals on the role of the Holy Spirit in preaching and this lack of exposure is likely contributing to a Christian agnosticism when it comes to the spiritual side of preaching. Pastor's and teacher's of preaching look to the current literature for inspiration and instruction. A lack of material on this subject needs to be addressed. The articles that were found combine to encourage the preacher to seek the power and assistance of the Holy Spirit in the ministry of preaching.

F. Review of Academic Papers:

A PhD thesis by J. Cliff Canipe (February 1997), of Southwestern Baptist Theological Seminary entitled, The Holy Spirit and Power in Evangelism as Demonstrated in
Selected Pauline Texts in I Thessalonians and I Corinthians, deals with the role of the Holy Spirit in evangelism. Canipe writes: "The biblical model for evangelism rests upon the functional role of the Spirit and power. Evangelism characterized by the activity of the Spirit and the presence of divine power is the most biblical expression of the gospel message as well as the most effective. In order to meet the challenges and even obstacles, to the gospel in the twenty-first century, Christians must embrace a fully biblical model for evangelism that has as its foundations the Spirit and power."[175]

Another dissertation from 1993 is titled Power for Proclamation: Insights from the Puritans on Spiritual Disciplines and Preaching by Glenn Layne.[176] The author submits that the primary challenge for modern preachers is the spiritual formation of the preacher. Layne examines the spiritual preparation for preaching in the ministry of four Puritans, William Perkins, Richard Baxter, Thomas Shepard and Cotton Mather. Layne found a pattern of meditation, self-examination and prayer combined with serious attention to study to be the hallmark of these preachers.
Layne states: "The spiritual preparation of the preacher has received almost no attention in current literature on preaching even though it is a frequent theme in historical writings. It is a danger that in a secular and technological age we will resort to mere technique to accomplish the task of the preaching of the word of God. Now more than ever preachers must stay close to the work of the Word and the Spirit in their own lives if we would impact this generation."[177]

Ju-Hwan Kwak[178] wrote his dissertation in 1994 on the subject, The Work of the Holy Spirit in Preaching: Focussing on John Wesley and Karl Barth. Kwak asked how does the Holy Spirit work in preaching? Kwak concluded that the work of the Holy Spirit is the foundation that makes preaching possible. The Holy Spirit makes the objective reality of revelation the subjective reality for both the preacher and the listener causing them to see that the text was written for them.

Allen Kemp[179] wrote his 1997 Doctor of Ministry Thesis on the subject, Seeking the Holy Spirit's Work in Expository Preaching. Kemp asked the question, 'How do we appropriate the work of the Holy Spirit in our preaching?' His conclusion was that preachers must we aware of the resources of the Spirit and cultivate a dependence on Him so that all of God's purposes will be accomplished in the ministry of the Word. His
thesis included a thirteen-week course that integrates the Holy Spirit into the full flow of the preaching process.

G. Pastoral Interview:

Claude Houde, is a Canadian pastor in the city of Montreal, in the Province of Quebec. Pastor Houde pastors a Pentecostal Assemblies of Canada congregation that in five years has grown to over 1200 people, in a province that many consider to be one of the most difficult spiritual places in all of North America to minister. On Saturday, July 25, 1998, the author interviewed Pastor Houde for three hours. Pastor Houde is a man of tremendous passion for the Lord and for the lost. When asked if he considers preaching to be spiritual warfare he responded quickly and emphatically; "I see it as nothing else. Absolutely it is spiritual warfare." To support this statement Pastor Houde indicated that he has an intercessory prayer team praying during the delivery of his sermon. This team is on a rotation schedule and they are given a tape of the Sunday sermon as soon as the service is completed. Furthermore, Pastor Claude indicated that prayer is the number one priority at his church. There are a number of week long seasons of prayer and fasting throughout the year at his church, "New Life Assembly." Pastor Claude revealed that as of this date (July 25, 1998) he has already fasted 80 days in 1998 alone. He revealed this information humbly and only to indicate his commitment to prayer as a source of spiritual power.

On the question of how the kingdom of darkness hinders the preaching of the word of God, Pastor Houde referred to how Satan tried to twist the Word of God during the temptation of Jesus in the wilderness, which is the same tactic he used against Eve in the Garden of Eden. Pastor Houde told a story of travelling with evangelist David Wilkerson in Quebec while serving as his French translator. Pastor Claude was asked to relay a message to David Wilkerson in the middle of the night after an exhausting day of preaching. When Pastor Houde arrived at David Wilkerson's hotel room, he discovered him praying for the people who had responded to the invitation to receive Christ earlier that night. David Wilkerson's explanation was that he was praying that the word of God would take root in their lives and that Satan would not be allowed to come in and steal it away. (Matthew 13:19).

Pastor Houde believes that an anointed preacher will see results. By results he means conviction leading to repentance and conversion. Preaching must ask for a decision and must be persuasive. It must be characterized by spiritual boldness.
On the question of the role of spiritual gifts in preaching, (for example, those mentioned in I Cor. 12, such as the gift of discerning of spirits, words of wisdom and words of knowledge, prophecy) Pastor Claude indicated that this element is most likely to be present during the study and preparation stage rather than the delivery of the sermon, though not exclusively.

On the question of what books on preaching he has found helpful, Pastor Claude cited Charles Spurgeon's work, Lectures to my Students.
Pastor Houde estimated that 80% of his Sunday morning preaching is expository.

H. Preaching Today:
Preaching Today is a monthly audio tape resource produced by Christianity Today Incorporated (CTI), whose stated purpose is to promote and contribute to excellence in contemporary preaching. A survey of their preacher's roster makes an impressive "who's who" of American preachers, including such reputable communicators as Joseph Stowell, Bill Hybels, Haddon Robinson, Fred Craddock, Bruce Theileman, Calvin Miller, Earl Palmer and many others. "PT" was contacted by telephone to investigate if they had considered the subject of spiritual warfare and preaching.

On Monday, July 27, 1998, a brief telephone interview was conducted with the "Preaching Today" office. Preaching Today has close to 4000 monthly subscribers of which 95% are in the USA. No information is available as to the theological or denominational persuasion of these subscribers. The editorial department was asked if any attention has been focussed on the role of the Holy Spirit or evil spirits in preaching. The answer was no. This confirmed the library research of the collection of Preaching Today tapes at Tyndale Seminary Library in Toronto. The reason given for the failure to address this subject, was, (1) The topic was deemed to lack practical value and (2) PT seemed unaware of any workshops that addressed this subject matter. PT did seem interested in this thesis-project and that may indicate a willingness to consider the subject in the future.

I. What Are Secular Writers Saying About Preaching?
In many circles outside the church preaching does not have a good reputation. In fact "to preach at someone" is a very pejorative description meaning to be rude, arrogant and overbearing. With this in mind it may be an intimidating proposition for a non-churched person to enter a worship service and listen to preaching!
Canadian author and journalist, Pierre Burton wrote *The Comfortable Pew* over thirty years ago. It is fascinating to note that as far back as 1965, Burton saw one of the major problems of the church to be a failure of communication. In a chapter entitled *The Lukewarm Pulpit*, he wrote: "many sermons of today tend to be spiritless, irrelevant, dull and badly delivered." [182] Burton is not arguing for less passion in preaching, but asking for more. He is lamenting the loss of passion and conviction in the delivery of the sermon. Some of this blame must be attributed to the influence of liberal theology and secondly to a lessening of dependence on the Holy Spirit. The Holy Spirit must be given time to touch the heart of the preacher before the preacher can touch the heart of the listening congregation.

**J. Billy Graham Evangelistic Association:**

In June of 1998, Ottawa, Ontario hosted Dr. Billy Graham at the Corel Centre. A classmate, Rev. Brian Stewart, was chair of the Prayer Committee. In personal conversation, Stewart was extremely impressed with the commitment to prayer by the crusade organizers. Everyone from Billy Graham himself and all his team showed a great commitment to prayer for the meetings. Stewart recalled that Billy Graham said the three most important things we can do for the crusade is first pray, second pray and third pray.

In the week prior to the crusade event while setup and preparation was underway, people began to pray at the stadium as a means of "cleansing" the building of evil hindrances. During the prayer, Carol Stewart, sensed an evil presence in the place at one point in this process. Carol Stewart and some others began to pray for victory over this hindrance and after some extended prayer, they sensed that exactly such a release had been granted. The meetings at the Corel Centre in Ottawa resulted in many conversions.

**K. Historical Writings On The Role Of The Spirit In Preaching:**

In his anthology of homiletics entitled, *Theories of Preaching: Selected Readings in the Homiletical Tradition*, [183] Richard Lischer, Associate Professor of Homiletics at Duke Divinity School, provides us with a valuable perspective on preaching. Lischer gives a historical sweep of some major contributions to the field of homiletics since the early centuries of the church. Lischer has included in this work a section on the Holy Spirit and preaching. In his introduction to the section entitled, "The Holy Spirit," Lischer writes what has already become apparent: "Few have written extensively of the work of the
Holy Spirit in preaching."[184] Lischer includes excerpts from an article by John Calvin that demonstrates Calvin's awareness of the need for the Holy Spirit in both interpretation and preaching. The mere inclusion of an article from such a giant of the faith should get our attention today: "Nothing is affected by the word, without illumination of the Holy Spirit. Nor is it enough for the mind to be illuminated by the Spirit of God, unless the heart also be strengthened and supported by his power."[185] "The Word of God is like the sun shining on all to whom it is preached, but without any benefit to the blind. But in this respect we are all blind by nature. Therefore it cannot penetrate into our minds, unless the internal teacher, the Spirit, make way for it by his illumination."[186]

Calvin like others before and after him neglects to comment on how such illumination can be encouraged or discouraged by prayer or the lack thereof.

In the same edition Lischer includes an excerpt from an article by Charles Haddon Spurgeon (1834-1892) entitled The Holy Spirit and the Ministry of Preaching. [187] Spurgeon believed that between sermon preparation and sermon delivery, is the stillness of the Spirit's presence. The Spirit transforms the preaching from "performance to ministry" and makes the preacher a servant of the word. [188] Spurgeon writes:

"Unless we have the Spirit of the prophets resting upon us, the mantle which we wear is nothing but a rough garment to deceive" (emphasis added). We ought to be driven forth with abhorrence from the society of honest men for daring to speak in the name of the Lord if the Spirit of God rests not upon us. At Pentecost the commencement of the great work of converting the world was with flaming tongues and a rushing mighty wind, symbols of the presence of the Spirit; if, therefore, we think to succeed without the Spirit, we are not after the pentecostal order. If we have not the Spirit which Jesus promised, we cannot perform the commission which Jesus gave."[189]

Spurgeon then outlines a number of ways in which we can look for the empowerment of the Spirit. For the illumination of the Spirit, Spurgeon refers us to the "Spirit of knowledge":

"When we are alone with the book before us, we need the help of the Holy Spirit. He holds the key of the heavenly treasury, and can enrich us beyond conception. If you study the original, consult the commentaries, and meditate deeply, yet if you neglect to cry mightily unto the Spirit of God your study will profit you nothing."[190]
Spurgeon makes an important point here that modern preachers need to consider. We who have such access to demographic needs surveys and the hot topics in our culture may become dependent upon this as a source for our preaching subject and neglect this dependency upon the Spirit's wisdom. This generation has access to so much more information than Spurgeon could ever dream of. Yet this advice still holds true. The dependence on the direction of the Spirit must be primary. Again, this will mean a new approach for many. It is a more "mysterious" and mystical approach and will necessitate and not discourage sermon planning, because it will make the preacher more conscious of the need to hear the voice of God and this hearing takes time, time for contemplation, meditation and reflection. This process of searching for the wisdom of the Spirit will render deeper passion and conviction in our preaching. Once this process is experienced, we will own the sermon at a deeper level, because it is a gift from the Spirit of God. This is when the sermon becomes a message. This important point by Spurgeon needs to be rediscovered by the current generation of preachers. As for anointing and Spirit empowerment for preaching, Spurgeon writes of the "live coal from off the altar." This, says Spurgeon, means "we may enjoy freedom of utterance when we come to deliver it." [192]

"We need the Spirit of God to put bit and bridle upon us to keep us from saying that which would take the minds of our hearers away from Christ and eternal realities, and set them thinking upon the grovelling things of earth. Brethren, we require the Holy Spirit to incite us in our utterance. The divine Spirit will sometimes work upon us as to bear us completely out of ourselves. Alas, we also know what it is to preach in chains, or beat the air." [193]

Finally, says Spurgeon, "The Spirit of God acts also as an anointing oil, he can make you feel your subject till it thrills you, till you yearn for the conversion of men, and for the uplifting of Christians to something nobler than they have known as yet." [194] Spurgeon is regarded as one of the greatest preachers of church history. He possessed a great intellect and a tremendous gift of speaking. He prepared his Sunday
morning sermon on Saturday night and his Sunday night sermon on Sunday afternoon. Yet, his main dependence was on the Holy Spirit.[195]

Another excerpt in Lischer's book is by Frank Bartleman who chronicled the Azusa Street revival of the early twentieth century in Los Angeles. Bartleman tells of being spontaneously prompted by the Holy Spirit to preach the word.

"One evening I went to Brother Manley's tent meeting, without a thought of taking part in the service. I sat in the rear. Soon the Spirit came mightily upon me. I rose and spoke and the power of God fell upon the congregation. The whole company fell on their faces. A number were saved and everybody seemed to get help from God. It was a wonderful visitation of the Spirit.[196]

This kind of spontaneous preaching may seem odd in our day, but what Bartleman reports happened during a major revival. It was to my own surprise when as a spiritual descendant of the Azusa Street revival a veteran pastor informed me that in his own memory (circa 1950's) preachers would sit on the platform at camp meetings and ask each other who had the Word from the Lord tonight?[197] Bartleman commented on this tension between our planning and the Lord's spontaneity:

"We found early in the Azusa work that when we attempted to steady the ark the Lord stopped working. We dared not call attention of the people too much to the working of the evil one. Fear would follow. We could only pray. Then God gave victory. There was a presence of God with us, through prayer, that we could depend on.[198]

Rudolf Bohren[199] is professor of Practical Theology at the University of Heidelberg. Lischer includes an excerpt from his work on the theology of preaching entitled, The Spirit as Giver and Gift of the Word.[200] In the introductory paragraph Lischer writes:

"Bohren attempts a comprehensive framework for both the theory and the practice of preaching, ranging from theological definition to communications theory. Bohren's roots are in Calvin, the Blumhardts, Bonhoeffer and Barth, and in years of experience as a pastor and preacher. Against Bonhoeffer's Christological approach to preaching, Bohren situates preaching in pneumatology, the doctrine of the Holy Spirit. Christological homiletics leads to Christ-mysticism, but the Holy Spirit is the Spirit of the church and thereby rules out preaching as a mystical or individualistic activity. Bohren understands spirit as life-force and therefore shows the necessity of distinguishing the Holy Spirit's activity in preaching from the various spirits of the age. He has little
difficulty juxtaposing discussions of communications theory and pneumatology and retaining the concept of miracle in connection with the sermon. The Holy Spirit's relation with the other persons of the Trinity informs Bohren's notion of "theonomic reciprocity" by which the Holy Spirit "works with" human language and culture.[201]

Bohren writes:
"The Spirit becomes the speech teacher of the disciple, and the disciple the mouthpiece of the Spirit. It is not the disciple who speaks, but the Spirit. But the Spirit needs the mouth of the disciple, and the disciple himself must speak. If the disciple brings the Spirit into language, the Spirit also helps the disciple to speak. The Spirit gives not only the word but its articulation. For preaching this means that first of all that the preacher receives the word from the Spirit. The prospective speaker's speechlessness is overcome by the reciprocal give and take of speech between Spirit and preacher."[202]

Bohren continues,

"Therefore I insist on the concept of miracle with regard to the sermon because everything depends on this, namely, that the Spirit from the Father and the Son imparts himself through our preaching. The miracle of preaching is Pentecostal, and the preacher may hope that in speaking the Spirit-given word the Spirit will communicate himself. Therefore the preacher will take care that his individuality does not spoil everything for the Spirit. Preparing and delivering a sermon involve a creativity which leads to a process of dying. To preach is to experience death. It only becomes inspiration for life because of the dominance of the resurrection. But whoever enters the pulpit as a little paradise will first pass through deserts and will discover that paradise is the ultimate place of the temptation to be like God and to confuse our spirit with the Holy Spirit. "How important it is that not just any spirit whispers in the ear of the preacher, but that the Holy Spirit himself is the inspirer of preaching."[203]

**Conclusion:**
The literature review, has shown that the role of the Holy Spirit in preaching has received sporadic treatment. Some almost completely ignore it and others treat it briefly. It is not a dominant subject in the preaching literature. This is indicative of worldview and the overall way of thinking about preaching. Modern preaching seems to dwell on communication skill development and while this is necessary, it seems to be at the expense of dependence on the Holy Spirit. The subject of worldview was never directly
associated with preaching and little mention was made of the role of the kingdom of
darkness in hindering the preaching process. This suggests that for most if not all
homileticians, preaching is not understood as spiritual warfare. It will prove instructive
then to pursue our line of reasoning for a fresh understanding of preaching.
Most preaching texts focus on helping the preacher achieve the basic goals of
preaching-- clarity, proper interpretation of the biblical text and relevant application.
These tasks represent significant challenges for professor and preacher alike. Any
assistance with these steps is always worthwhile and appreciated. However, the
theological foundation of preaching cannot be assumed nor glossed over. When the
biblical theology of preaching is clearly presented, it will motivate and inspire better
preaching and better praying. Attention is now turned to further development of
preaching as spiritual warfare.

IV. PREACHING AS SPIRITUAL WARFARE:

Introduction:
The previous sections have established a theological and practical need in the
understanding of preaching as spiritual warfare. While the whole subject of spiritual
warfare has been popularized in two hugely successful books by Frank Peretti,[204] and
in recent publications by Peter Wagner[205] and others, it has yet to receive much
attention in the field of homiletics. Part of the reason for this reluctance is the pervasive
Western worldview that prevails in seminaries and theological publications here in the
West.
This section will seek to develop an approach to preaching that recognizes the
implications of a spiritual warfare context and also propose ways to approach the
ministry of preaching so that preachers can effectively respond to these dynamics. In
part one we will address the issue of worldview. That is, how does the western
worldview affect preaching and what modifications are implied by a biblical perspective
on worldview. Part two will examine the ministry of the Holy Spirit in preaching. In the
context of warfare preaching, the Holy Spirit has a significant contribution to make,
bringing his power and presence to the preaching event. Part three will consider the
biblical evidence of how the enemy seeks to hinder and prevent the proclamation of the
gospel. Part four will examine the role of prayer in the ministry of preaching. Part five
will examine preaching as engaging in spiritual confrontation. Finally, part six will offer a
look into the future as the understanding of preaching from a spiritual warfare
perspective begins to spread.
A. Examining Our Worldview For Preaching:

Worldview refers to one's understanding of reality. We all have a worldview, even though we are not normally conscious of its particulars. Preachers bring a particular worldview to the preaching task. The preacher's worldview is closely associated with his theology. If the preacher is a theological liberal or holds a "cessationist" position, he or she will interpret the miracle narratives of scripture differently than a charismatic or a pentecostal. This chapter is not attempting to create theological consensus. The purpose is to raise awareness of the worldview issue as it pertains to preaching, examine the influence of the Enlightenment on the western worldview, and explain why a biblical worldview takes seriously the existence and role of spiritual beings. The chapter will conclude by establishing the connection between worldview and preaching.

1. Definition:

Worldview is defined by James Sire, in his book, *The Universe Next Door*, as "a set of presuppositions (assumptions which may be true, partially true or entirely false) which we hold (consciously or subconsciously, consistently or inconsistently) about the basic make-up of our world."[206] Sire writes:

"A worldview is composed of a number of basic presuppositions, more or less consistent with each other, more or less consciously held, more or less true. They are generally unquestioned by each of us; rarely, if ever, mentioned by our friends and only brought to mind when we are challenged by a foreigner from another ideological universe."[207]

Christians hold a worldview broadly defined as "Christian theism." Christian theism holds that the God revealed in the Scriptures and in Jesus Christ is transcendent and immanent, omniscient, sovereign and good. Sire adds, "Theologians say God 'created' (Genesis 1:1) the cosmos ex nihilo--out of nothing, not out of himself or some preexistent chaos. Second, God created the cosmos as a uniformity of natural causes in an open system."[208]

The concept of an "open system" raises the question of "how open"? Sire says an open system means "it is not programmed, God is constantly involved in the unfolding pattern of the ongoing operation of the universe. And so are we as human beings. The course of the world's operation is open to reordering by either."[209]
Observers of the North American church such as Charles Kraft, Paul Hiebert, Clinton Arnold, and Gregory Boyd maintain first, that a Christian-Enlightenment based worldview places much more emphasis on God's sovereignty and much less on man's role in determining events in the cosmos. It is a more closed than open system. Furthermore, this worldview either denies or ignores the reality and influence of spiritual beings that inhabit the cosmos--what Hiebert calls the "flaw of the excluded middle."

2. Influence of the Enlightenment on Worldview:

The worldview of western Christians has been heavily influenced by the Enlightenment. The naturalistic western worldview has had a significant influence on how western Christians approach life and ministry. This even influences the reading and interpretation of scripture. Becoming aware of the influence of western philosophy upon our thinking can be the first step toward correcting this problem. For the Christian, the scriptures must shape and form our worldview rather than allowing scripture itself to be shaped by a secular philosophy. This tension of being "in the world but not of the world," certainly includes the whole issue of ones prevailing worldview.

Paul Hiebert, Charles Kraft and others argue that the Christian church has been adversely affected by the rational western worldview--resulting in a church that is unprepared to deal with the forces of evil that hinder the spread of the gospel. Thus a close look at worldview assumptions is appropriate for the study of preaching.

The Enlightenment[210] of the seventeenth and eighteenth centuries created a major shift in the way the world was understood, precipitated by Copernicus' bold assertion on the nature of the universe in 1514.[211] Major scientific advances were achieved during this period as the scientific method of reason, observation and experimentation was implemented. Tradition and authority were challenged and distrusted, including the church, which held a leading role in society. Many scholars of the day rejected Christianity and became deists or even atheists. Clinton Arnold writes: "The period brought about a deep-seated and lasting change in the way we perceive reality in the West. The new supremacy of a materialistic and rationalistic world view now called into question the reality of the miraculous and the supernatural, even that which was recorded in Scripture. The references to demons and angels now became regarded as myth, perhaps important for conveying theological truth but devoid of any historical substance. We continue to live in the shadow of the Enlightenment. This is
why in educational institutions all throughout the West the idea of the actual existence of evil spirits is disavowed."

The effects of the Enlightenment are still very strong in western culture and education. The pervading rationalism of the Enlightenment fails to adequately prepare the preacher for the spiritual realities of scripture and ministry.

a. Influence of the Enlightenment on Biblical Interpretation:
The scientific method manifested itself in the field of biblical scholarship with the rise of biblical criticism in the 19th century. This resulted in the Bible being subjected to the scrutiny of reason and being treated simply as literature. New Testament professor Richard Soulen provides some background:
"With the Enlightenment (17th and 18th centuries) and the subsequent rise of historical consciousness, came a flood of philological, historical and literary questions regarding the text: date, place, authorship, sources and intention. As science altered the traditional worldview, the desire to reconstruct Biblical history in conformity with the current understanding of reality was irrepresible."[213]

Professor Rolf Rendtorff adds:
"The impulse to engage with the Bible is, at its roots a religious one--that is to say, a theological one. So it has been for thousands of years, for both Jews and Christians. This changed, in the 18th century, with what we call the Enlightenment. I do not mean to discredit the Enlightenment. It shaped the world we live in, and we must be a part of this world. Yet we also need to look with a somewhat critical eye at developments that originated from the emancipation of the human mind. The scientific reading of the Bible is one of those developments. I refer, of course, to the so-called historical-critical method.
I myself have been trained in this methodology, which dominated Old Testament scholarship from its emergence, in the 18th century, to the middle of this century. But I must admit that this is mainly a negative method. It is "critical" in the sense that it denies certain aspects of biblical texts that up to then had seemed self-evident.[214]

As Rendtorff points out, the Enlightenment thinking led to the development of the historical-critical method, which in turn found rational explanations to substitute for previously understood supernatural events.
Rendtorff points out that German Bible scholar Julius Wellhausen, developer of the "Documentary Hypothesis," came to realize the shortcomings of his methodology in the preparation of seminarians. Rendtorff refers to a letter written by Wellhausen in which he asked to be transferred from the theology faculty of the University of Greifswald to the philosophical faculty:

"I became a theologian because of my interest in the scientific study of the Bible. Gradually I realized that a professor of theology has at the same time the practical task of preparing the students for their ministry in the Protestant church. But I do not succeed in this practical task; notwithstanding all my restraint, I render the students incapable of their ministry. Thus, my theological professorship weighs heavily upon my conscience."[215]

In the 20th century no New Testament scholar has had a greater influence on the reading of scripture that Rudolf Bultmann.[216] Bultmann felt that the history of Jesus had been transformed into myth by the early Christians and that the gospel thus comes clothed in mythological ideas. He felt that the gospel, therefore, must be translated out of mythical into existentialist language, such as that of Martin Heidegger,[217] and that Christianity would then be understood as a new possibility of existence. This position was developed further in his program for demythologizing the New Testament. Soulen writes:

"Few names in 20th century New Testament criticism and theology equal that of Rudolf Bultmann and none exceeds it. His program of "Demythologization," that is, the interpretation of the Biblical worldview and its language by way of existentialist (Heideggerian) categories, was the dominant issue in the Biblical theology of the 1960's."[218]

Demythologization is defined by Soulen as follows:

"The interpretation of Biblical myths in terms of the understanding of existence which comes to expression in the imagery of the myths themselves. It does not refer to the elimination of myths but to its reinterpretation in existentialist terms. In this context, the term myth denotes imagery that speaks of the other world in terms of this world, the divine in terms of the human. Myths, says Bultmann, are true anthropologically, or existentially, not cosmologically; they are the objectification of man's self-understanding, not a scientific representation of reality."[219]
This fostered an environment in which demons, the devil and angels were not taken seriously. Such concepts were considered pre-scientific and now rendered obsolete. Bultmann wrote, "Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil." Gradually, the supernatural flavour of God's revelation was being discounted.

b. The Enlightenment Worldview and Evangelical Theology:
The Enlightenment and the historical critical method had a trickle down effect on evangelical theology. In addition, the cessationist position, which believed that the signs and wonders of the New Testament were not for today, combined to create an atmosphere in which rationalism dominated Christian theology. The supernatural dimension was limited primarily to the work of grace in salvation. Paul's words to the Colossian church seem appropriate: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Col 2:8 NIV). The pervasive influence of culture and a secular worldview exerts a very powerful influence, including how scripture is understood. Paul was aware of this tension when he wrote, "do not be conformed to this world but be transformed by the renewing of your mind" (Romans 12:2).

Christian missionaries and preachers have been affected by the western worldview as well. Charles Kraft writes of the worldview problem he faced while a missionary in Nigeria. When a young village church leader became ill, Kraft's immediate reaction was to say a perfunctory prayer and proceed to take the man to the hospital, one hour away. "We didn't seek God for direct intervention with real earnestness. We simply bundled the sick young man up and headed for the hospital, asking God to bless our strategy . . . we missionaries had taught them (Africans) what we knew of Christianity. For this is how we had learned to treat the sick at home. We had been taught that somehow the power and authority to heal that Jesus had given his disciples had petered out after the early centuries of Christianity. Our professors taught that these early centuries had been a time of special grace to get the church off and running. Signs and wonders were needed then, but now we don't need that kind of power . . . We were really practising a form of Christianity so strongly influenced by our Western Enlightenment worldview that we knew little else to do but to turn to naturalistic, human technique-centered methods.
for solving problems. In many ways our Evangelicalism was more like deism than like biblical Christianity."[221]

It would not be wise to lay all responsibility for the condition of the evangelical church on the Enlightenment. John Stackhouse writing in Christianity Today, cautions critics of the Enlightenment to avoid caricature and oversimplification. Stackhouse points out that even rationalists like Descartes and Kant were open to the influence of experience. Furthermore, says Stackhouse, John Wesley and Jonathan Edwards while Enlightenment figures, saw both reason and experience as gifts from God that needed to be subjected to the authority of scripture. Stackhouse observes: 
"There are many types of evangelical: some still marked deeply by Enlightenment qualities; some more in a confessional Reformational, or historic Puritan, or Romantic style; some expressing the historical consciousness of nineteenth century movements; and still others articulating the gospel in a bewildering range of twentieth-century modes, whether process, liberation, feminist, or charismatic.[222]

Stackhouse is accurate to nuance evangelicalism, but the dominance of enlightenment thinking viz a vis worldview is a common trait in the majority of evangelicals. Its source is rooted in western culture, more than a particular religious subgroup. Some evangelicals have transcended this western worldview, but most have not. Those who have been able to transcend western culture have often spent time in the eastern world where there is a greater awareness of the spiritual dimension of reality. Paul Hiebert, Charles Kraft and Peter Wagner are all former missionaries and their theological transformation is directly connected to their experiences in the Third World.

3. The Worldview of Scripture:
In an effort to examine or reform ones worldview to represent a more Christian perspective it is necessary to study the scriptures and determine the worldview presented in both the Old and the New Testaments.

a. The Worldview of The Old Testament:
Clinton Arnold explains the understanding of the spiritual world within Judaism and recorded in the Hebrew Bible.
"The Old Testament writers assume the existence of a major figurehead of evil and a plethora of evil spirits. The authors spend no time reflecting on the nature of this realm. Satan, demons or evil spirits suddenly make an appearance from time to time in the text
as hostile opponents to the people of God, with the writers giving very little description of their identity or how they operate. The Old Testament authors apparently felt little need to explain what these beings were; rather, writers and readers apparently shared a common awareness of the distinctive traits of this realm."[223]

The nations around Israel worshipped a multiplicity of gods and goddesses. In every century and in every geographical region, including Palestine, the Jews lived in a polytheistic environment. The biblical writers call them idols, but not mere stone images. There is a spiritual dimension which the scriptures portray as demonic. The Old Testament not only posits the existence of these spiritual beings, but also portrays them as having the ability to influence individual lives on earth. Conversely, the classic theological emphasis on the sovereignty of God, developed by Augustine, describes God as having meticulous control over every matter of human existence. This view minimizes or ignores the existence of evil forces, attributing evil to God's mysterious will rather than to the effect of cosmic conflict between the kingdom of God and the Kingdom of darkness.

The picture presented in the Old Testament is the existence and influence of many "gods." Boyd points out that the term "gods" is used frequently in the Old Testament and is more appropriate than "angels."[224] These gods, while possessing power and influence, remain under the control of the true God. Their power is temporary and limited. The Ten Commandments begin with a recognition of and prohibition against worship of these gods. The Psalms repeatedly refer to these gods. "There is none like you among the gods, O Lord.(Ps 86:8). "He is to be revered above all gods (Ps 96:4); "Our Lord is above all gods." (Ps 135:5). Boyd says, "While later Jewish-Christian tradition will back off somewhat from the term 'god,' it never backs away from this conception of spiritual beings populating the cosmos."[225]

Judges 9:22-25 refers to God sending an evil spirit between Abimelech and the lords of Shechem. Saul is sent an evil spirit by the Lord to torment him (1 Sam.16:14).

In the first century church, Paul writes to Corinth, stating, "there are many gods and many lords . . . but there is one God, the father . . . and one Lord, Jesus Christ." (1 Cor 8:5-6)

Boyd writes:
The power of gods to assist or resist Yahweh in war, to hinder his answers to prayers, to influence natural disasters, to inflict diseases on people, to deceive people and the like is assumed throughout the Bible. Yahweh is unquestionably understood to reign supreme over the whole cosmic society of spiritual and earthly beings, but this sovereignty is never—even in Isaiah and Jeremiah—taken to imply that he is the only divine being or that the other divine beings are mere extensions of his will.”[226]

The following citations speak of these gods:
"They made him jealous with their foreign gods and angered him with their detestable idols. {17} They sacrificed to demons, which are not God-- gods they had not known, gods that recently appeared, gods your fathers did not fear." (Deuteronomy 32:16-17 NIV.)

(1 Ki 22:20-23 NIV) And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that. {21}Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.' {22} "By what means?' the LORD asked. "'I will go out and be a lying spirit in the mouths of all his prophets,' he said. "'You will succeed in enticing him,' said the LORD. 'Go and do it.' {23} "So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you."

This passage from Daniel gives some insight into the influence of these spiritual beings.

(Dan 10:13-21 NIV) But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. {14} Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."... {20} So he said, "Do you know why I have come to you? Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come; {21} but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

Most scholars agree that the "Prince of Persia" is a spiritual being who is resisting God's will. Michael comes to assist the angel in fighting the prince. The prince from Greece is expected to join in the conflict as well. Clinton Arnold comments:
"The word prince in this passage is translated from the word *archon* in one of the four Greek versions of the book of Daniel. *Archon* is a word that all four Gospel writers and Paul later used either for Satan or for evil spirit powers."[227]

This aspect of demonic power influencing reality creates the inevitability of conflict in the spiritual and earthly realms. This biblical portrayal of the unseen world forms the foundation of a warfare worldview.

**b. The Worldview Of The New Testament:**

(i) The Gospels:

When we read the New Testament, we see spiritual realities assumed and taken for granted. As Jesus began his ministry, we see him confronting the devil in the wilderness and casting out demons from a variety of people. Even in the synagogue a demon protests Jesus' presence (Mark 1:23-27).[228] Jesus sent out his disciples and gave them authority to heal the sick and cast out demons. They returned and reported their success. Jesus even saw the influence of Satan on the disciples as is clear from his response to Peter in Matthew 16:23, "Get behind me, Satan" and also with regard to Judas Iscariot we read, "then the devil entered into Judas." In the parable of the sower, Jesus is aware of the possibility of Satan stealing the word of God that has been sown in the hearts of listeners. Jesus describes Satan as a thief who comes to steal, kill and destroy. John's epistle records that Jesus, came to "destroy the works of the devil."[229] This destruction however is in two phases. Satan was defeated on the cross, but he will not be completely destroyed until Christ returns. Revelation 20:10 foresees the final destruction of Satan: "And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever." Until Satan's final destruction, he will do whatever he can to oppose the reign of God and inflict evil upon humanity.

Jesus had a worldview that included active and powerful spiritual beings. Jesus believed in the existence of spirit beings and understood their activity and influence. Angels ministered to him during the forty days in the wilderness. He experienced the temptation of Satan, not only in the wilderness, but throughout his ministry, for as Luke records, after the wilderness temptation, "the devil left him until a more opportune time" (Luke 4:13 NIV). Jesus was also aware of Satan's targeting of Peter with the intention of destroying him; "Satan has desired to have you to swift you as wheat." Jesus answered that threat with prayer on Peter's behalf.[230]
The ignorance of the modern church toward the supernatural dimension of ministry can be seen for example in respected evangelical author Phillip Yancey's recent book, *The Jesus I Never Knew*. Yancey downplays the significance of miracles in the life and ministry of Jesus, stating that Jesus performed only three dozen miracles:

"Yes, Jesus performed miracles--around three dozen depending how you count them. But the Gospels actually downplay them."[231]

While it is true that Jesus was reluctant to associate himself with the misguided messianic expectations of first century Israel, it is inaccurate to say that Jesus performed only three dozen miracles. He performed so many miracles that most receive only a passing mention,[232] and furthermore he instructed the disciples to do the same.[233] John records a very different perspective in his gospel:

"Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:30-31)

From John 21 we read this:

"Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." (John 21:25)

Yancey's treatment of the miracles of Jesus is typical of our Western approach and it does nothing to challenge our deeply rooted theological biases.

**ii) The Pauline Epistles:**

When we come to the writings of Paul, we see a heightened awareness of the spiritual world and the opposition Satan raises to the gospel. Paul's letters are full of references to the spiritual battle and the victory Jesus accomplished on Calvary. Gregory Boyd points out that the most prominent teaching in the epistles of Paul on the devil, is that the devil and his kingdom have been defeated. Yet, it is this misunderstanding of the defeat of Satan but not the destruction of Satan that seems to confuse people. This is what Oscar Cullmann[234] described as the "already and the not yet." Between the D-day of the cross and the V-day of the eschaton there is still work to be done. Another
analogy compares Satan with a Prime Minister, who has been defeated at the poles but is still in office until the transfer of power is made. Such a leader still exercises some power but he is a "lame-duck" Prime Minister. Many Christian theologians seem to misunderstand this distinction and assume the battle is over. This is not the sense one gets from the writings of Paul.

Paul uses a variety of terms to describe the existence of spirit beings from "principalities and powers" to "the evil one" to the "god of this age" to "elemental spirits." The difficulty posed by this terminology for the modern reader is indicative of how unaware we are as to exactly how Paul understood the demonic world. That the spiritual world was hierarchically structured is as obvious for Paul as it was for Jesus.[235] Appendix B is a table that shows the many references to the powers of darkness in Paul's letters. Arnold writes:

"Most scholars believe Paul's vocabulary for the powers reflects the Jewish demonology of his own day. All of the terms Paul used for the powers can be found in Jewish documents of the Greco-Roman period. The Judaism of Paul's time had a highly-developed angelology."[236]

In recent years however, some Christian leaders have taken to naming "territorial spirits" and some like George Otis Jr. have begun a process of "spiritual mapping."[237] This is indicative of a rising awareness of the spiritual dimension of reality in the church. Taking Daniel 10 as a paradigm, leaders, like Otis are beginning to believe demonic spirits have been assigned to nations or regions of the earth and that these spirits oppose and hinder the mission of the church. Peter Wagner has been another leading figure in this movement to raise awareness of the spirit world and its influence. Art Moore comments on the work of Otis:

"Otis places the emphasis of spiritual warfare on battling strongholds of the mind rather than of geographical locations, though he does believe that places can become strongholds when they become focal points for deceptive practices. 'People who begin spiritual mapping with a focus on trying to identify and name prevailing territorial spirits are likely to get sidetracked,' he says."[238]
Walter Wink, however to cite one prominent example, interprets the references to the spiritual world in Paul's writings to refer to structural evil in society that needs to be redeemed and infused with grace. He posits no belief in the actual existence of evil spirits. These powers says Wink, "do not have a separate spiritual existence." Wink writes:

"What I'm advocating is a different worldview, which I call the integral worldview. It's pioneered by people like Teilhard de Chardin, Carl Jung . . . This worldview is characterized by simply shifting the metaphor of transcendence from up to within. Transcendence is now sought in the depth of things: not just in the depth of my own individual self, but in a depth that all of us can enter collectively and corporately. If you find it possible to conceive of them (principalities and powers) as flapping around in the sky, be my guest, but I think that most of us are going to find it much more meaningful to talk about the demonic as the spirituality that is exuded from the heart of an institution, rather than something that has come down and seized that institution from on high."

Wink's writings are exerting significant influence on evangelical thinkers, especially those working in the areas of social justice. Wink applies a combination of the concept of myth developed by Carl Jung, and the Liberation Theology of Latin America to the Pauline literature on spiritual beings. The result for Wink is a focus on the physical world-- and physical solutions, like protest marches-- to the neglect of the spiritual dimension and prayer. Wink does see a role for prayer in this struggle, yet his main argument is on a physical response to physical problems. Wink's position is not based on a solid exegesis of scripture.

In the Book of Acts and the Pauline Epistles, the influence of the kingdom of darkness is assumed and affirmed just as strongly as it was in the ministry of Jesus in the gospels. Even after the resurrection victory of Jesus, Satan is still understood and described as the "god of this world" (2 Cor.4:4), and "the ruler of the power of the air" (Eph.2:2). He is a "roaring lion looking for someone to devour" (1 Peter 5:8). This "god" is understood to be the tempter, influencing us to sin. It was Satan who filled Ananias' heart to lie to the Holy Spirit in Acts 5:3.

New Testament scholar, Richard Longenecker, writing in his book, Paul: Apostle of Liberty, on the theology of Paul says, "This factor of demonic forces external to man, an
idea admittedly foreign to the modern mind, must be taken seriously in the understanding of Paul."[243]

In terms of the church, the New Testament understands Satan as opposing and trying to sabotage the ministry of the church. Paul met with Satanic resistance when he tried to enter Thessalonica.[244] Paul prayed that leaders would be protected from the schemes of the evil one.[245]

Paul understood that the minds and the hearts of believers are battlegrounds for the enemy. He warns of spiritual strongholds in 2 Corinthians 10:3-5 and of giving place to the devil when anger is left unchecked in Ephesians 4:27. Paul's counsel is to be aware of the schemes and strategies of the evil one and to respond by putting on the whole armour of God and not allow Satan to "outwit us."[246]

4. Worldview Implications For Preaching:

In terms of preaching, this New Testament worldview must be taken seriously. It casts a long shadow over every sermon that is preached on behalf on the kingdom of heaven. On the heels of Paul's counsel to put on the whole armour of God, Paul adds, "take the sword of the Spirit which is the word of God." This text makes a close association to preaching and warfare. In the immediately following sentences, Paul asks for prayer for two things as an ambassador of the gospel (a) boldness in his preaching, and (b) for divine inspiration, "pray that words may be given me." Paul realizes there will be satanic resistance to his preaching ministry.[247] Paul writes to Timothy, encouraging him to be a "good soldier"(2 Tim.2:4) and to "fight the good fight" (I Tim.1:18; 6:12). Paul was very aware of the forces of evil that opposed the gospel.

A recognition of the warfare context of preaching will bring the preacher to greater reliance on the resources of heaven and the ministry of prayer. We see in the gospels the life of Jesus and in Paul's letters ministry characterized by much prayer and dependence on God the Father. This dependence arises from a clear understanding of the spiritual forces at work in the world.

The worldview that underpins preaching must come from scripture. If the research of homiletics literature is any indication, this is not the case for many preachers. The philosophical worldview of the day and the resulting fascination with communication has exerted a tremendous influence over preaching. Depending on which theological tradition one comes from, this influence may be greater or lesser, but it has affected the whole church. Education, media exposure, books, friends and even churches all
contribute to this worldview. Most evangelicals writing in the field of homiletics seem to follow an enlightenment worldview that emphasizes the rational and minimizes the role of the supernatural.

Professor Stephen Farris of Knox College in Toronto writes:

"In the end biblical studies is not a branch of history or literature--though it has much to learn from these disciplines--but of theology. Likewise, homiletics is not a branch of rhetoric or of communication theory--though it has much to learn from those disciplines--but of theology. The two are not separate disciplines at all but two aspects of the common discipline, theology. Biblical studies and homiletics desperately need to recover their true identities as branches of theology."

Hiebert, McMurray and Long, and Kraft believe enlightenment thinking has saturated the church so much that it has created a theological blind spot in the church that results in a naivete toward the supernatural world. Kraft agrees and the result has been an ignorant, impotent and rational form of Christianity that falls short of biblical expectations and human need.

This worldview expresses itself in preaching classes, homiletics texts, journals and periodicals. As the literature review indicated, the role of the supernatural has been largely ignored in the study of homiletics. This is a significant weakness of modern homiletical study. Scripture must be given a louder voice at the table of homiletic discussion in shaping a theology of homiletics. The consequence of this current state of affairs is that preaching may be more "homiletically correct" but paradoxically, less effective for the kingdom of God. John Piper raises this issue in the form of a question, in his book The Supremacy of God in Preaching. He asks, "why do I not see more results?"

The answer to Piper's question must include a reexamination of worldview. If preachers see themselves engaged in a spiritual battle each time they prepare and present God's word, it will affect how they go about their task. Preachers will become very conscious of their dependence on the Holy Spirit but not any less dependent on themselves. The preacher will also work hard, study hard, and seek to improve his skills in every way he can. This is not an either/or issue, rather it must be seen from the perspective of both/and. Piper writes:
"Revival and awakening have not come to my own congregation in the force and depth I desire. I struggle with discouragement at the sin in our church and the weakness of our witness in a perishing world." [250]

A homiletical model which places the primary emphasis on the Spirit of God and places the mind, will, spirituality, personality, conceptual and verbal capacities and communication skills in a major but clearly secondary position, will lead to increased effectiveness in the pulpit. Whereas, in the communication model, preaching becomes the gift of the few, under this model it becomes the grace of many, for it is the one and same Spirit who speaks through human instruments.

Another dimension of the worldview issue is the growing interest in the occult and spiritism in Western society.[251] The church will need to respond to this new spiritual challenge--both intellectually and experientially-- with the power of the gospel. The picture of Elijah on Mt. Carmel facing the gods of Baal can no longer be relegated to the mission field. As a function of immigration and secularization, these same situations now arise in North America. Like Elijah, the preacher must be confident in the power of God, "Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire--he is God." Then all the people said, 'What you say is good.'"(1 Ki 18:24 NIV).

Until now, the Western church has neglected the study of spiritual warfare at an exegetical, and theological level. Consequently the experience of God's power has also been lacking. Christ's conflict with the powers of evil, however, is a major theme in New Testament theology.[252] Christ's victory over the powers of darkness needs to be demonstrated in both the content and the presentation of Christian preaching.

Gregory Boyd offers this commentary:
"Whereas the New Testament exhibits a church that is not intellectually baffled by evil but is spiritually empowered in vanquishing it, the Western tradition has more frequently exhibited a church that is perpetually baffled by evil but significantly ineffective in and largely apathetic toward combatting it. Whereas the classical-philosophical theology of sovereignty encourages a theology of resignation, a theology rooted in a warfare worldview inspires, and requires, a theology of revolt: revolt against all that God revolts against."[253]

A worldview for preaching must be clearly articulated that is true to scripture and effectively meets the challenges of the forces of modern culture. Gregory Boyd's
theological work in this area along with the biblical scholarship of Clinton Arnold represents a great contribution to the discussion. Preaching must draw upon these resources and re-evaluate its worldview assumptions. This reevaluation must be solidly based on scripture.

**Conclusion:**
The issue of worldview has far reaching implications for the modern church and its preaching. The church has allowed the prevailing Enlightenment thinking to exert too large an influence on how ministry is carried out. As we move into the future, the church must discern the biblical worldview from the secular and bring the transcendent power of God into the heart of its preaching ministry. The overwhelming needs of the world cannot be met in any other way. God has not left us alone in the preaching ministry; powerful heavenly resources are available for the preacher.

A revised and more biblical worldview will result in more prayer in the life of the church, a greater dependence on the Holy Spirit and the inspired word of God. This is the same conclusion that Paul came to in Ephesians, "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should." (Eph 6:18-20 NIV). Paul recognized that in the face of the opposition of the kingdom of darkness, he needed to depend on the power of God which was available to him through the avenue of prayer.

**B: The Role Of The Holy Spirit In Preaching:**
**Introduction:**
The challenges to preaching raised by a reexamination of worldview drives the preacher to his knees and to God's word for help. There he will find great wisdom and divinely given authority to minister the gospel of Christ. The modern church, however, has been slow to embrace the resources of heaven, especially when it involves the ministry of the Holy Spirit.

Gordon Fee was motivated to write his recent work on the Holy Spirit in Pauline literature, *God's Empowering Presence*, because he felt the contemporary western church, both Pentecostal and non-Pentecostal, due to enculturation, has missed the point of the Spirit's presence and ministry in the church. This is another way of describing the influence of the western worldview on the perception of scripture and the
practice of ministry. In Fee's estimation we are actually "quenching the Spirit" by marginalizing and domesticating him, and the result of this is an ineffective witness.\[255\]

This marginalizing of the ministry of the Spirit comes in to play in Christian preaching. The Spirit is usually given only token acknowledgement in the teaching of preaching, in preaching literature and not surprisingly, in the preaching event as well. Contributing to this problem, Fee has observed a widespread neglect of the subject of the Holy Spirit in the academic world, especially in the field of Pauline studies.\[256\] As the literature review determined, this neglect of the ministry of the Holy Spirit has certainly been felt in the field of homiletics. It is our purpose in this section to examine the role of the Holy Spirit in the ministry of preaching. Esteemed theologian, J. I. Packer, though not a Pentecostal, agrees with Fee on the limited role the Holy Spirit has been given in the church:

"Forty years ago when I was a theological student, little was said or written about the Holy Spirit--so little that he was sometimes referred to as the displaced person of the Godhead and the Cinderella of theology . . . That has changed: Trinitarian thinking has revived among theologians, charismatic renewal has touched and challenged the whole Christian world, and aspects of the doctrine of the Spirit are nowadays frequently discussed. Yet one may still ask, do we take the Spirit seriously enough? I fear that, whoever we are and whatever our heritage, the answer is often no.\[257\]

In both the historical and contemporary church, the ministry of the Holy Spirit has been and remains both controversial and enigmatic.

The twentieth century has witnessed the rise of the modern Pentecostal movement which started primarily with the Azusa Street\[258\] revival of Los Angeles (1906-1909). As the movement spread across the world it has slowly gained acceptance, becoming the largest and fastest growing segment of Christendom.\[259\] The twentieth century has seen what missiologist, Dr. Irving Whitt\[260\] of Tyndale Seminary in Toronto calls the "pentecostalization" of the church. During the first half of this century in particular, Pentecostals have been called everything from demon possessed, to heretics, to simple-minded and naive.\[261\] Cessationism-the teaching that spiritual gifts ceased with the passing of the apostles--still has widespread support in the evangelical church.\[262\] Despite the popular growth of Pentecostalism, the rise of the Charismatic and Word of Faith movements within pentecostalism, resulted in many classical Pentecostals aligning themselves with
evangelicals rather than associate with more extreme theological positions. Thus, theological uncertainty—especially concerning pneumatology—both inside pentecostalism and in the broader evangelical community has contributed to what Packer rightly called the quenching of the ministry of the Spirit in the church.

Despite this historical quenching of the Spirit, today there is an undeniable global surge in pentecostal experience, theology and church planting. Pentecostals do not have a monopoly on the Holy Spirit. However, Pentecostals do have a significant contribution to make to theology, including the field of preaching. We now turn to the question, "what is the unique and indispensable role of the Holy Spirit in preaching?"

1. The Role of the Holy Spirit in the Ministry of Jesus:
   a) Jesus' Anointing at his Baptism:
      Just prior to Jesus beginning his public ministry, he is baptized in the Jordan and the Holy Spirit comes on him. Luke records that Jesus is at prayer during this experience, the Holy Spirit descends on Jesus, and the voice of the Father is heard giving his approval and blessing. The occasion, in John's company, indicates a shift of focus from John the forerunner, to the Jesus, the long awaited Messiah. It is also significant that this gift of the Spirit is given immediately prior to the public launching of Jesus' ministry: When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." Now Jesus himself was about thirty years old when he began his ministry.(Luke 3:21-23 NIV)

      In Luke 4:18ff., as Jesus begins his public preaching ministry, we find him reading from Isaiah 61, and identifying himself as the anointed preacher of Isaiah. "The Spirit of the Lord is on me, because he has anointed (chrio) me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."(Luke 4:18-19).

      The passage indicates that (1) Jesus is anointed with the Holy Spirit, and (2) this anointing is a single, past event (many Bible scholars agree that this anointing occurred
at his baptism when the Spirit descended), and (3) the purpose of the anointing is, in large part, to enable Jesus to "preach good news."

Colin Brown connects Jesus' anointing to his baptism experience and sees this anointing as the source of the power for his mission:

"Anointing is a metaphor for the bestowal of the Holy Spirit, special power, or a divine commission. On 4 occasions we read of the Anointing of Jesus by God (Lk 4:18 quoting Isaiah 61:1; Acts 4:27; Acts 10:38; Hebrews 1:9 quoting Psalm 45:7). All these texts indicate a special endowment by the Holy Spirit with supernatural power (especially Acts 10:38). This anointing by the Holy Spirit probably recalls what happened at Jesus' baptism."

Walter Liefeld comments on this event:

"Jesus identifies himself as the subject of Isaiah's prophetic word. As such he is (1) the bearer of the Spirit (v.18); (2) the eschatological prophet, proclaimer of the "good news"; and (3) the one who brings release to the oppressed . . . Luke presents the quotation and Jesus' ensuing comments as a programmatic statement of Jesus' ministry. As a prophet and Messiah, he will minister to the social outcasts and needy, including Gentiles, in the power of the Spirit." 

Jesus ministry of announcing the kingdom of God does not begin until he is anointed of the Holy Spirit. During his incarnational ministry Jesus will function as a man, withholding the exercise of his divine attributes, and minister in the power of the Holy Spirit. As such he becomes a model for his followers of all generations.

The biblical background of anointing begins in the Old Testament. There we find Samuel anointing Saul as King over Israel (I Samuel 10:1). The oil, symbolizing the Holy Spirit, is ceremonially poured onto the head of Saul representing the calling and commissioning of God. Saul is set apart for the special work of leading the nation of Israel. Equally important is the understanding that this anointing by the Spirit will empower Saul to fulfill his calling. This power is demonstrated as Saul leads Israel to victory over its enemies. Within time however, Saul begins to take matters into his own hands and he begins to disobey God. When we come to chapter 13 of I Samuel, God removes his anointing from Saul and passes it on to the new King, David. The reason cited is "because you have not kept the Lord's command" (I Sam. 13:14). David is then anointed King by this same ritual of oil and the empowerment of the Spirit comes upon him.
Ron Osmond, in his Masters thesis,[267] provides a helpful summary of the Old Testament background of the term 'anointing.'

1. The anointing was a symbolic ritual where oil was poured out upon the person or object.
2. The anointing set a person or object apart for service.
3. Anointing authorized a person for an office or ministry. It is closely related to calling.
4. The three offices related to anointing were priest, king and prophet. There was no general anointing for all the people of God. It is always confined to leadership or given to a person for a specific purpose. (Exod.35:30-34).
5. The anointing was more than induction into office. Divine empowerment accompanied the anointing.
6. The rite of anointing was only given once. There is no record of a second or third anointing.
7. There is indication that anointing could be lost or forfeited. Saul's anointing was lost, God withdrew the right of succession from him.
8. The anointing is associated with the coming redeemer and Savior. The coming one is designated the "anointed" or "messiah." His ministry will find its source and authority in the anointing of the Holy Spirit (see Isaiah 61:1-4 and Luke 4:14-19).

Jesus' anointing means his ministry is conducted as a man, dependent on the power of the Holy Spirit and not on his divinity. As such Jesus is a model for preachers of all ages to follow. Just as Jesus is empowered by the Spirit, so are his followers. Jesus' anointing is a one time event.[268] To use the term anointing in its biblical sense is to understand it as a one-time event. Roger Stronstad writes: The gift of the Spirit to Jesus in the inauguration narrative, like the gift of the Spirit to John in the infancy narrative, is vocational. This vocational gift is specifically prophetic. Jesus is not only anointed by the Spirit, but he is also Spirit-led, Spirit-filled and Spirit empowered. Luke intends the Spirit's anointing, leading and empowering of Jesus to be programmatic for his entire ministry . . . Luke's references to the Spirit in the inauguration narrative signify that from his baptism to his ascension the entire ministry of Jesus is charismatic.[269]
The power at work in the ministry of Jesus is the Holy Spirit. Luke is telling his readers that just as Jesus ministered in the power of the Spirit, so must those who continue the ministry of preaching that Jesus began.
Jon Ruthven agrees:

"A central New Testament theme in Jesus' ministry was that he is presented not only as a unique sacrifice for sin, but as a normative exemplar of charismatic ministry for others to replicate. If such an endowment of power was necessary for the Son of God, how much more will it be needed by the ordinary believer and especially those called to the preaching ministry."[270]

Thus Jesus becomes the most important biblical figure for preachers of all generations to follow--not only in the content of preaching--but also regarding his source of power.

b) The Spirit in Jesus' Three Year Ministry:
In Jesus' earthly ministry we see him continually relying on the Holy Spirit. At the beginning of his ministry as recorded in Luke 4, Jesus reads from Isaiah 61:1,2, "The Spirit of the Lord is on me because he has anointed me to preach good news . . ." The Spirit is now empowering and enabling Jesus to preach the good news of the gospel. This anointing is cultivated and maintained through prayer and obedience to the Father's will. Jesus stated in John 8:28 that "I do nothing on my own." Peter comments in Acts 10:38: "God anointed Jesus of Nazareth with the Holy Spirit and power, and he went around doing good and healing all who were under the power of the devil, because God was with him."


The pattern is clear, Luke understands Jesus' ministry to be empowered by the Holy Spirit from start to finish. In Luke's second volume, Acts, we discover the transfer of the Spirit from Jesus to his disciples.

c) Jesus Promise of the Spirit to his Disciples:
In Jesus' farewell discourse found in John's gospel (13:31-16:33), he promises the disciples "another comforter," (allon parakletos) to be with them forever. The Holy Spirit will represent God to the believer just as Jesus did during his earthly ministry. "Another" (allon) means another of the same kind, that is, like Jesus himself. Merrill Tenney comments:

"His presence was already with them insofar as they were under his influence. Later, he would indwell them, when Jesus himself had departed. This distinction marks the difference between the Old Testament experience of the Holy Spirit and the post-Pentecostal experience of the church."[271]

The gift of the Spirit to the disciples in John's gospel speaks primarily of his presence. In Luke however, the emphasis is on the power of the Spirit to enable the church to fulfill the great commission given by Jesus. Jesus says, "I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."(Luke 24:49 NIV). In Acts 1, Jesus indicates that this gift of the Spirit is to empower the disciples to be witnesses of the gospel: "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." (Acts 1:8 NIV) Jesus knows the opposition and persecution the church will face. He is aware of the powers of darkness that oppose the gospel. The disciples will meet this resistance in the power of the Spirit--the same power that was in Jesus.

Roger Stronstad writes:
The Pentecost narrative is the story of the transfer of the charismatic Spirit from Jesus to the disciples. In other words, having become the exclusive bearer of the Holy Spirit at his baptism, Jesus becomes the giver of the Spirit at Pentecost. By this transfer of the Spirit, the disciples become the heirs and successors of the early charismatic ministry of Jesus; that is, because Jesus has poured out the charismatic Spirit upon them the disciples will continue to do and teach those things which Jesus began to do and teach. (Acts 1:1)[272]
2. The Role of the Holy Spirit in the Preaching of the Apostles:
The initial event in the book of Acts is the outpouring of the Spirit on the day of Pentecost. This is the gift Jesus spoke about before his ascension. From this moment onward,


a) The Pentecost Experience Empowers the Disciples:  
Luke’s account of the baptism of Jesus at the beginning of his ministry has a parallel with the Spirit being given to the disciples on the day of Pentecost. Jesus was given the Spirit before his ministry began and so now the disciples are given the Spirit prior to the launching of their ministry. Stronstad comments:  
"Luke parallels the Spirit baptism of the disciples with the inaugural anointing of Jesus by the Holy Spirit. This parallelism points to the functional equivalence between the two events. Therefore since the gift of the Spirit to Jesus inaugurates and empowers his mission, then, whatever meaning Spirit baptism might have in other contexts, it has the same primary charismatic meaning for the mission of the disciples as the anointing by the Spirit had for the charismatic mission of Jesus."[273]

This parallelism is not merely a literary device of Luke. It is in the divine plan of God. Just as God equipped Old Testament leaders with the Spirit, now he equips the church to fulfill Christ’s great commission. Distinctive from the Holy Spirit in the Old Testament, and in fulfilment of Joel’s prophecy, (Joel 2:28), the Spirit is now poured out on all 120 that are in the "upper room." (Acts 2:4)

b) Peter’s Preaching Empowered by the Spirit:
The first result of the Pentecost experience is the preaching of Peter. His preaching results in the assembled crowd asking, "what shall we do?" The result is 3000 people are added to the church. Luke's point is clear. The gift of the Spirit empowers Peter, Peter preaches with this power, people repent and are baptized into the church. This pattern of Spirit empowered preaching leading to conversion of sinners is repeated throughout the book of Acts.

In Acts 3, Peter and John are on the way to the Temple. Noticing a lame man, Peter heals him, in the name of Jesus. The scene is reminiscent of similar healings performed by Jesus in the gospels. Also in Acts 3, Peter preaches again. This time instead of gaining more converts, Peter and John are arrested. Thus begins the apostolic ministry; the Spirit is given, converts are added and immediately persecution and opposition arise. Each of these events has a parallel in the ministry of Jesus. Next, Peter and John are brought before the Sanhedrin and asked to explain their preaching of the risen Jesus Christ and the healing of the lame man. Luke records that Peter responds to the questioning in the power of the Spirit. "Then Peter, filled with the Holy Spirit, said to them . . . " (Acts 4:8-13 NIV). Several observations can be made here: (1) Luke introduces this incident by describing Peter as "filled with the Spirit," and (2) the Sanhedrin is obviously impressed with Peter's courage, understanding and ability to express himself. Luke attributes this ability, not to Peter, but to the Holy Spirit. Richard Longenecker comments: "The use of the aorist passive (plestheis, filled) in the expression 'filled with the Holy Spirit' denotes a special moment of inspiration, that complements and brings to a functional focus, the presence in every believer's life, of the person and ministry of God's Spirit."[274]

In Caesarea, Peter's preaching is also accompanied by a demonstration of the power of the Holy Spirit. "While Peter was still speaking these words, the Holy Spirit came on all who heard the message." (Acts 10:44 NIV)

Later, in his epistle, Peter writes about the role of the Spirit in preaching. For Peter the two are inseparable. Peter describes preaching this way: "... the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven. (1 Pet 1:10-12 NIV) This is a significant verse that links the preaching of the gospel very closely to the ministry of the Holy Spirit.
Byron Klaus writes:
"Peter's inspired words following the Pentecostal outpouring show that he received a significant clarification of the mission Christ came to introduce. Peter experienced a most important result of empowerment through Spirit baptism: He became the mouthpiece of the Holy Spirit to proclaim the good news of reconciliation with God."

**c) Stephen's Preaching Empowered by the Spirit:**
When we first meet Stephen, he has been appointed a deacon (Acts 6:5) in the days following the pentecostal outpouring of the Spirit. Stephen is described as a man "full of faith and the Holy Spirit" (Acts 6:5), who also has a ministry of "great wonders and signs among the people." But Stephen quickly becomes a preacher of the gospel as well. What distinguishes the preaching of Stephen is, in the words of Luke, "they could not resist the wisdom and the Spirit by which he spoke" (Acts 6:10). Here again a close association is made between powerful preaching and the ministry of the Spirit.

Stephen finds himself preaching before the ruling Jewish Council, while "full of the Holy Spirit." (Acts 7:55). His preaching again leads to deep conviction ("they were cut to the heart"), but not to repentance. There is no 3000 to add to the church on this occasion. Instead Stephen is stoned and becomes the first martyr of the Christian church. This event becomes a catalyst for a rising tide of great persecution against the church that leads to a scattering of the disciples. We observe in Stephen, preaching accompanied by the power of the Spirit, producing deep conviction and also much persecution. The fullness of the Spirit is seen in the boldness of the church. Even in the face of severe persecution they continued to preach the gospel, "Those who had been scattered preached the word wherever they went." (Acts 8:4 NIV)

**d) Paul's Preaching Empowered by The Spirit:**

Paul is described within the church by a variety of titles including pioneer, missionary, church planter, theologian and Apostle. Yet at the core of Paul's calling and ministry is a call to be a preacher. Paul was very aware of the calling and recognized it as a grace from God. Likewise, though Paul was a learned man, his preaching was marked by a dependence upon the Holy Spirit. In fact, it appears from Second Corinthians that Paul was not reputed as a great orator, yet his preaching, because it was Spirit empowered (pneuma dunamis), was convicting and effective-- effective in terms of both the conversion of the lost and in terms of Christian maturity. Duane
Litfin writes that Paul was looked down on because of his refusal to use Greco-Roman rhetorical devices to enhance his preaching: "It is our thesis that perceived deficiencies in Paul's preaching when measured against Greco-Roman eloquence, precipitated many of Paul's difficulties in Corinth."[283] Paul saw himself as a herald (kerus) and an ambassador of the kingdom of heaven: "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." (2 Cor. 5:18-20 NIV). Duane Litfin writes:

"Paul's approach focussed upon the ingenuous announcement of the gospel. It was inherently transparent and forthright, aimed at the comprehension of the listener rather than his yielding. Paul's task was to see that his listeners hear and understand, but the matter of inducing them to yield was not his affair. That must be left to the Spirit working through the dynamic of the cross among the kletoi. To enter into that realm armed with the techniques of human persuasion would be to usurp the power of the cross."[285] What is significant here is Paul's statement that God is making his appeal "through us." This suggests a partnership in which both the power to share the message and the content of the message originate with God, and then God recruited Paul and empowered him with the Spirit for this gospel proclamation.

Paul writes of his convictions about preaching in several of his epistles.

I came to you in weakness and fear, and with much trembling. {4} My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, (dunamis) {5} so that your faith might not rest on men's wisdom, but on God's power.(1 Cor. 2:3-5 NIV):

In this text, Paul is not rejecting persuasive preaching, but rather he is rejecting self-reliance and a dependence on rhetorical skill for the success of the gospel.[286] Litfin comments:

"He would eschew all logoi and sophia calculated to impress, concentrating instead on the straightforward and therefore, unimpressive announcing of the Gospel of the cross. This would constitute the single, central, unchanging essence of his preaching. Secondly, and closely related, Paul would depend only upon the power of the Spirit working through the proclaimed Gospel to produce results in the listeners. He would avoid the use of any human dynamic of persuasion to engineer belief. Instead, he would count solely upon the dynamic of the cross to create pistis (faith)."
Litfin does not mean that Paul was intentionally boring or dull in his preaching. He means that the attraction in Paul's preaching was the demonstration of the Spirit at work in people's lives. Paul wanted people to come to faith in Christ, not as a result of his speaking skills but as a result of their response to the Spirit. The use of Greco-Roman rhetoric in Paul's day had become so sophisticated that skilled rhetoric had become an end in itself rather than a means to an end. Rhetoric often failed to match the reality behind it. Paul did not want this to happen in the preaching of the gospel.

Paul knew that the proclaimed gospel, empowered by the Spirit, will attract people to Christ. Gordon Fee agrees: "Both the content (1:18-25) and the form of his preaching lacked persuasive wisdom and rhetoric; indeed his preaching was far more effective than that, Paul argues. It was accompanied by a demonstration of the Spirit's power, evidenced by the conversion of the Corinthians themselves (cf.2 Cor. 3:3)."[287]

Another key text on Paul's view of preaching is found in 1 Thessalonians:

For we know, brothers loved by God, that he has chosen you, {5} because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.(1 Th 1:4-5 NIV).

This passage shows Paul is not depending merely on words to convey the gospel. His words are accompanied by the power of the Holy Spirit. The result of this combination is "deep conviction." Paul refuses to take credit for the conversion of the Thessalonians. He sees himself simply as a Spirit-anointed ambassador of the gospel.

Fee writes:

The twin phrases, "but in power" and "with the Holy Spirit and deep conviction," refer primarily to Paul's preaching, but not so much to the manner (or style) of the preaching as to its Spirit-empowered effectiveness . . . Thus, the Holy Spirit is being designated as the source of the power in his preaching the gospel, the evidence which was the full conviction that accompanied his preaching and resulted in their conversion . . . What is finally significant, of course, is that in both cases--his preaching and their conversion--the Spirit is the key; and there was an evidential expression to the work of the Spirit, that Paul refers to as power, to which he can appeal so as to make his point stick.[288]

Paul's preaching, like that of Stephen and Peter, is described in the scripture as being closely associated with the power of the Spirit. Paul refuses to depend on human wisdom or rhetoric. Paul actually receives some complaints about his preaching: "his
speaking amounts to nothing" (2 Cor.10:10 ), but he still refused to let himself be the focus of the gospel. When a party spirit develops in Corinth, Paul responds by putting the emphasis on God's work of grace: "What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task. {6} I planted the seed, Apollos watered it, but God made it grow (1 Cor 3:5-6 NIV).

3) The Role of the Spirit in Contemporary Preaching:
The teaching of scripture about the role of the Holy Spirit in preaching indicates that there is a great source of power available to the proclaimer of God's word. It is up to the individual preacher to appropriate that power in his or her own ministry. Some preachers may be skeptical or ill informed about this great source of power. Likely all preachers would like to see more of a visible 'demonstration of the Spirit'. An understanding of preaching that places the emphasis on the work of the Spirit is needed in today's generation of preachers. This is the only way to meet the challenges of modern society and build the kingdom of God. Roger Stronstad expresses this longing for the church to seize its charismatic power for proclamation:

The witness of the gospel of Luke is that by the empowering of the Holy Spirit, Jesus was a charismatic. Similarly, the witness of the Acts of the Apostles is that the disciples were a charismatic community. Thus, in the theology of Luke, the church is charismatic. This remains true whether or not the church is always conscious of its charismatic character or whether or not it functions at the level of its charismatic potential. Traditionally, the church has been suspicious of charismatic experience. Though they may pay service to the charismatic character of the church, in reality some Christian traditions "despise prophecies" and "quench the Spirit."

a) The Inaugural Anointing To Preach:
The Old Testament background of the term 'anointing' and the anointing of Jesus at his baptism, both indicate the sense of being called and set apart by God. Paul also experienced a very clear and specific call to preach the gospel (acts 9:15,16). The call of God to preach is accompanied by a divine enablement. This is what is meant by the inaugural anointing. Each preacher must be called or anointed by God to preach the word. Michael Van Doren writing in an essay presented to the "Society for Pentecostal Studies" states:
"Anointing is a type of calling; God does not newly anoint the preacher each Sunday any more than he would newly call that preacher into ministry each Sunday. Nowhere in the Bible does God anoint anyone more than once. Men re-anoint people already anointed by God, but God does not re-commission or re-call anyone in the Bible."

Two points are noteworthy here: First, the anointing is given only once, but secondly, the onus is upon the preacher to use the divinely given anointing. Roger Stronstad makes a useful distinction between anointing and empowering:

"Luke describes the gift of the Spirit by a variety of terminology; for example, filled, anointed, clothed, baptized and empowered by the Spirit. Though these and other terms all describe the charismatic gift of the Spirit, a twofold distinction must be made. The terms 'anointed' and 'baptized' describe the consecrating work of the Holy Spirit in inaugurating one's public ministry. The terms 'filled,' 'clothed,' and 'empowered,' describe the actual equipping by the Spirit for that ministry. Here, then, is the distinction between the once-for-all and the repetitive character of the gift of the Spirit. The consecration by the Spirit is once-for-all, while, as the need arises, the equipping by the Spirit is repetitive."

To realize the power of the Spirit in contemporary preaching, each and every preacher must be anointed or baptized in the Spirit, just as Jesus was and the Disciples were on the day of Pentecost. Jesus said to them, "do not leave Jerusalem until you are endued with power from on high" (Luke 24:49). The church may disagree on the evidence of this initial baptism of the Spirit, but Spirit baptism is presented in scripture as the moment when the Spirit empowers the believer for service and witness. Without this Spirit baptism, preachers will be unprepared for the effective ministry of the gospel.

b) The Ongoing Empowerment To Preach:
This 'repetitive equipping' of the Spirit refers to the ongoing relationship between the preacher and the Holy Spirit. The preacher is not involved in a static condition but a dynamic relationship. The inaugural anointing of the Spirit cannot be seen as complete any more than the wedding ceremony completes a marriage. It is the beginning of a special relationship.
Luke uses the expression "filled with the Holy Spirit on nine occasions in Luke-Acts. His usage reveals that being filled with the Spirit is not a once-for-all experience. Stronstad
points out that, "Luke's use of the aorist indicative for seven of the nine references confirms the potentially repetitive character of being filled with the Spirit."

In a separate context, this time the focus is on worship, Paul encourages the Ephesian believers to "be filled with the Spirit" (Eph.5:18). It is here at this level of relationship and equipping that most preachers need to focus their attention. Skevington Wood comments:

"The imperative makes it clear that this is a command for all Christians. The present tense rules out any once-for-all reception of the Spirit but points to a continuous replenishment. This is not a manufactured experience, though it can be rejected (cf. Gal.3:2,5). There may, therefore, be successive fillings of the Spirit; indeed, the Christian life should be an uninterrupted filling."[293]

When the preacher examines the New Testament evidence for the centrality of the Spirit in preaching and also considers the challenges of communicating the gospel in the modern world, he will be motivated to seek the Lord and ask for his divine power to empower him in his preaching task.

i. Hearing the Voice of God:
A spiritual understanding of preaching and a desire for the continual fullness of the Spirit, transforms the Pastor's office into the Pastor's study. The Pastor's study is a sacred place; a place to listen to and heed the voice of the Spirit. A place to ask what God wants to say to his church this week. A place to ask again for the fulness of the Spirit. The preacher affirms that God has a message for his people that will be communicated through him as God's mouthpiece to the church. It becomes the preacher's responsibility to hear his voice in prayer and meditation. As the preacher seeks to be filled with the Spirit on a continual basis, he will be more in touch with God's will and God's voice for his preaching. Gordon Fee comments on the interdependence of exegesis and spirituality:

"If those who teach and preach God's word, which preaching must be based on solid exegesis of the text, do not themselves yearn for God, live constantly in God's presence, hunger and thirst after God--then how can they possibly bring off the ultimate goal of exegesis, to help to fashion God's people into genuine spirituality?"[295]
The demands on the modern preacher must be prioritized just as the apostles discovered in the early church. The preacher today must echo the words of Peter, "we will give ourselves continually to prayer and to the ministry of the word" (Acts 6:4). As John Stott points out, "they form a natural couple, since the ministry of the word, without prayer that the Spirit will water the seed, is unlikely to bear fruit."[296] Spurgeon states that the preacher must set aside time to wait on the Holy Spirit and allow him to speak and illuminate the word:

"It is in our study-work, in that blessed labour when we are alone with the book before us, that we need the help of the Holy Spirit. He holds the key of the heavenly treasury, and can enrich us beyond conception. If you study the original, consult the commentaries and meditate deeply, yet if you neglect to cry mightily unto the Spirit of God your study will not profit you; but even if you are debarred the use of helps (which I trust you will not be), if you wait upon the Holy Ghost in simple dependence upon his teaching, you will lay hold of very much of the divine meaning."[297]

The advice of Spurgeon is too rarely heard today and in fact it is a hard concept to teach. The individual preacher is ultimately responsible for cultivating a life of prayer and the fulness of the Spirit.

ii. Humility:

To receive this equipping of the Holy Spirit requires the preacher to come humbly before God and ask for his power to be at work within us. Humility is always important when seeking God. Jesus said, "they that hunger and thirst after righteousness will be filled." (Matt 5:6). Hardy Steinberg writes:

The secret of being anointed for preaching is both simple and difficult. Jesus surrendered the independent exercise of the attributes of deity and made himself completely available to the Holy Spirit. For this reason John could write: "For God giveth not the Spirit by measure unto him" (John 3:34). This surrender is not easy for the preacher, but the extent to which he makes himself available to the Spirit determines the amount of supernatural enablement he will experience. Effective ministry today will be the result of thorough preparation which includes waiting on God for the awareness of the Holy Spirit's unction.[298]

iii. The Empowerment of the Spirit Can be Neglected, Ignored and Lost:

The individual preacher has to nurture his own relationship with God day by day. At times preachers may think they need God less than before. Complacency can set in.
Paul recognized this possibility when writing to the Corinthians, "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor 9:27 NIV). Charles Spurgeon wrote: "It is certain that ministers may lose the aid of the Holy Ghost. You shall not perish as believers, for everlasting life is in you, but you may perish as ministers, and be no more heard of as witnesses for the Lord. The Spirit of God may be grieved and vexed and even resisted: to deny this is to oppose the constant testimony of scripture. We may so insult him that he will speak by us no more, but leave as he left King Saul."

**Conclusion:**

Spirit empowered preaching will have a dimension about it that will surprise both preacher and worshipper, for the wind blows where he wills. There is the opportunity for specific prompting by the Holy Spirit whereby the preacher will say more than he realizes. A number of the spiritual gifts cited in 1 Corinthians 12 may be exercised such as the "word of knowledge," directed toward a particular situation whether corporate or individual, the "word of wisdom," or the "word of prophecy." In these cases the preacher may be speaking more than he knows. Only later may someone indicate that "the Lord was speaking to me very specifically today in your message." Del Tarr writes: "One of the best expressions of the gift of prophecy is related to the composition of the sermon and its outline, and especially in the extemporaneous moment while speaking. God, by his Holy Spirit, can supernaturally take good preparation and make it more fitting to the audience than whatever would have been possible for human communication skills alone."

With such an awesome responsibility it is comforting to know that God has given his Holy Spirit to equip the preacher. The Holy Spirit desires to be involved in every facet of the preaching event, from preparation to presentation. Every preacher has been anointed by God to proclaim his gospel of peace. The supply of the Spirit is made available. Yet, the individual preacher is responsible to be filled with the Spirit and empowered by the Spirit, so that men and women come to know Jesus Christ as Saviour and Lord.

Gordon Fee comments on the tension in preaching between self-reliance and dependence on the Holy Spirit:

"The danger always lies in letting the form and content get in the way of what should be the single concern: the gospel proclaimed through human weakness but accompanied by the powerful work of the Spirit so that lives are changed through a divine-human
encounter. That is hard to teach in a course in homiletics, but it still stands as a true need in genuinely Christian preaching."

The role of the Holy Spirit in preaching needs a greater profile in the modern church. Technical skill in the preparation and delivery of sermons is admirable and necessary but cannot become a substitute for the ministry of the Holy Spirit. In light of the issues surrounding preaching as spiritual warfare, the dependence on the Holy Spirit in preaching will hopefully become more central and fundamental to the practice of preaching.

C: Spiritual Opposition:

Introduction:
When we examine the preaching event from a spiritual warfare perspective, another dimension that emerges is the subject of demonic opposition and the form it takes. In any confrontation, an awareness of the opposition's strategy is obviously helpful, whether in the sports arena or in military battle. Knowing what the enemy of the gospel is doing to hinder the reception of the message therefore, can prove strategic. Clinton Arnold comments that when he was completing his doctoral studies in the area of spiritual conflict in Ephesians he came to the conclusion that "it was well nigh impossible to study the power of God without studying the opposing sphere of power, the kingdom of Satan."[302]

Gregory Boyd, in his book, God at War, states that Jesus and the early church understood that the world is caught in the crossfire of a cosmic battle between the Lord and Satan, and their respective armies.[303] Preaching is a frontline activity in this warfare because it is the means of inviting people to switch allegiance from the kingdom of darkness to the kingdom of light. Therefore this context of spiritual crossfire is something that preachers need to be aware of and prepare themselves for. Scripture can provide insight to the kind of opposition Satan raises against gospel preaching.

1. Satan's Strategy Toward Jesus' Ministry and Preaching:

With Jesus' baptism and declaration in Nazareth that he was the anointed preacher of liberty and freedom from evil, he became the target of all the forces of hell. Jesus was already aware of Satan's efforts to overthrow his mission and this reality came to the
forefront in the wilderness temptation. Jesus' entire ministry, including his death and resurrection, is framed in the context of spiritual warfare against Satan. Jesus understood that Satan had illegitimately seized control of this world, referring to him as "the prince (archon) of this world" on three occasions (Jn 12:31; 14:30; 16:11). "Archon," says Clinton Arnold, is used to refer to "the highest official in a city or a region in the Greco-Roman world."[304]

a) Deceive Jesus Into Sinning:
On the heels of Jesus baptism and anointing of the Spirit in the Jordan River, and just prior to his dramatic self-identification as Messiah in Nazareth, Jesus is in the wilderness where Satan comes to tempt him. This is not an incidental occurrence, it is a strategic moment in the conflict between Jesus and Satan. It is significant to note that the temptation includes Satan trying to convince Jesus to worship him by twisting scripture. Satan's purpose in this encounter is to disqualify Jesus from his mission by causing him to sin, just as he had deceived Adam and Eve. Satan wants to take Jesus' place of supremacy in the cosmos and he will fight Jesus to acquire it. While he failed in his efforts to sabotage Jesus' mission, as prince of this world, he continues to deceive many into worshipping him. Luke records that Satan's temptation of Jesus ended until another opportunity arose. Edward Murphy writes:

In his public baptism, Jesus commits himself to do the will of the Father who was already well pleased with him (Matt 3:13-17). In his private encounter with the tempter, he reveals that the major focus of his ministry will be against Satan, the ruler of this age. To win men from Satan's kingdom to God's, he must first personally, as a man, overcome the Devil's power.[305]

Leon Morris suggests that "throughout these temptations no special resource is open to Jesus. He met temptation in the same way as we must, by using scripture, and He won the victory."[306] Morris seems to downplay the significant role of the Holy Spirit in this narrative. Luke records that Jesus went into the desert prompted by the Spirit and after 40 days he "returned in the power of the Spirit."
The parallels between this temptation narrative and the fall narrative of Genesis 3 are striking. The parallelism illustrates the continuity of Satanic temptation in scripture and also contrasts the victory of Jesus, the Second Adam who does not fall into the enemy's trap as did Adam and Eve.
As followers of Christ and those called to continue his mission on earth, preachers can expect similar attacks by Satan as he attempts to sabotage the church's ministry as
also, Satan will attempt to twist the preaching of the gospel to deceive people and keep them in bondage to him.

Realizing this strategy, the Spirit empowered Jesus declares war on Satan at Nazareth. Jesus' reading of the messianic prophecy at Nazareth, coupled with his self-identification as that Messiah, places his mission in the context of warfare. Jesus has come to "proclaim freedom for the prisoners . . . to release the oppressed," (Luke 4:18 NIV). The imagery of 'prisoners' and 'release' is warfare language. It follows Jesus' victorious temptation episode, which was a battle for authority between Jesus and Satan. Jesus ministry of releasing prisoners, like his wilderness temptation, will be accomplished in the power of the Spirit and it will involve proclamation (or preaching) as central to this deliverance ministry. Jesus' preaching must be seen from the perspective of liberation from the evil one. Clinton Arnold agrees: "The Father sent Jesus to proclaim a message of liberation--liberation for people enslaved to sin and trapped in the bondage and oppression of Satan's kingdom. Jesus interpreted Isaiah's "prisoners" not as literal criminals in chains serving their just sentence for a crime. Jesus came to set free all those imprisoned by sin--prisoners of Satan."[307]

Such an understanding of preaching is true to scripture and true to experience. The present day wreckage of people's lives makes the mission of the church so critical. It becomes obvious that Satan has been destroying people's lives at an alarming pace. The only hope is liberation from the evil one through the preaching of the gospel.

b) Spiritual Bondage Of Jesus Audience:
Jesus first preaching experience after Nazareth was in nearby Capernaum (Luke 4:31-36 NIV). Immediately, Jesus is interrupted by a demon, who speaks through a man in the synagogue. The demon asks if Jesus has come to destroy him and the other demons. The text indicates that (1) the demon had possession of one who was in a place of worship and this possession obviously created personal spiritual bondage and resistance to the gospel. (2) The demon felt threatened by the presence and message of Jesus, asking, 'have you come to destroy us'? (3) Jesus, seeing the demon as a hindrance to the reception of his message, promptly exorcises the demon. Luke's point is that the ministry Jesus declared in the Nazarene synagogue has now begun in earnest.
Satan had deployed his demons in the Jewish synagogue to hinder the reception of Jesus message. Jesus' ministry, anointed of the Spirit, was up to the challenge. Gospel preaching today can expect similar opposition. But like Jesus, when we take authority over demonic power, the news of the liberating kingdom of God will be spread abroad.

But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. (29) Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house. (Mat 12:28-29 NIV)

Jesus' exorcisms are indicative of his ministry against the kingdom of darkness. Jesus' kingdom is advancing and Satan's kingdom is retreating. The above statement by Jesus again frames his ministry in warfare terminology. Jesus exorcises demons and robs Satan's house. He has come to plunder Satan's kingdom and he has called the church to do the same.

c) Weaken Or Destroy Jesus' Followers:

The enemy attempts to weaken Jesus' kingdom by attacking his disciples. Just as Satan attacked Jesus' disciples, he will continue to do so today. In Matthew 16:21-23, Peter objects to the prophecy of Jesus' death and resurrection. While it may appear that Peter is simply being optimistic about the future, Jesus sees this statement as so contrary to his mission that he perceives this statement can come only from Satan. Jesus emphatically declares, "get behind me Satan." This exchange is reminiscent of the wilderness temptation. It is another attempt by the evil to convince Jesus to avoid his true mission. Furthermore, Jesus treats Peter's misunderstanding of his mission as a threat that has dangerous implications for Peter's usefulness to the kingdom of God. Peter fails to see the full implications of discipleship. Jesus quickly adds, "If anyone would come after me, he must deny himself and take up his cross and follow me. (Mat 16:24 NIV).

Just prior to Jesus crucifixion, Satan attacks Peter again. Jesus is aware of this attack and he defends Peter with prayer. "Simon, Simon, Satan has asked to sift you as wheat, but I have prayed for you. (Luke 22:31-32 NIV) Peter was a strategic disciple in the building of the kingdom. When the book of Acts opens, Peter plays a leading role in the primitive church, beginning with his Pentecost sermon. But here, while Peter is still discovering what it means to be a disciple of Jesus, we see an indication of Satan's strategy--if he is unsuccessful in causing Jesus to fall, he will target the next best thing, his key disciples and future preachers. Satan wanted to destroy Peter and disable his
ministry. It would be difficult to argue that the circumstances around Peter's triple denial of Jesus (cf. Luke 22:54-61) are not also orchestrated by Satan. If not for Jesus intercessory prayer for Peter, he likely would have fallen prey to Satan's destructive power completely. Jesus however saw him returning to strengthen his brothers. (Luke 22:32)

Satan also targets Judas and obviously has more success. Luke's portrayal of Judas (Luke 22:3-5 NIV) is not that of a disillusioned disciple acting merely on poor judgement but rather of a deceived disciple. Judas falls into Satan's trap. Judas must take responsibility for his decision, but the fingerprints of Satan are all over this event. Satan tried unsuccessfully to deceive Jesus, he had a small measure of success with Peter and a large measure of success with Judas.

Thus we see in Satan's dealings with Jesus and his disciples, his strategy toward those who will to preach the gospel. It is not mere flattery to say that preachers of the gospel are targets of the enemy's attack.

d) Steal Away The Word:

The Parable of the Sower (Matt 13:1-23) illustrates how Satan steals the word of God away from those who hear it. The context of the parable is evangelism and the growth of the kingdom of God. Satan is pictured as a bird who steals the word before it has a chance to germinate. The people who are vulnerable to this particular evil act are those who hear the word but do not yet understand it. They need further teaching and exposure to the gospel. These people are exposed to the gospel only for a moment. Quickly the evil bird, Satan, swoops down and snatches away the seed: "When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path (Mat 13:19 NIV)." Satan is pictured as a predator seeking to undermine the kingdom by devouring whatever fledgling faith he can.

In summary, Richard Lovelace provides an interesting history lesson on the Devil's strategy against the church. Lovelace refers to the Great Awakening in New England under the leadership of Jonathan Edwards and observes that when revival breaks out the Adversary tries his best to sabotage it.

"Edwards model of revival and decline, based on the ebb and flow of spiritual warfare, implied that an awakening might be more like a street fight than a spring morning. A revival movement might be diluted, disfigured, or even invaded by the resisting forces of sin and Satan."
Edwards evidently believed that injecting spurious and disfiguring elements into a revival is a main part of demonic strategy. He would certainly agree with J. Edwin Orr that in any awakening, the first person to wake up is the Devil.\[310]\]

The pattern of Satan's opposition to the mission of Jesus and his disciples is well founded in scripture. This information is provided to the church so that it can be prepared and equipped to advance the kingdom in the face of severe opposition from the kingdom of darkness.

2. Paul's Understanding of Satan's Strategy Against the Gospel:

The apostle Paul understood the most important fact about spiritual warfare is that Jesus defeated Satan through his death and resurrection. Yet, Paul was aware that though Satan was defeated, he will not be destroyed until the end of the age. And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever. (Rev 20:10 NIV).

Paul was very aware of the attack of Satan on his ministry. Paul knew he was the target of Satan because of his calling to preach the gospel. Clinton Arnold recognizes the ongoing tension in the Christian life:
"Christians face the unique tension of having conquered Satan by virtue of their identification with Christ's work on the cross (I Jn. 2:13-14) and needing to continue the war with Satan while they still live in this world during the present evil age.\[311]\]

Paul understood his calling from God to be that of bringing people from Satan's power to God's. "I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.' (Acts 26:17-18 NIV). Paul found himself in the middle of this cosmic conflict as he preached the gospel to those under Satan's grip. Paul was able to minister effectively because he knew Satan was defeated and Jesus had conquered. Paul was able to overcome the evil in the power of the Spirit. Arnold writes:

"Throughout his letters Paul assumed Satan's continuing powerful opposition to God's people, and he worked with his churches on how to respond to that evil. Yet, at the
same time, Paul was convinced that Christ's death and resurrection had defeated and disarmed the powers of darkness (Col. 2:15)."[312]

Paul had a keen awareness of Satanic opposition to his ministry. He faced opposition on many occasions: "Alexander the metalworker did me a great deal of harm . . . {18} The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom (2 Tim 4:14,18 NIV). Paul understood the harm done by Alexander to be an evil attack of Satan because of Paul's ministry and in response to this attack Paul sensed the support and strength of the Lord on his behalf. Missiologist Paul Hiebert writes:

"There is a spiritual battle for the hearts and souls of humans. The focus in Scripture is not on the battle between God and Satan. That has already been won (Heb 2:14). Central now is God's willingness to win back humans who joined Satan in his rebellion. He seeks those rebels by love, truth, and the assurance of forgiveness and reconciliation. Satan is trying to keep them by deceit (Rev. 12:9), intimidation, temptation (1 Thess 3:5), and accusation (Rev. 12:10). He appears, not as a dark angel, but as an angel of light, counterfeiting all that God does."[313]

a) Prevent Preaching:

But, brothers, when we were torn away from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. {18} For we wanted to come to you--certainly I, Paul, did, again and again--but Satan stopped us.(1 Th 2:17-18 NIV)

We find here some insight from the Apostle Paul concerning the spiritual opposition he faced in the preaching of the gospel in Thessalonica. Paul clearly interpreted his problems there as originating with Satan--not merely some militant element within the local Jewish community (See Acts 17:1-9). Once this identification has been made it suggests a response that is based in the power of the Spirit and in prayer rather than in something like, "let's not use that route to Thessalonica the next time." To accurately make such a statement of identification requires a degree of spiritual insight and sensitivity. The spiritual gift of "discerning of spirits" (I Corinthians 12:10), would be helpful in this situation too. Clinton Arnold writes of how Satan tries to hinder the mission of the Church:
Paul did not reveal the specific manner in which Satan had thwarted his efforts, but certainly Paul perceived the course of events preventing his return as the powerful working of Satan and not as the redirecting providence of God through the Holy Spirit (compare Acts 16:6-10).[314]

Paul not only recognized that Satan was the problem in this case--Paul was repeatedly thwarted in his attempts to revisit Thessalonica, but further, Paul seemed to acknowledge this reality as part of ministerial life. Paul knew that Satan would win some battles, for this is what happens in warfare. This is why sprinkled throughout his letters Paul raises awareness about the schemes of the evil one--so that fellow believers know what to expect and how to respond in the face of this opposition.

b) Use Unforgiveness To Weaken The Church:

Another strategy of the enemy is to bring division and tension into the church community. Many churches have suffered splits and damaged reputation in the community as a result of such problems. Paul faced this situation in Corinth (2 Cor 2:10-11 NIV). To allow unforgiveness to continue would be to play into Satan's hand. Paul's response was to practice forgiveness and he expected the Corinthian Christians to do the same. Paul frames the problem in a new light, this is not just a case of estranged parties needing to patch things up. This is actually an attempt by Satan to "outwit" the church, "for we are not unaware of his schemes." Paul understands that if Satan can create bitterness and unforgiveness in the Corinthian church, it will seriously restrict their ministry and the flow of spiritual power. Satan realizes that God expects forgiveness be given as a condition of God's forgiveness being extended. Murray Harris writes that Paul was aware of the trouble Satan could cause through unforgiveness and Paul insisted on forgiveness being extended:

"To avoid being outwitted by the master strategist, Satan, who was bent on creating discord within the church at Corinth, either between the church at large and a dissident minority or between the repentant wrongdoer and his fellow Christians. To withhold forgiveness when the man was repentant was to play into the hands of Satan, who already gained one advantage when the man sinned."

[315]

c) General Hostility:

In the classic spiritual warfare passage of Ephesians 6:10ff, Paul reminds the church to "put on the full armor of God so that you can take your stand against the devil's
This command by Paul is not prompted by a particular attack, but is given in the general context of warfare. This war has ultimately been won by Christ, but this victory must be appropriated in the ongoing mission of the church. Satan has been defeated but he has not been finally destroyed. Further assaults can be expected, but divine protection is available. Thus the believer fights on in the authority of Jesus, wearing God's armour. Andrew Lincoln writes:

"The major victory has been achieved, but the eschatological tension with its indicative and imperative characteristic of Paul's thought remains. Believers must continue to appropriate what has already been gained for them and do so against continuing assaults, and this is not automatic. Indeed there may be minor defeats along the way; hence the urgency of the imperatives."

Paul taught the church that it would face powerful demonic hostility when it preached the gospel. Consequently, the church would need to depend on God's power and armor in order to make the gospel effectively known. Paul himself is a target of such attacks. Before Paul closes out the Ephesian letter, he asks for prayer, that his preaching will be spirit-empowered and bold. Clinton Arnold comments:

In Paul's eyes the powers unleash their greatest hostility when they hinder the proclamation of the gospel. They use the flesh and, indeed, the structures of the world to blind people from discovering the truth about God's redemptive work in the Lord Jesus Christ . . . The proclamation of the gospel takes on decisive importance because it has other-worldly, eternal implications. Those who affirm faith in Christ are rescued from the deadly clutches of Satan's kingdom and delivered from the community of Adam, which is moving toward its death.

**d) Deception And False Teaching:**

In 1 Tim.4:1-2, Paul writes, "the Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." Also, in 2 Corinthians 11:14,15 Paul adds, "Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness."

These two passages indicate another strategy of Satan against the kingdom of God will be to use demonically rooted, false teaching to deceive people. Paul indicates this knowledge has come to him by the revelation of the Spirit. Second, Paul has been made aware by the Holy Spirit, that these deceiving spirits and demons will be working uncover. On the exterior, they will appear righteous, but their teaching will be
counterfeit. Paul advises Timothy to expose false teaching, "If you point these things out to the brothers, you will be a good minister of Christ Jesus . . ." (1 Tim 4:6). Throughout the history of the church many heresies have risen, which have done great damage to the progress of the gospel. There is often an element of sincere Christian devotion involved in such heresies, but Paul sees the root cause as demonic. Clinton Arnold writes: "Ever since the garden of Eden, Satan has continued to use his diabolical method of deception, causing people to believe a lie. This was particularly true in Paul's churches with regard to the proliferation of false teaching and the deceitful work of false teachers. In writing to the Galatians, Corinthians and the Colossians, Paul warned these believers about the influence of false teaching. In all three cases he explicitly connects the false teaching with the work of Satan and his powers. Paul also instructed Timothy on how to deal with false teachers at Ephesus, who essentially were pawns in Satan's hands."

In Paul's view the "false apostles" in Corinth were not simply misguided theologically. Paul saw behind them the sabotaging work of Satan, the master deceiver. Murray Harris writes:

"In reality they were agents of Satan. Like their principal, the arch-deceiver (John 8:44) whose habit was to masquerade "as a shining angel," they relied on disguise and deceit in carrying out their nefarious schemes such as the corruption of the intellect and the diversion of the affections from Christ (vv. 3,4). What was false was not simply their claim to apostleship but also their message. Behind both were Satanic designs upon the Corinthians--designs Paul was well aware of (2:11)."

e) Traps to Damage Message and Messenger:

When a church leader falls or disgraces the gospel, clearly, the individual is completely responsible for his actions. Yet, Paul understood that the devil had set a trap, and Paul wants his readers to be aware of these traps and the damage they can inflict on gospel proclamation. Paul instructs Timothy to choose mature leaders with proven Christian character, "He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (1 Tim 3:7 NIV) Gordon Fee makes a direct link between such traps and gospel proclamation. In Fee's mind traps are a strategy of Satan to hinder the gospel. He writes: "It is a trap set by
the devil when the behavior of the church’s leaders is such that outsiders will be disinclined to hear the gospel."[321]

f) Spiritual Strongholds:

Paul saw pockets of resistance in Corinth to be "strongholds" of the enemy (2 Cor 10:2-5). This is a military term describing the entrenchment of the enemy in territory the advancing army wants to possess. Paul continues his thought, by stating that he will use weapons of "divine power" to demolish these strongholds. The context suggests this to mean Spirit empowered preaching and teaching,[322] whereby Paul will "demolish arguments and every pretension that sets itself up against the knowledge of God." Clinton Arnold writes: "Paul responded to this situation by endeavouring to "demolish strongholds"--that is, he wanted to tear down the wall of hostility that his opponents had erected between himself and his Corinthian converts (2 Cor. 4:10). Furthermore, a "stronghold" of false teaching needed to be eradicated from their midst because it was contrary to the truth of the gospel.

Paul exposed other kinds of demonically inspired false teachings that denigrated the gospel of Christ in the church at Colossae and among the churches of the Galatian region. Paul described the new preaching at Colossae as having come to them through human beings, but in reality the "elementary spirits of the world" (Col. 2:8) inspired it. It challenged the full sufficiency of Christ for the believers in Colossae.[323]

John also makes reference to a spiritual stronghold in his letters to the seven churches. To the church in Pergamum he writes, "I know where you live--where Satan has his throne" (Rev 2:12-13). Pergamum was described by John as a place "where Satan lives." This is his only use of this term in the seven letters. Pergamum was known as a center of pagan worship, especially the emperor cult. Pergamum was an idolatrous place and to serve Christ there would provoke hostility. "Satan" is mentioned again in verse 13. The context is the martyrdom of Antipas, 'the faithful witness.' The context suggests his death was the result of satanic reprisal, likely because of his preaching.[324]

Satan is not about to concede defeat and abandon his strongholds easily. Missionaries face this kind of resistance frequently but it would be naive to think North American Christians are immune from this kind of warfare.
g) Spiritual Blindness:

Every preacher has experienced the frustration of proclaiming the gospel clearly and biblically and still meet with resistance or a lack of understanding. Paul described this in 2 Cor. 4:2-5 as a result of "the god of this age" blinding the minds of unbelievers, so they "cannot see the light of the gospel." This reality of spiritual blindness is another reason why preaching must be empowered by the Holy Spirit. Paul goes on to admit (v. 7) that the all-surpassing power to preach "is from God and not from ourselves." Gordon Fee writes, "As elsewhere in Paul, "the god of this age" is to be understood as in contrast to the Spirit of the living God. The evil spirit "veils" the hearts of those who do not believe; the Holy Spirit removes the veil so that we can see the glory that is found in Christ."[325]

Timothy Warner understands the rational worldview of western society as a key part of Satan's strategy of spiritual blindness, because it discounts the supernatural power of the gospel causing the church to rely on its own power. This in turn, gives the enemy an unnecessary assist.[326]

h) Demonic Tormenting:

To keep me from becoming conceited because of these surpassingly great revelations, {8} Three times I pleaded with the Lord to take it away from me. {9} But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.(2 Cor 12:7-9 NIV)

Paul was the object of Satan's attacks on numerous occasions, but in 2 Corinthians 12, Paul speaks of a "thorn in my flesh, a messenger of Satan, to torment me." Paul understood and accepted this "thorn" as part of being a preacher of the gospel--as have many preachers since. While Satan's purpose is to torment Paul, God uses this tormenting to keep Paul humble.[327] God is demonstrating that his power is supreme, even to the point of using Satan's attacks for his own purposes.[328] Paul "pleaded" for this demonic torment to cease but God responded by giving him more grace. Paul's experience mirrors the warfare conditions that exist in gospel preaching. Jesus has not promised the church exemption from Satanic attack, ("In this world you will have tribulation," John 16:33). War is not pleasant, but God grace transcends the conflict.
Even at the moment of Paul's commissioning to preach God told Paul of how much he would have to suffer for the gospel. (Acts 9:16)

3. Peter Recognizes Satan's Strategy of Deceit:

(Acts 5:1-5 NIV) Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. {2} With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet. {3} Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ...You have not lied to men but to God." {5} When Ananias heard this, he fell down and died.

In Acts 5:1-5 we read the story of Ananias and Sapphira who secretly keep back part of the proceeds from the sale of land. Peter is given spiritual insight into their scheme and immediately confronts them with the truth. Peter understands the greed and deceit of Ananias as being due to the involvement of Satan. Peter is exercising the spiritual gift (what Paul would identify in I Corinthians 12) of "discerning of spirits" in this situation. The Holy Spirit saw this as a critical moment in the life of the early church. If left unchallenged it could seriously hinder the progress of God's kingdom.

Richard Longenecker comments:
"Peter did not view the action of Ananias and Sapphira as merely incidental. He spoke of it as inspired by Satan and as a lie to both the Holy Spirit and God. It was a case of deceit and was an affront, not just on the community level, but primarily before God. Deceit is spiritually disastrous--a sin, whatever its supposed justification, that sours every personal relationship . . . The verb Luke uses for his death is ekpsycho--the same one used in the LXX of Sisera's death (Judg 4:21). It appears in the New Testament only in contexts where someone is struck down by divine judgement (Acts 5:5,10; 12:23).[329]

On the heels of the gift of the spirit on Pentecost, the adversary launches a ferocious counterattack. John Stott observes three strategies of Satan in Acts 4:32- 6:7. His first strategy was physical persecution against Peter and John. Second, he tried moral corruption, through Ananias and Sapphira, and third, he used distraction by trying to convince the disciples to tend to social administration, instead of the ministry of prayer and preaching. The devil still uses these tactics against the church today. Stott writes: "Over the years he has changed neither his strategy, nor his tactics, not his weapons; he
is still in the same old rut. So a study of his campaign against the early church should alert us to his probable strategy today. 

God's form of judgement on sin is usually less immediate than what happened in Acts 5. But because this incident was conceived by Satan, it met with a quick response. Modern church leaders can see in this incident the necessity of being led by the Spirit, so that Satan's schemes are exposed before doing further damage.

**Conclusion:**

It has been shown that Satan is very active in his efforts to hinder the preaching of the gospel. While his efforts are clandestine and behind the scenes, the scriptures give us a significant amount of information so that we can be aware of his strategies and able to defend ourselves and effectively proclaim the message. Satan has been defeated though not yet destroyed. Thus the church must depend on the Holy Spirit to provide the power to discern and resist the enemy and advance the kingdom. Stott writes: "We need their (the disciples) spiritual discernment today to recognize the activity of both the Holy Spirit and the evil spirit. We also need their faith in the strong name of Jesus, by whose authority alone the powers of darkness can be overthrown." Ignorance of Satan's schemes is a non-biblical position that is short-sighted and naive. Preaching that takes this cosmic reality into consideration will place greater emphasis on the power of the Holy Spirit, personal holiness, and strong biblical preaching. One of the most effective and indeed foundational strategies of the preacher to preach biblically, in the power of the Spirit, for the word of God is the sword of the Spirit.

**D. The Role Of Prayer In Effective Gospel Proclamation:**

**Introduction:**

With a recognition of the dynamics of preaching from both the perspective of the kingdom of darkness and the kingdom of light, preachers will recognize the need to pray more clearly than ever. Many Christian writers set lofty standards for prayer yet fail to explain why prayer is so critical. A worldview that recognizes the battle for the hearts and minds of people and the spiritual level of reality, gives prayer a more central role in the ministry of the church and specifically the ministry of preaching. Prayer is an essential component in the ministry of preaching. Placing priority on prayer indicates the uniqueness of preaching, taking it beyond communication by recognizing the invisible, spiritual dimension of preaching. Prayer serves to prepare the heart and spirit of the preacher to deliver God's word. Prayer opens the ears of the preacher to listen to God's voice. Here, in the quiet place of prayer, God's Spirit brings together his
word and the needs of the congregation. Even a visiting preacher, unfamiliar with the local situation and needs can deliver a timely message from God’s word as the Spirit leads. The desire of the preacher must be to discern God’s word for the congregation. Using a sermon that may be homiletically correct, but that is not a specific message from God for this congregation will not maximize the ministry opportunity. Prayer draws us into the mind and heart of God and brings together Word and Spirit with preacher and congregation.
Prayer always involves mystery and therefore is closely linked to faith. We can rarely draw neat cause and effect lines from our prayers to specific results. We do not always see the effects of our prayers, yet we are invited to pray.

Prayer support from the congregation is also necessary for effective preaching. A number of churches support the ministry of the word with intercessory prayer teams that pray before and during the message. This decision reflects a theological understanding that recognizes the spiritual dimension of preaching. Something more than mere communication is taking place.

1. Prayer Prepares the Heart of the Preacher:
Jack Hayford writes:
"On Sunday morning, like many pastors, I pray in preparation for worship. And this prayer takes a different form: I pray through the sermon. Sometimes I look at notes as I do it, but most of the time I simply think the thoughts of the sermon and pray about each one.
This has a homiletic aim, of course. It's one way to get the sermon firmly fixed in my mind. But for me the spiritual goal is more important. I liken the process to Elijah stacking wood at the altar. What I'm doing in my study is stacking wood, and I'm asking for the fire of the Lord to come down upon the message and the congregation. Often it's during this prayer that a fire for the sermon is ignited within me." [332]

This kind of prayer ought not to be consumed only with asking or demanding God to do something spectacular or miraculous in the delivery of the message, however sincere our motives may be. While a desire for Elijah-like fire from heaven would thrill any preacher, Richard Foster reminds us simply enjoy God's presence:
"We are relaxing in the light of Christ. We are worshipping, adoring. Most of all we are listening . . . prayer involves centering down, becoming genuinely present where we are, what the devotional masters often called "recollection." It cultivates a gentle
receptiveness to divine breathings. We do no do violence to our rational faculties, but
we listen with more than the mind--we listen with the spirit, with the heart, with our
whole being."[333]

Many pastors include in their pre-preaching prayer a visit to the worship area. They
walk among the chairs or pews, up and down the aisles and pray for the people who will
come and hear the word of God declared. This exercise is more than a mere visual
reminder of the people who will hear the word. It is strengthening the pastoral bond and
allows the Holy Spirit to speak to the preacher regarding specific people and their
situations. As well, compassion and pastoral sensitivity is being developed in the
preacher’s heart. Foster writes:
"Some of the richest times in my pastoral ministry came when I would go into the
sanctuary during the week and walk through the pews praying for the people who sat
there Sunday after Sunday. Our people tend to sit in the same pews week after week,
and I would visualize them there and lift them into the light of Christ. I would pray the
sermons on Friday that I would preach on Sunday. Praying for their hurts and fears and
anxieties does something inside you. It puts you in touch with your people in a deep,
intimate way. Through prayer our people become our friends in a whole new
dimension."[334]

Many preachers face the ongoing tension of intellectual preparation versus spiritual
preparation for the preaching event. In an age of technological sophistication
something as mysterious as prayer can be pushed to the margins of the preacher’s life.
Grant Swank writes in the journal, Preaching:
"There can be too much emphasis on the study and not enough accent on the altar.
The two are not to the exclusion of one another; they are to complement one another in
order to augment the quiet reward of the soul, for finally, "the word you study has to be
the word you pray, and the word you pray the word you live."[335]

2. The Foundational Nature of the Prayer Life of Jesus:

At his baptism, the strategic anointing of the Spirit came upon Jesus to empower him
for his mission. Coupled with this anointing of the Spirit, the gospel writers also indicate
something of the depth of Jesus' prayer life. Jesus' prayer life was his means of
intimacy with his Father and was characterized by both quantity and quality. Jesus
addressed God as 'Father', and encouraged his disciples to do the same. We have indications of the quantity of Jesus' prayer life from Luke, "Jesus often withdrew to lonely places and prayed" (Luke 5:16 NIV); "One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. (Luke 6:12 NIV). Mark confirms Luke's description with these observations; "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed (Mark 1:35 NIV). After leaving them, he went up on a mountainside to pray" (Mark 6:46 NIV).

The quality of Jesus prayer life is also indicated in the gospels, "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by men. I tell you the truth, they have received their reward in full. {6} But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. {7} And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. {8} Do not be like them, for your Father knows what you need before you ask him (Mat 6:5-8 NIV). Jesus is emphasizing the necessity of sincerity in prayer. Mere length of praying is not indicative of Christian prayer.

Jesus' high priestly prayer of John 17 is the most complete record we have in scripture of Jesus at prayer. It is truly "The Lord's Prayer." Without launching into a detailed exposition of this prayer, several observations are worth consideration. First, Jesus addresses God as "Father," indicating that prayer consists of intimacy. (In the Lord's prayer, Jesus taught his disciples to address God as Father). Second, Jesus prays for the unity, holiness and protection of his disciples as they launch into their pioneering ministry of the gospel. Jesus knows that because of the strategic role of preaching, the enemy will attempt to deceive and destroy these preachers. Third, Jesus prays for those who will hear the gospel, through the preaching of the disciples. Jesus is already bathing the preaching ministry of his church in prayer.

Throughout the ministry of Jesus, he sets an example for his followers concerning the priority of prayer. Prayer was foundational to the preaching ministry of Jesus. 

3. The Priority of Prayer in the Apostolic Church:

When the infant church begins to experience growth after the Pentecost phenomena, a tension develops between the ministry of the Apostles and the practical ministry of food distribution to widows (Acts 6:1-4). The leadership make a critical decision, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. {3} Brothers, choose seven men from among you who are known to be full of the Spirit
and wisdom. We will turn this responsibility over to them {4} and will give our attention to prayer and the ministry of the word" (Acts 6:1-4 NIV).

These disciples of Jesus, had comprehended the importance of prayer from their three years with Jesus. They recognized the inseparable connection between prayer and preaching. Further, they saw another, though legitimate ministry, as a distraction from their primary calling; "It would not be right for us to neglect the ministry of the word of God in order to wait on tables." Christ had commissioned them to go into all the world and make disciples. To fulfill this mandate meant spending significant amounts of time in prayer and the ministry of the word. Richard Longenecker comments:

"The apostles sought to give their attention exclusively "to prayer and the ministry of the Word."...A pattern is set forth here for both lay leaders and clergy, and God's work would move ahead more efficiently were it followed more carefully."[337]

In Acts 4, Peter and John are arrested by the priests and the Sadducees, and placed in custody until the following day. Before being released they are threatened with further reprisals unless they stop preaching about Jesus. Upon their release, Peter and John immediately gather with their Christian companions and begin to pray for boldness to preach: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness . . . And they were all filled with the Holy Spirit and spoke the word of God boldly . . . With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all (Acts 4:29-33 NIV). The answer to the prayer was not in the form of exemption from persecution but in the form of a refilling of spiritual power. Longenecker comments:

"Most significant is the fact that these early Christians were not praying for relief from oppression or judgement on their oppressors but for enablement 'to speak your word with great boldness' amid oppressions and for God to act in mighty power . . . Luke has evidently taken great pains to give us this prayer so that it might serve as something of a pattern to be followed in our own praying.

As a sign of God's approval, Luke tells us that the 'place where they were meeting was shaken' (cf. Exod 19:18; Isa 6:4) and 'they were filled with the Holy Spirit.'... And with such motivation and divine enablement, their prayer was answered; and they spoke the word of God boldly" (parresias, "with confidence," forthrightly").[338]

4. Paul Links Prayer to Effective Preaching:
The Apostle Paul links prayer to both providing opportunities to preach and giving him the boldness to preach. "And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. (Col 4:3-4 NIV). Paul also desires prayer for more converts as a result of his preaching, and for personal protection while he is preaching: "Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honoured, just as it was with you. And pray that we may be delivered from wicked and evil men (2 Th 3:1,2 NIV).

Paul integrates the ministries of preaching and prayer. And, if we agree with Litfin that Paul intentionally chose "plain preaching" over persuasive preaching it seems clear that Paul's reliance was on the gospel truth itself, preached in the power of the Spirit, and combined with prayer, to achieve conviction and real life change in the hearts and minds of his listeners.

In his classic spiritual warfare passage, (Ephesian 6:10ff), Paul also places a major emphasis on prayer so that "words may be given him" and that he will be able to speak the word with "boldness." Paul links prayer to providing divine inspiration for the content of his preaching and to boldness of proclamation:

Clinton Arnold writes in Ephesians: Power and Magic:

Prayer here seems to serve as a partial basis for the deployment of the other arms. The author maintains a structural continuity with the forgoing delineation of the weapons by employing a participle (proseuchomenoi) still in dependence on the main verb "stand" in v. 14. Conversely, the author seems to highlight the importance of prayer by a two-fold departure from the pattern of the preceding manner of listing the weapons. First, he does not employ a material metaphor to correspond to prayer and secondly, he elaborates on prayer, emphasizing its importance by using the adjective 'pas' (all, every) four times in v.18. This emphasis on prayer is extended even further when in v. 19 the author requests prayer for himself to the end that he might have an effective use of one of the spiritual weapons, i.e. the gospel.
Prayer saturates Paul’s life and his writing. A direct reference is made to prayer 55 times in Paul's thirteen letters. Many of his references to prayer speak of the all-encompassing regard he has for prayer. Paul's theology of preaching must be understood within the framework of spiritual warfare and prayer. To gloss over this reality is to miss the essence of Paul's approach to preaching. Paul's linkage of prayer and preaching serves as a fresh challenge to the modern church. Specifically, Paul makes mention in Eph. 6:18 to "prayer in the Spirit." By this Paul means prayer that is prompted and energized by the Spirit. Gordon Fee understands this to include "praying in tongues" (1 Cor 14:14-15). Spirit inspired praying is best suited to warfare prayer.

"Paul considered prayer to be above all an activity empowered by the Spirit. It also indicates the crucial role the Spirit plays in our continuing warfare against Satan . . . Because we do not know how to pray as we ought, we need to lean more heavily on praying in/by the Spirit," however one is to understand that phrase . . . Prayer is an activity inspired by God himself, through his Holy Spirit. It is God siding with his people and, by his own empowering presence, the Spirit of God himself bringing forth prayer that is in keeping with God's will and his ways."[341]

5. Prayer in The Modern Church:

One of the trends developing in the church of the late twentieth century is a renewed call to prayer. Numerous popular books have been written on the subject and prayer and spiritual warfare conferences seem to be gaining momentum. Peter Wagner, a leading spokesman for the so-called "Third Wave"[342] of the Spirit, has played a leading role in raising the profile of prayer and spiritual warfare issues in the church since 1987. Wagner, who is professor of Church Growth at Fuller Theological Seminary, School of World Mission, in Pasadena, California, has authored over thirty books. Wagner's writing emphasis has shifted from a study of church growth techniques to a study of the role of prayer and spiritual warfare in church growth. Other leading proponents of this prayer movement include Cindy Jacobs, Ed Silvoso and Ted Haggard.[344] Peter Wagner makes this statement in the foreword to Jacobs' book, Possessing the Gates of the Enemy:

"We now find ourselves well into the greatest prayer movement at least in living memory and possibly for centuries. It began, so far as I can read history, around 1970. Since then, prayer movements, prayer ministries, prayer leaders, prayer for cities, prayer
conferences, local church prayer programs and books on prayer have been multiplying at an increasing rate. There is a growing quantity and intensity of prayer across regional and denominational lines that has amazed some Christian leaders."

A recent book on the ministry of prayer in the local church is *Power House* by Glen Martin and Dian Ginter. The book advocates placing prayer at the center of the life of the church rather than it being just one of a whole menu of ministries. Martin and Ginter characterize the role of prayer in such churches this way: "Prayer saturates every aspect of the service. Members have prayed during the previous week for the Sunday services and activities; several pray with the pastor before he speaks and pray during the service; and there are those available after the services to pray with anyone desiring prayer."

An interesting feature of "Power House" is the idea of conducting prayer gatherings during the preaching of the word. Martin and Ginter report a growing recognition of the importance of intentional prayer support for the pastor and his preaching ministry. "Pastoral prayer teams are an important way to provide the pastor and his family with a prayer covering that can be used to launch all activities in their ministry. The ideal organization of a pastoral prayer team would include the selection of 31 people who will commit long-term (at least one year) to a process of learning and growing in the area of prayer. After a period of orientation and learning, each would be assigned a specific day of each month to pray."

Other similar cases have been documented by Peter Wagner in his book, *Churches That Pray*:

"Many churches are recruiting teams who will specialize in praying through the various worship services of the church. Sometimes this is done in separate rooms using closed circuit TV or a speaker system. Sometimes the pray-ers kneel behind the speaker's platform or nearby. Spurgeon had large groups of intercessors praying in a basement room under his pulpit in each service and said it was his divine furnace room."

Wagner writes: Many churches are remodelling old facilities such as unused chapels or designing new facilities to provide floor space necessary for a designated prayer center for the church."
Lewis Drummond writes comments on Charles Spurgeon's deep spirituality and commitment to prayer:
Foremost of all, Spurgeon was a man of God. The depth and breadth of his spirituality was profound. He quoted medieval mystics as well as John Law, John Wesley, and other spiritual giants of European Christianity. He was devoted to prayer. When people would walk through the Metropolitan Tabernacle (as New Park Street Church became known), Spurgeon would take them to a basement prayer room where people were always on their knees interceding for the church. Then the pastor would declare, "Here is the powerhouse of this church."
Devoted to the Scriptures, to disciplined prayer, and to godly living, Spurgeon exemplified Christian commitment when he stood in the pulpit. This itself gave power to his preaching.[350]

Conclusion:

The link between prayer and preaching is irrefutable. Modern preachers will see this link in the pages of scripture, and in effective churches around the world. The expansion of the contemporary prayer movement is a very healthy sign for the future of the gospel. Prayer and preaching when linked together become a powerful means of effective, divinely empowered evangelism. The Holy Spirit is leading the church into what Paul calls "prayer in the Spirit." As the church is obedient to this call, spiritual victories will be won and God's kingdom will grow in health and strength.
Jack Hayford writes:
"The rising intensity of evil in our world, and the rising of a new work of the Holy Spirit in the church, may indicate that a distinctly significant season of battle is upon us . . . The invasion is always preceded by prayer, sustained by prayer and accomplished with prayer. And it is an invasion. There is nothing tame about it."[351]

The modern preacher must cultivate the spiritual life of prayer and the other Christian disciplines. Books on prayer by writers like Richard Foster[352] and John Piper[353] are very helpful. The simple act of praying involves a spiritual battle. The Devil fears the prayers of God's people and he will attempt to distract the church from praying whenever he can. Thus prayer is hard work and the cosmic reality about prayer must be considered by Christians who desire to serve God wholeheartedly.
E. Warfare Preaching: How To Approach Preaching As Spiritual Confrontation:

Introduction:
The ministry of the Holy Spirit in Christian preaching and the strategies of the adversary against the ministry of preaching have been developed earlier in chapter 4, parts B and C. The relationship of prayer and preaching has also been considered in chapter 4, part D. Raising the awareness of these dynamics in the Christian church is both necessary and in the spirit of the biblical teaching. It must also be recognized, however, that the whole subject of spiritual warfare remains a controversial one for many Christians. It is essential that unbiblical speculation be avoided so that conclusions are based firmly upon God's word.

There is clearly a confrontational dimension to preaching and to deny this reality would be to underestimate both the opportunity of the ministry of preaching and the intentions of our adversary. The church finds itself in the middle of the "already" and the "not yet." Christ has defeated Satan. The victory has been won. But Satan has not been completely destroyed. He remains active in the world, tempting, deceiving and hindering the progress of the kingdom of God.

Everything in the cosmic conflict between the kingdom of God and the kingdom of darkness, for the hearts and souls of people, comes to a focal point in the preaching event. Thus the preacher must be spiritually prepared, intellectually prepared, filled with conviction about the truth, and have the boldness to declare the gospel without timidity.

The preacher is aware of his responsibility to correctly interpret and apply the scriptures to the needs and cultural dynamics of his audience. He must consider the spiritual dynamics as well. For example, are the people spiritually hungry, or apathetic, or spiritually blind. He must ask how is Satan working in this nation or culture (for example, Canada is different from Haiti), what are the local issues that distinguish the community, (for example, materialism or new age thinking), and what are the individual and congregational issues in peoples lives, (for example, unforgiveness or jealousy or demonic bondage).

How does the modern preacher approach the ministry of the word in a way that will render it effective, powerful and glorifying to God? No simple formula can be written, but a number of biblical principles can be highlighted to assist the preacher in his critical ministry of preaching.
1. Principle 1: Recognize The Spiritual Warfare Dimension Of Preaching:
The preaching of Jesus (Luke 4:18 ff) and the preaching of the disciples, announced the breaking in of God's kingdom and the plundering of Satan's kingdom. The book of Revelation concludes the redemptive story with these triumphant words, "the kingdoms of this world have become the kingdom of our Lord and he shall reign for ever and ever." (Revelation 11:15) This is the redemptive victory that preaching declares and appropriates.

When Jesus initially commissioned his disciples, he placed ministry in the context of confrontation and spiritual conflict, "He gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God (Luke 9:1-2 NIV). When Jesus sent out the 12 and later the 70 (Luke 10) he gave them authority over sickness and demons, as a foreshadowing of their post-Pentecost ministry. They were told to proclaim the coming of the kingdom of God. They return in victory marvelling that "even the demons submit to us in your name" (Luke 10:17). Jesus replied, "I saw Satan fall like lightning from heaven." Jesus understood that the disciples confrontation with Satan's kingdom, in the form of preaching and exorcisms, was advancing the kingdom of God. Satan was in retreat. Jesus then reiterated their authority over the evil one. You will "trample on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you."(Luke 10:19). These are symbols of demons.

The same authority is bestowed on all disciples in the great commission (Mt. 28:18-19). It is the presence of Jesus with his disciples and his victory over Satan on the cross that is the source of their authority. Arnold writes:

A supernaturally powerful opponent, who would use every device at his disposal to prevent the spread of the gospel, confronted the early church, which required divine power in order to face this unearthly opposition. From Philip's encounter with Simon the Magician to Paul's confrontation of Elymas and the deep influence of the occult on the church in Ephesus, the book of Acts gives explicit testimony to the magnitude of this powerful antagonism.[354]

Preaching is linked closely to spiritual warfare in the Ephesians 6:10 ff passage. Paul makes reference to the sword of the Spirit, which is the word (rhema, not logos) of God and he asks for prayer "that words may be given me" (NIV) or "utterance" (NKJV) to make known the gospel fearlessly--in the face of the spiritual conflict.

Andrew Lincoln writes:
The Spirit is not the one who supplies the sword—but the one who gives it its effectiveness, its cutting edge . . . In Ephesians, when the Christian soldier wields the sword of the word, it is not first of all the word of judgement but the good news of salvation. Rhema here, not logos, refers to the gospel (cf. Also 5:26; Rom. 10:18; 1 Peter 1:25) . . . As believers take hold and proclaim the gospel, they are enabled to overcome in battle. And as regards the powers, that gospel does not sound a note of judgement, for it announces their defeat.\(^{[355]}\)

Arnold:
The Word of God and the work of the Spirit are the means by which the people of God step out in defiance of Satan and rob his domain. They are the means by which God draws people to himself, transforming their lives and bringing them into relationship with himself.

The whole course of Paul's ministry is a model of this aggressive proclamation. The church should follow Paul's lead. Luke seemed to understand this point and wrote his account of Paul's missionary outreach in a way that would inspire zeal and courage among the believers who read it. The Christian who depends on God's power, as Paul did, will overcome enemy hostilities, and the gospel will continue to advance, with more and more people being saved out of the dominion of darkness.\(^{[356]}\)

2. Principle 2: Preach Boldly and Biblically:
Bold preaching is a hallmark of the New Testament. Throughout Acts and also in the thought of Paul we see reference made to bold preaching. Skevington Wood notes that "parrhesia is a favourite word of Paul, meaning frankness and uninhibited openness of speech."\(^{[357]}\) Implied in this statement is that the gospel will meet with resistance. Good news will be seen as bad news. Peace will be seen as a threat. Jesus and Paul understood this to be the work of the evil one. In Ephesians 6:20, Paul asks for prayer that he may preach boldly. What kind of preaching is this? It is not a pushy, "ramming the gospel down the throat" kind of preaching. Rather it is preaching that declares the whole truth of God.

Notice the repeated description of the apostolic preaching as "bold."
(Acts 14:3 NIV) So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders.
(Acts 18:26 NIV) He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

(Acts 19:8 NIV) Paul entered the synagogue and spoke boldly there for three months, arguing persuasively about the kingdom of God.

(Eph 6:20 NIV) Pray that I may declare it fearlessly, as I should.

Paul was personally concerned about the mission of the church in spite of his imprisonment. He wanted God's power to be imparted to him through prayer. He sensed a need for God's touch so he could proclaim the gospel fearlessly and boldly. After many years of preaching in dangerous circumstances, Paul still felt a need for divine power to give him the courage to proclaim the gospel. [358]

In Greek literature the term, boldness (parrhesis) refers to freedom of speech. Boldness and freedom characterized the speaking of a true philosopher, demonstrating that he had found genuine personal freedom and on the basis of this could expose the shortcomings of others. In the New Testament the verb (parrhesis) is frequently used of Paul's bold proclamation of the gospel (cf.1 Thess 2:2; Acts 9:27,29;13:46; 19:8; 26:26). In both Phil 1:20 and Philem 8 Paul though in prison talks about his freedom. The picture is of an ambassador who passes on his message freely and openly even while in chains. [359]

Peter Wagner describes the ministry of Carlos Annacondia and others in Argentina who actually confront demons while preaching and commands them to leave. While this approach may be considered unusual or controversial, Annacondia ministers in a context of great spiritual bondage where many people need deliverance. Wagner writes:

"More than any other place I know, the most prominent Christian leaders in Argentina, such as Omar Cabrera, Carlos Annacondia, Hector Gimenez and others, overtly challenge and curse Satan and his demonic forces in private prayer and on public platforms. The nation as a whole is apparently engaged in a world-class power encounter."
Bold preaching includes the idea of faith. The bold preacher declares the whole gospel because he believes the whole gospel. If the preacher is cautious or hesitant about preaching certain portions of God's word, it may be that he needs faith to "take God at his word."

Bold preaching also suggests authority. The Jews marvelled at Jesus because he spoke as one who had authority (Mark 1:22). The authority for the preacher comes from God's word. Thus, bold, authoritative preaching must be rooted in God's inspired word. The preacher cannot preach in the name of God what God is not saying. Haddon Robinson writes:

"Preaching with authority, means you've done your homework. You know your people's struggles and hurts. But you also know the Bible and theology. You can explain the Bible clearly. Preachers aren't being authoritarian when they point people to the Bible. When Billy Graham explains, "The Bible says . . ." he's relying not on his own authority but on another--God's word--and he shows how that authority makes sense. We help our credibility when we practice biblical preaching."[360]

3. Principle 3: Be Aware Of Spiritual Strongholds:
Paul makes reference to strongholds in 2 Corinthians 10:4-5 and in Revelation 2:13, Pergamum is described as "the place where Satan dwells." The Old Testament has the well-known case of Daniel's prayer being hindered by the Prince of Persia--which some people take to mean a territorial spirit.

Admittedly, the concept of territorial spirits is controversial, but in recent years more and more pastors, theologians and missiologists are taking this issue seriously. Peter Wagner and George Otis Jr., have published articles and initiated dialogue on the subject. Otis has become associated with the practice of spiritual mapping. Some people dismiss spiritual mapping as having no biblical foundation but Otis points out that while it may be extra-biblical, it is not unbiblical.[361] Otis predicts that by the end of the century spiritual mapping will become accepted practice for those interested in seeing the gospel make a greater impact. Otis feels spiritual mapping is especially needed to give the church greater awareness of demonic strongholds and because Satan will increase his resistance as the church continues its global missions fulfilment of the Great Commission. The purpose of spiritual mapping is to pray against these
strongholds so that the preaching of the gospel can have greater impact.\footnote{362} Timothy Warner writes:

"The idea of a particular spirit being associated with a particular geographical location or a particular cultural group is a familiar concept among tribal peoples generally. Our two-level worldview results in a tendency to separate the spiritual and natural worlds and makes the idea that a spirit would have enough involvement with the affairs of a particular place to be the controlling spirit seem strange. There are biblical indications however, that God's plan included the assignment of an angel to each nation. Satan being a counterfeiter, he has simply copied this pattern by assigning one of the fallen angels to parallel God's pattern of government.\footnote{363}

Paul Yongi Cho\footnote{364} pastors the largest church in the world. His article in the \textit{Dawn Report}, a newsletter of the global church planting movement, DAWN, (Discipling a Whole Nation), in August 1995 dealt with the early days of his now famous church. He states, "you can't get anything done in spiritual warfare by pushing a button." Cho writes in a way that displays his understanding of spiritual warfare and preaching. Clearly his worldview is one that is not widely accepted or applied to ministry in the West:

"In 1958, I went to a suburb of Seoul, Korea, to start a church. As soon as I put up a tent for our meetings, the kingdom of darkness challenged me. You can't start a church here!" I was told by the priest of a heathen temple. "We have been here many years. We have dominion over this area. If you build a church here, we will destroy it. We will hurt you. We will even kill you.\footnote{365}

Cho then explains how the priest proposed a contest. A woman in the area was dying. Cho was given 30 days to "make her healthy." If Cho was able to see God heal her, the priests would give him permission to build his church. Otherwise, Cho would agree to leave the area. Cho then responded by telling the priests that they would have to leave if the woman was healed; they agreed.

Cho continues:

"We were really in a battle over her. I visited in the morning, and they visited in the afternoon. I prayed and I preached about Jesus Christ, trying to sow some seed of faith. Then this demon would come and take away all the seed.\footnote{366}"
Cho's point is that taking authority over demonic opposition and strongholds requires spiritual maturity and perseverance. Cho goes on to report how this spiritual victory led to openness to the gospel message. On the thirtieth day and final day, the breakthrough came and the woman was saved and healed.

"The woman went from house to house, giving testimony of what Jesus had done. The whole town turned out and followed her. What a revival we had!

By now the priests had fled. We marched to the heathen temple on the hill. The people burned it down and gave the property to me. Later, we built a memorial church that seats 5,000. The whole area turned to Christ and became our church members. The building still stands.

This, I tell you is spiritual warfare. If I had not accepted the challenge, if I had not prayed desperately for one month, I would have lost the battle. When you fight against the devil, you must persist. You can't get anything done in the spiritual war by pushing a button. You must persist in prayer and fasting. Hours and hours and hours. It is up to you. God had given you eternal life and you are citizens of the kingdom. Jesus is with you. The Holy Spirit is with you. You are surrounded by the military power of the angels of God. God gave you the power and authority to cast out Satan and his demons, but the casting is up to you."

Cho's experience illustrates how spiritual strongholds can be overcome with the power of Christ and open the way for people to respond to the gospel. Cho's experience of a thirty-day battle is reminiscent of Daniel's prayer (Daniel 10 ) that took twenty-one days before the answer came through--because of the demonic interference of the Prince of Persia.

When Dr. Walter Kaiser became President of Gordon-Conwell Theological Seminary he had a visit from a man who told him that he would be praying for him and the school, and its strategic ministry. The devil hates New England, the man said, because it was the home of the two Great Awakenings. Dr. Kaiser thanked the man for his prayers and affirmed his conviction that there will be another visitation of revival power to New England before the Lord returns. Such spiritual perception is a gift to the church to remind it of the need to persist in prayer.

4. Principle 4: Ask God To Confirm His Word With Signs Following:
In Acts 14:3, Luke describes Paul's mission in Iconium this way, "So Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders." These signs and wonders substantiate the ministry of Paul and Barnabas, just as Jesus' miracles did (cf. Acts 2:22). In Galatians 3:4-5, Paul refers to these miracles of the Spirit, as supporting evidence that the gospel he preached was fully approved by God himself.\(^{[369]}\)

Paul comes back to this line of reasoning again in I Corinthians 2:4-5, "My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, \(^{5}\) so that your faith might not rest on men's wisdom, but on God's power." The type of demonstration being spoken of here, is likely the conversion of the Corinthians and their subsequent fullness of the Spirit and the gift of tongues.\(^{[370]}\) Such supernatural manifestations build faith and strengthen the effect of gospel proclamation. Such "signs and wonders" are never to be the focus but as Paul states, only a means of confirming the word.

In North America in the past two plus decades, the concept of "power evangelism" has become more commonly known as a result of books written by Peter Wagner, John Wimber and others.\(^{[371]}\) Wagner has been the most prolific author in sharing the stories of worldwide church growth and the accompanying "signs and wonders." Wagner has done a great deal to inform and encourage the North American church to be more open to what he calls "power evangelism" by reporting the miracles taking place in China, Argentina and elsewhere.

God is always confirming his word, often in subtle ways. Yet the pattern established in scripture is of conversion, miracles and dramatic life change. The preacher must pray for and expect God to move in mighty ways in his ministry. If the preacher is satisfied with less than this, he has not taken seriously the warfare context of preaching and the eternal lostness of mankind. There is room for a greater expression of "signs and wonders" in the North American church that will confirm God's word and lead people into a new relationship with Christ.

5. Principle 5: Put On The Armour Of God:
The preacher of the gospel will face ongoing attack as the adversary attempts to sabotage, discredit or hinder his preaching. Thus the preacher, like all believers, must "be strong in the Lord." A key word in Paul's warfare text (Eph. 6:10 ff) is "stand." The
word is repeated four times and speaks of holding our position—but in the strength that God supplies. The armour will enable the believer to resist the Devil's schemes and attacks. This passage is closely connected in Paul's mind to the ministry of preaching. Paul refers to the gospel of peace (v.15), he refers to the word (rhema) of God as the sword of the Spirit (v.17) and he closes this passage by asking for prayer in regard to his own preaching (v.19,20).

This passage has three main parts: vv. 10-13, vv 14-17, and 18-20. First, the church is encouraged to rely on the Lord's strength for the spiritual conflict they are in. The enemy is going to attack them and they need to be prepared. God has promised to supply them with his armour, but they are also responsible to put it on. Satan has been defeated, but in this time between Satan's defeat and his ultimate destruction ('the already and the not yet'), the powers of evil are still active, and so believers cannot afford to be complacent.

The second part of the passage begins with the imperative "stand," summing up the main thrust of Paul's appeal to his readers and also describes the armour that God supplies. The armour is preparedness for battle whether it be for defensive purposes or offensive purposes. Both conditions can be expected. It would be inaccurate, however to see this armour as having primarily a defensive purpose, especially since Christ has already defeated the enemy. Paul says (v.15) be ready to go out and announce the gospel.

The third section of the letter makes it clear that appropriating the divine armour and standing firm in the battle requires a life of ongoing dependance on God in prayer. Believers are encouraged to pray at all times, in the Spirit's power and guidance.

6. Principle 6: Engage A Prayer Support Team:
This is precisely what Paul does in all his letters, he asks for prayer to strengthen him in his preaching ministry. The climax of the Ephesians 6 warfare passage is a request by Paul for prayer, "that whenever I open my mouth, words may be given me." (Eph. 6:19). If the apostle Paul sensed the need for prayer to strengthen his preaching, the modern preacher would do well to follow his example.

Lincoln writes:
"The apostle is dependent on God not only for the revelation of the mystery but also for its proclamation . . . it is a request that when the apostle opens his mouth God will fill it
with the appropriate utterance. Opening the mouth is a common biblical expression for proclaiming God's word (cf. Ps 78:2; Ezek.3:27; 33:22; Dan.10:16).

As mentioned in the previous section, the worldwide prayer movement is growing stronger each year and many churches are now setting up twenty-four hour prayer teams and teams that pray during the proclamation of the word. Such a ministry of prayer makes a theological statement about the spiritual conflict surrounding the preaching event.

7. Principle 7: Depend On Spiritual Power:
The nature of preaching as announcing the good news against the opposition of the kingdom of darkness reminds the preacher of his need for divine power. The work of scholars Roger Stronstad and Robert Menzies established the availability of the anointing of the Holy Spirit to preachers of the gospel and also the ongoing empowerment that comes as one waits on God. In the gospels, Jesus declares his anointing of the Spirit to preach and in Acts we see the transfer of the Spirit to the disciples. Likewise, the Pauline epistles attribute Paul's preaching to the empowerment of the Spirit.

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words. (1 Cor 2:13 NIV)

Fee writes of the role of the Spirit in preaching:

"The Spirit is the key to everything--Paul's preaching (1 Cor.2:.4-5,13), their conversion (1 Cor.2:4-5,12), and especially their understanding of the content of his preaching to be the true wisdom of God . . . Paul's concern is with the central role of the revelatory Spirit both in his preaching and in the Corinthians hearing and understanding the gospel."[374]

Litfin agrees. His study of Paul's theology of preaching revealed that Paul depended on spiritual power not human rhetorical skill:

"There can be little question which of the two perspectives Paul espoused. Having been granted his own special glimpse into the other side ( 1 Cor.15:8; 2 Cor.3:6; 4:1; 5:16; 11:6; 12:1; cf. Gal 1:11-12) Paul now saw himself as a champion of God's perspective ( 2 Cor. 5:20), engaged in open warfare with its alternative (2 Cor.10:3-5; cf. 1 Cor.15:34). He perceived temporal things as so partial as to be intrinsically misleading. From man's congenitally truncated viewpoint, limited as it is to the merely
apparent, reality is bound to be misunderstood. Only from God's perspective can one see ultimate things as they must be seen to be understood."

The contemporary preacher can find spiritual power only in God.

8. Principle 8: Listen to the Voice of God:
Bruce Waltke's article, "Hermeneutics and the Spiritual Life," pointed out the importance of listening to the voice of God. This process of asking God to speak to the heart and illumine his word puts the preacher in the position to receive something special from God that exegetical method alone cannot provide. The preacher needs this illumination of the Holy Spirit for it brings passion, spiritual power, and excitement to his preaching. When he stands to preach he has already experienced the text for himself. The congregation will be looking for experience of the text in the life of the preacher, without it, credibility will be lost.

God will use this illumination to edify his church and bring people to faith in Christ. In recognizing the warfare dimension of preaching, listening to the voice of God gives the preacher an extra measure of faith and boldness. Modern preachers need to hear more in this area of preaching. Waltke writes: "One notes a diminishing appreciation of spiritual factors from the Reformers to their present sons. The Reformers finely balanced the "scholarly and "spiritual" factors in hermeneutics." Ben Patterson cautions the modern preacher against an over dependence on man's methodology:
"Ministry is not an occupation but a vocation. It primarily demands not professional credentials but the ability to hear and heed the call of God. And that simply requires that we stay quiet enough and close enough to hear his voice and be held firm in our impossible task by his everlasting arms." Ben Patterson cautions the modern preacher against an over dependence on man's methodology:

Eugene Peterson adds that the nature of scripture is to provide a means of hearing the voice of God. "Reading scripture is not the same as listening to God. To do one is not necessarily to do the other. But they are often assumed to be the same thing. Pastors, who spend more of their time reading the scriptures than most Christians do (not because of their devoutness but because of their job), make this unwarranted assumption with alarming frequency." The answer to this failure to listen to God says Peterson is to recall the idea of "contemplative exegesis." The Bible is not a textbook written to provide us with information about God. "A textbook is one thing that the scriptures most emphatically are not."
9. **Principle 9: Ask for Decisions**

Paul wrote to the Corinthians: "We implore you on Christ's behalf, be reconciled to God" (2 Cor. 5:20). Inviting people to come forward or make a decision via a "Decision Card," resulting from the preaching of the gospel challenges people to allow the Spirit of God to work. Billy Graham, to cite the most famous example, certainly makes use of the call for a decision when he preaches. Coming to the front of the church, or going to a counselling room, allows other Christians to pray with and counsel the individual.

The conclusion of the sermon, is the best and logical time to ask for a decision: (1) The word has just been declared (2) People are in prayer for others (3) The Holy Spirit is speaking to people. (4) The enemy will soon come and attempt to steal away the word that has been sown. The whole spiritual dynamic points to this moment as a critical moment for decision.

David Wilkerson is known to spend hours in prayer after preaching to seal the word of God in peoples hearts and prevent Satan from stealing the word away.

**Conclusion:**

The principles in this section reflect an understanding of preaching from the perspective of spiritual warfare. They are not intended to be in opposition to the excellent homiletical resources currently available but in fact compatible. The word "principle" has been chosen to reflect the subjective nature of preaching and the complexity of the spiritual dimension of preaching. Each preacher that approaches preaching from this theological perspective will seek to be directed by the Spirit of God in the holy and sacred ministry of preaching. It would therefore be inappropriate to reduce the preaching task to a neat formula.

**F. Toward A New Worldview For Preaching:**

**Introduction:**

The philosophical changes that are ongoing in society and the theological changes that are underway in the church will inevitably touch the ministry of preaching. Preaching would be wise to be pro-active in this respect rather than reactive or regressive. The shift toward postmodernism must be seen as an opportunity for the church rather than simply a threat. In an age of uncertainty and confusion people need good news more than ever. The growth and maturity of the Pentecostal/Charismatic movement is
also a gift to the whole church. Its insights and perspective have already been a blessing to many within evangelicalism and indeed the broader Christian community. The growth of the Pentecostal church around the world is cause for all the church to rejoice.

The challenge facing the preacher of the 21st century is to combine biblical preaching with spiritual power. Nothing less will impact our world. Many preachers have given token ascent to the spiritual dimension of reality but have not taken it seriously enough. It is time for the spiritual insights of the third world church with their outstanding growth, and the theological insights of learned Pentecostals to be integrated into the preaching ministry of the broader church.

1. **The Influence of Pentecostalism on The Christian Worldview:**
   This section began with an examination of the western worldview and its influence on Christian theology and preaching. This worldview is now in the process of significant change as a result of the global expansion of the Pentecostal movement. The entire church community has seen what God is doing in the world when the whole gospel is preached. This is a very positive development for the whole church and its ministry of preaching. In the future this reality will manifest itself more prominently in homiletics literature.

   Henry Lederle writes:

   "On the level of worldview the charismatic renewal has indeed brought deep changes in attitude regarding our perceptions of reality. It has challenged entrenched contemporary idolatries, such as rationalism, naturalism and, to a lesser degree, individualism. More and more charismatics are recognizing the significance of our worldview."[380]

2. **The Paradigm Shift in the Western Worldview:**

   The shift of western society to postmodernism does present significant challenges to preachers that herald absolute truth. However, postmodernism also embraces experience. The preaching of the gospel must always move people toward a personal experience with Jesus Christ. Furthermore, postmodernism may serve to bring preachers to a greater dependence on the Holy Spirit as they realize the formidable obstacles Satan has erected against the truth of the gospel.

   Clinton Arnold:
"Many thinkers believe Western society is on the verge of a major worldview shift. Scholars such as Hans Kung are anticipating an epochal move from the "Modern Era" to a "Post-Modern Era," a major paradigm change in the way Westerners view reality. There is no doubt that the rising influence of Eastern thought and the burgeoning impact of the New Age movement will have influence on how Western culture perceives the supernatural. The church needs to be prepared for this new cultural challenge."[381]

3. **Raising our Expectations for Gospel Proclamation:**

Jack Hayford spoke of the future ministry of the gospel at Lausanne II in 1989:

"In Paul's prayer "that you may be filled with all the fulness of God," pleroma is the word translated "fulness." This grand New Testament word is most often used to describe the "full content, entirety, and whole sum" of the person of Christ. Perhaps pleroma is the word for anew millennium. As we stand on the threshold of the twenty-first century, could it be that this is the word--the ministry--he would give us; a ministry which breaks through in all of Christ's fulness and power as we are filled and energized by the Holy Spirit?

The result would be a fullness in evangelism; our ability to say with Paul, "And when I come to you, I shall come in pleroma--the fulness of the blessing of the gospel of Christ."

That fulness that brings breakthrough because it declares the word of the cross and the glory of Christ. That fulness brings breakthrough because it confronts demonic powers in the power of the blood of the Lamb and the spirit of prayer. That fulness brings breakthrough because it is attended by signs and wonders as the Lord works with us, confirming his word with signs following.

We need to give full acknowledgement to the biblical basis for our call to continue Jesus' ministry, both in the word and in the power of the Spirit. We should accept and rejoice in the evidence that such fulness of ministry is available and abounding today. And, with one heart together, we need to affirm our passion for that fulness; answering anew the call of the Lausanne Covenant, to "pray for such a visitation of the sovereign Spirit of God that all his fruit may appear in all his people and that all his gifts may enrich the body of Christ"; and then "the whole church become a fit instrument in his hands, that the whole earth may hear his voice."[382]

Hayford's presentation at Lausanne II, is one indication that the global church is receptive to the dynamic of the Spirit and Pentecostal doctrine in general. The global church will continue to expand as it embraces all the resources that Christ has given to
his church. Preachers are called to be at the forefront of this expansion, powerfully announcing the gospel of peace wherever they go.

**Conclusion:**

The rate of change in the world will continue to accelerate. Methodology for ministry will need to adapt quickly to the new realities. The future holds great opportunities for the church. In order to seize these opportunities, spiritual realities and spiritual power will need to be taken seriously. God has supplied the church and preachers of the gospel with his divine all sufficient gifts to continue announcing freedom to prisoners in the power of this Spirit.

**V. CONCLUSIONS AND OUTCOMES:**

1. **Learning Derived From the Project:**
   a) **What I Learned:**
   This project has been a personal challenge to my own ministry of preaching. Throughout the writing and research for this project, I have sensed a need to rethink my understanding and practise of preaching. Often I have taken merely a communication concept into the pulpit. Always hoping God would do something special, but not always intentionally working toward that end. Through this project I have seen the influence of a western worldview on myself. I sense a number of adjustment need to be made in my preaching ministry and I pray that God will help me to implement what I have learned. This project while personally challenging has also offered great comfort. Over and over again, the great gifts and power that God has made available to preachers has been apparent. The power and presence of the Holy Spirit should never be underestimated. I have been frequently reminded what an amazing grace (to use Paul's term), preaching is and also what an amazing responsibility.

   Many times I have wondered why I have not seen more results from my preaching. My response has sometimes been to try a form of "self-improvement" rather than turn to God for his empowerment. I realize more strongly than ever my need to draw closer to God and receive more of his power. I have endeavoured to become a better
communicator of the gospel by improving my sermon clarity, relevancy and overall content. I have worked on my delivery, including preaching without notes and away from the pulpit. These improvements have helped my preaching and they have been positively received by the congregation. I will continue to devote myself to developing my communication skills for ministry. This is not the only area that I need to develop, however, nor is it the most important. I am now convinced that there is a much larger dimension to preaching that is often overlooked or only given token attention. This is the dimension of dependence on God's power to face the challenge of spiritual warfare in the ministry of preaching. The biblical record verifies this principle. The preaching of Jesus and the apostles display a consistent pattern of reliance on divine power.

Second, I have been amazed by the terminology of scripture with regard to spiritual conflict. It is an area of preaching and ministry that I have tended to ignore and has received very little attention in preaching literature. The lack of this discussion in current literature is indicative of an incomplete worldview that glosses over the reality of spiritual conflict. My own consideration of these issues historically has been relatively minor, even though my church tradition gives such issues more attention than many others. This is indicative of how deeply I personally have been influenced by a western worldview.

Most of the Christian literature pertaining to a reexamination of worldview comes from missionaries or missiologists, who have an exposure to a broader perspective on reality. Their context of ministry has served as a challenge to existing theological categories of the supernatural. There are definite commonalities between the work of missionaries and the ministry of preaching, especially on the issues of spiritual power and spiritual blindness. Preachers would be well served by being familiar with current missions literature, such as the writing of Dr. Paul Hiebert.

Third, I have realized that my personal prayer life and the prayer emphasis on my church falls short of the biblical standard and the experience of those preachers who are making a significant impact in their communities. For myself, discipline will be required to make prayer a much higher priority. The decision of the apostles in Acts 6 stills echoes in my heart, "we will give ourselves to prayer and the ministry of the word." It is clear that Jesus, Peter and Paul each realized the link between prayer and preaching. The admonition to pray is often stated as an accepted fact in the church without explaining the specific reasons of why we should pray. Given the demands and expectations placed on preachers, ongoing encouragement and theological justification is needed so preachers can first of all devote themselves to prayer in the context of the
ministry of preaching. While this may seem like an unnecessary statement, studies have shown that many pastors spend only minutes per day in prayer. Furthermore, the dropout rate among pastors is alarmingly high. Some of this attrition is likely related to a lack of prayer and spiritual dryness. The point here is not to set arbitrary standards of what constitutes enough prayer or to make preachers feel guilty about their prayer life. The point is to challenge preachers to reevaluate prayer in the context of the preaching as spiritual warfare. Preachers may fall or simply drop out of the ministry, but rather than simply blaming preachers for their failure or accepting attrition as an occupational hazard, it is also likely that Satan has been attacking them and setting traps for them to fall into. Preachers need to pray fervently and they need to be prayed for. Many churches are beginning to implement pastoral prayer teams for this very reason.

Another aspect of this study that has had a significant impact on my approach to preaching is taking time to listen to the voice of God. Too often I have neglected to take time to hear the voice of God in my study. I have too often treated the Bible like a textbook from which a sermon must be extracted for the upcoming Sunday. Without denying the demands of a weekly preaching schedule, the preacher must resist the temptation to take shortcuts and rush through the text. Modern preaching trends such as buying sermon tapes from high profile preachers and downloading sermons from the Internet do damage to the sacred calling of preaching. In the short term such a practice may relieve pressure and impress the audience, but in the long term, the voice of the Spirit is deemed less important and even optional. Each preacher needs to carve out time to be alone with God and his word. Even if one's sermon seems less impressive than a famous preacher's sermon, we must remember the words of David, "I will not offer to the Lord that which cost me nothing." Furthermore, the point, as Paul relates in 1 Cor. 2:2-5 and 3:5,6, and reiterated by Litfin, is not to impress people. The point is to declare the gospel in the power of the Spirit. This cannot be extracted from someone else's sermon. This study has also convinced me that preaching needs to be taught in a way that incorporates this warfare dimension. This understanding is foundational to preaching and cannot be left to other disciplines to supply. Modern homiletics relies too heavily on developing the technique of preaching and has neglected the spiritual dimension. More balance is needed in this area. The issues of spiritual power need to be included in a more integrated and biblically faithful theology of preaching. Some preaching literature does exist in the area of spiritual power, but it is often hard to find or out of print. Basic
and advanced homiletics texts need to give more than token acknowledgement to these issues.

I have been impressed with Paul's approach to preaching, especially his refusal to rely on his own persuasive skill but depend on the demonstration of the Spirit's power. This facet of Paul's ministry is underexposed and Duane Litfin's recent book on Paul's theology of proclamation deserves a wide readership. In its present form it would make a good text for an advanced preaching course. With some adaptation it could become a standard homiletical text.

The study of spiritual strongholds and the experience of Paul Yongi Cho in Korea, and the literature from South America, is very compelling as it links together spiritual warfare and preaching. This is a developing area for North Americans and is deserving of further study. Preaching that is aware of the existence of spiritual strongholds will place more emphasis on God's power working through the preacher. A recognition of spiritual strongholds will increase the preacher's motivation to pray.

Many of the insights on spiritual warfare came from former missionaries who experienced the shortcomings to their traditional theology. People like Paul Hiebert and Charles Kraft, have something to say to the modern church about spiritual power and authority that needs to be integrated into the study and practice of preaching. Clinton Arnold and Gregory Boyd are two biblical scholars that have taken the study of spiritual warfare to a new level of scholarship. Their work deserves to be integrated into current homiletical thought.

Finally, Preachers need encouragement and spiritual strength--there is a need for preachers to pray together and help each other and share the burden of preaching--warfare is never to be engaged in by individuals. Many preachers are lonely and the church of Christ is fragmented--this can only benefit the enemy. A warfare worldview will serve to strengthen the unity of the church.

**B) Suggestions For Others Using This Material:**

1. This material will need to be adapted to relate to the theological tradition of the students. Some preachers may accept the material quickly and without reservation. Others may have significant theological hurdles to overcome. The pace in which the material will be presented will vary depending on these factors.
2. The ministry context of the student will also need to be considered. Those who are facing strong spiritual opposition tend to exaggerate their problems in light of this study.  
3. Guard against the tendency of students using this material as justification for anti-intellectualism. There is a need for balance. Communication and spirituality are not mutually exclusive. This is often a difficult balance to strike in teaching but effort must be made.  
4. Allowing students to share their own stories about spiritual warfare and preaching will prove very helpful. Preachers will listen to other preachers, especially if they know and respect each other.

2. The Teaching Experience and Lesson Plans:  
A) Introduction:  
The preaching seminar was presented on Tuesday, February 9th, 1999 at my home church in Toronto. Twenty-five pastors attended. The seminar began at 9 AM and concluded at 5 PM. Two coffee breaks were provided and a free bag lunch was prepared for each participant. A resource table was displayed that included a variety of preaching resources. Each participant was provided with a bound "Preaching Workshop" handbook (included).  
The seminar began with introductions. I began by giving a brief biographical sketch of my ministry, my interest in preaching, the Gordon-Conwell Doctor of Ministry program and an overview of my thesis-project. Each seminar participant introduced themselves briefly. There was good rapport in the group. Most participants were already acquainted.  
The first seminar was a sermon refresher that dealt with the basics of sermon preparation. The focus was on determining the exegetical subject and complement of a passage, then the exegetical and homiletical idea. A small group exercise on assigned texts followed. Though my thesis did not include this aspect, it was consistent with the Doctor of Ministry program and was an underlying assumption in my thesis. Five workshops were prepared based on individual lesson plans. In the actual presentation of the workshops, the material was Powerpoint driven and my lesson plan notes became secondary. The visual power of Powerpoint was very strong. In any future presentation of the seminar I would use more Powerpoint slides. The participants were provided with Powerpoint thumbnail slides in the workshop manual. Part of the problem in this seminar was the difficulty in locating a video projector. A projector became available only two days prior to the seminar date. The final workshop was on
prayer and concluded with a session of individual private prayer, small group prayer and a concluding corporate prayer.

**Participant profile:**
--Pentecostal pastors, most with 10 or more years of experience.
--Most with only Bible college education.
--predominately male, white. 1 Sri Lankan pastor. 2 women.

2) The Teaching Experience and Lesson Plans:
**Lesson Plan I: The Foundations of Expository Preaching**

**Objective:**
1. To define the two basic components of an idea.
2. To state the difference between an exegetical idea and a homiletical idea.
3. To define expository preaching.

**Goal:**
1. To be able to study a biblical text and determine the exegetical subject and complement.
2. To know how to modify an exegetical idea into a homiletical idea.

**Outcome:**
The student will be better equipped to preach an expository sermon. The student will be motivated to preach expository sermons.

*Subject: What is the foundation of an expository sermon?*

*Complement: Determine the exegetical idea and shape it into a relevant homiletical idea.*

**Introduction: (Show slide 1)**

How do you feel when a sermon falls flat?
Can you usually determine why it fell flat?
Do you have a mental checklist?
1. Not relevant
2. Not biblical
3. Not practical
4. Poor introduction
5. Poor illustrations
6. Poor delivery

Do you ever preach a sermon and struggle with clarity or application? If so, the problem may be rooted in a poor grasp of the idea of the text.

Transition: A refresher course can often help the experienced preacher . . .

*(Show slide 2 as a preview)*

**SERMON PREPARATION REFRESHER:**

**What is expository preaching?**

When a preacher fails to preach the scriptures, he abandons his authority. He confronts his hearers not with a word from God, but with the opinion of man. God speaks through the preaching of the Bible. Paul encouraged Timothy to "preach the word."

1. **Why expository preaching?**

1. The passage governs the sermon
Do you attempt to bend the thought of scripture to support your idea; or do you bend your thought to the scriptures?

One can preach biblically without preaching an expository message.

2. The idea of the sermon comes from the text, for that is where his authority rests.

(Show slide 3)

2. Definition of Expository Preaching:

"Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through him to his hearers." Haddon Robinson, page 20.

(Show slide 4)

Foundational Steps in Preparing an Expository message:

1. Seek the heart of God for the selection of text or book or theme, that will relate to a need in the congregation.
   - listen to and hear the voice of God
   - sense the needs of the church
   - consider history, future, context, morale of the church and community.

(Show slide 5)

2. Select the limit of the text in broad terms and gradually refine it.
3. Determine the literary unit of thought:

* If an expositor aims to understand the Bible and to communicate its message, he must do so on the level of ideas.

* Ask what is the biblical idea here--start and finish

* The genre of the biblical text plays a significant role in the selection of the unit of thought.

Poetry--a verse is minimum; or whole Psalm
Narrative--one or more scenes; look for textual clues.
Gospel--time or geographical clues.
Epistle--a little more difficult to determine start and finish. Some textual clues are given.

Literary units: How do I decide what amount of text to preach?

What is a complete unit of thought in scripture?
How does this help or hinder the preaching task?
Too little text will cause certain problems.
Too much text will cause certain problems.

Definition of a unit of thought or an idea: __________________________________________
___________________________________________________________________________
4. Determine the Subject:

What is the writer talking about?

Helpful Hints:

1. A subject can never be a single word.
2. The initial statement of a subject will often be too broad. Try to narrow it by asking the 6 key questions. Therefore a clear sharp subject usually begins with one of the following words:

   who
   what
   where
   when
   why
   How

3. Think of the subject as a question.
4. An idea can have only one subject, but may have several complements.
5. Ask for the illumination of the Holy Spirit throughout this process.

(Show slide 7)

5. Determine the Complement:

What is the writer saying about what he is talking about?
The complement answers the question raised by the subject.
The complement completes the subject and together they form an idea.

(Show slide 8)
6. Now you have the exegetical idea:

State the exegetical idea in a sentence.
Ask God to direct you in communicating this idea to the congregation. It must be shaped into a Homiletical idea that addresses a need in the congregation.

(Show slide 9)

7. Homiletical idea: State the exegetical idea in terms of your audience.

*submit the exegetical idea to the three functional questions.

Do I need to . . .
1. Prove
2. Explain
3. Apply

*Ask which one of these needs to be my priority.

*Ask what is my purpose for the sermon.

"Because the homiletical idea emerges after an intensive study of a passage and extensive analysis of the audience, getting that idea and stating it creatively is the most difficult step in sermon preparation." P. 99 of Biblical Preaching.

(Show slide 10)

Examples:

Romans 6:1-14:
"You can't live as you once did because you are no longer the person you once were."
"Some way to run a farm" ---W. Willimon; sermon title.

Luke 12:13-21:
"The business man who missed the bottom line." ---Haddon Robinson.

The Importance of A Good Title

"Is This My Father's World?"
Possible Sources:
Movies Television . . .
Popular Books . . .
Common Phrases,
Popular Songs (Secular and Christian)
And Hymns.

Conclusion:

3 common problems in preaching:
1. Not biblical--no authority.
2. Confusing, not clear--not following the text.
3. Poor relevance, weak application--what practical response is being sought

A disciplined focus on determining subject and complement is a key foundation in preparing an expository message.

(Show slide 11)

Group exercise: (Prior to the seminar the following texts were assigned for study).

1. Take 10 minutes to discuss one of the following passages with one other person. Try to formulate an exegetical subject and complement.

2. Report your findings to the larger group. (15 minutes)
3. Provide feedback on the struggles and challenges of the text. (5 minutes)

**Exercises in determining the subject and complement:**

*Luke 4:14-30*
Subject:_______________________________________________________________

Complement:___________________________________________________________

Exegetical Idea:
Homiletical idea:

*Psalm 73.*
Subject:_______________________________________________________________

Complement:___________________________________________________________

Exegetical Idea:
Homiletical idea:

*Amos 5:16-27*
Subject:_______________________________________________________________

Complement:___________________________________________________________

Exegetical Idea:
Homiletical idea:

*2 Peter 3:1-14*
Subject:_______________________________________________________________


Acts 6:1-15
Subject:_______________________________________________________________

Complement:_________________________________________________________________

Exegetical Idea:
Homiletical idea:

1 Cor. 2:1-5
Subject:_______________________________________________________________

Complement:_________________________________________________________________

Exegetical Idea:
Homiletical idea:

1 Samuel 10
Subject:_______________________________________________________________

Complement:_________________________________________________________________

Exegetical Idea:
Homiletical idea:

Sermon Worksheet:
(A take home resource)

Text:_____________________________.
Exegetical subject (a question; what is the passage talking about?)
______________________________________________________________________
______________________________________________________________________

Exegetical Complement (an answer; what is the passage saying about the subject):
______________________________________________________________________
______________________________________________________________________

Exegetical idea:
______________________________________________________________________
______________________________________________________________________

Homiletical subject: (what is the passage talking about, stated in terms of the audience?)
______________________________________________________________________
______________________________________________________________________

Homiletical complement: (What is the passage saying about the subject stated in terms of the audience):
______________________________________________________________________
______________________________________________________________________

Homiletical idea: (think about purpose: do I want to prove something? explain something? apply something?)
______________________________________________________________________
______________________________________________________________________
LESSON PLAN II: How Worldview Influences Preaching

Objectives: 1. At the end of the seminar the student will be able to define the concept of worldview.
2. At the end of the seminar the student will be able to define the Enlightenment.
3. At the end of the seminar the student will be able to state the 3 basics of the modern western worldview
4. At the end of the seminar the student will be able to list 3 aspects of Jesus' worldview.

Goals: 1. Discern the disparity between a secular worldview and a biblical worldview.
2. Apply an understanding of worldview issues to biblical interpretation and preaching.

Outcomes: Having discerned the influence of the secular worldview on the preacher, the student will approach the ministry of preaching in a way that reflects a more biblical worldview.

Subject: What influence does the western worldview have on preaching?
Complement: It influences one's expectations of supernatural power.

Introduction:

Q. Why do we not see more results for our preaching?

Q. Are you satisfied with the level of "signs and wonders" that follow your preaching?

Q. Have we come to accept too little from preaching?
Q. Do we just preach and leave everything to God?

(Show slide 1)

A. Examining Our Worldview For Preaching:
Worldview refers to one's understanding of reality. We all have a worldview, even though we are not normally conscious of its particulars. Preachers bring a particular worldview to the preaching task. The preacher's worldview is closely associated with his theology.

1. Definition: (Show slide 2)

"A worldview is composed of a number of basic presuppositions, more or less consistent with each other, more or less consciously held, more or less true. They are generally unquestioned by each of us; rarely, if ever, mentioned by our friends and only brought to mind when we are challenged by a foreigner from another ideological universe."[383]

Christians hold a worldview broadly defined as "Christian theism."

Observers of the North American church such as Charles Kraft, Paul Hiebert, Clinton Arnold, and Gregory Boyd maintain first, that a Christian-Enlightenment based worldview places much more emphasis on God's sovereignty and much less on man's role in determining events in the cosmos. It is a more closed than open
Furthermore, this worldview either denies or ignores the reality and influence of spiritual beings that inhabit the cosmos--what Hiebert calls the "flaw of the excluded middle."

How did we get this way?

2. Influence of the Enlightenment on Worldview: (Show slide 3)

The worldview of western Christians has been heavily influenced by the Enlightenment. The naturalistic western worldview has had a significant influence on how western Christians approach life and ministry. This even influences the reading and interpretation of scripture. Becoming aware of the influence of western philosophy upon our thinking can be the first step toward correcting this problem.

Paul Hiebert, Charles Kraft and others argue that the Christian church has been adversely affected by the rational western worldview--resulting in a church that is unprepared to deal with the forces of evil that hinder the spread of the gospel. Thus a close look at worldview assumptions is appropriate for the study of preaching.

"The period brought about a deep-seated and lasting change in the way we perceive reality in the West. The new supremacy of a materialistic and rationalistic world view now called into question the reality of the miraculous and the supernatural, even that which was recorded in Scripture. The references to demons and angels now became regarded as myth, perhaps important for conveying theological truth but devoid of any historical substance. We continue to live in the shadow of the Enlightenment. This is why in educational institutions all throughout the West the idea of the actual existence of evil spirits is disavowed."[384]

This fostered an environment in which demons, the devil and angels were not taken seriously. Such concepts were considered pre-scientific and now rendered obsolete.
Bultmann wrote, "Now that the forces and the laws of nature have been discovered, we can no longer believe in spirits, whether good or evil." Gradually, the supernatural flavour of God's revelation was being discounted.

( discuss this issue for 5-7 minutes) . . .

b. The Enlightenment Worldview and Evangelical Theology: (Show slide 4)
The Enlightenment and the historical critical method had a trickle down effect on evangelical theology. In addition, the cessationist position, which believed that the signs and wonders of the New Testament were not for today, combined to create an atmosphere in which rationalism dominated Christian theology. The supernatural dimension was limited primarily to the work of grace in salvation.

Paul's words to the Colossian church seem appropriate:
"See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ" (Col 2:8 NIV).

The pervasiveness influence of culture and a secular worldview has a very powerful influence, including how scripture is understood. Paul was aware of this tension when he wrote, "do not be conformed to this world but be transformed by the renewing of your mind" (Romans 12:2).

Christian missionaries and preachers has been affected by the western worldview as well.

3. The Worldview of Scripture: (Show slide 5)

a. The Worldview of The Old Testament: (Show slide 6)

"The Old Testament writers assume the existence of a major figurehead of evil and a plethora of evil spirits. The authors spend no time reflecting on the nature of this realm. Satan, demons or evil spirits suddenly make an appearance from time to time in the text as hostile opponents to the people of God, with the writers giving very little description of their identity or how they operate. The Old Testament authors
apparently felt little need to explain what these beings were; rather, writers and readers apparently shared a common awareness of the distinctive traits of this realm."[386]

The nations around Israel worshipped a multiplicity of gods and goddesses.

In every century and in every geographical region, including Palestine, the Jews lived in a polytheistic environment. The biblical writers call them idols, but not mere stone images.

There is a spiritual dimension which the scriptures portray as demonic. The Old Testament not only posits the existence of these spiritual beings, but also portrays them as having the ability to influence individual lives on earth.

Augustine and divine sovereignty:

Conversely, the classic theological emphasis on the sovereignty of God, developed by Augustine, describes God as having meticulous control over every matter of human existence. This view minimizes or ignores the existence of evil forces, attributing evil to God's mysterious will rather than to the effect of cosmic conflict between the kingdom of God and the Kingdom of darkness.

The picture presented in the Old testament is the existence and influence of many "gods." Boyd points out that the term "gods" is used frequently in the Old Testament and is more appropriate than "angels."[387] These gods, while possessing power and influence, remain under the control of the true God. Their power is temporary and limited. The Ten Commandments begin with a recognition of and prohibition against worship of these gods.

The Psalms repeatedly refer to these gods. "There is none like you among the gods, O Lord.(Ps 86:8). "He is to be revered above all gods (Ps 96:4); "Our Lord is above all gods." (Ps 135:5). Boyd says, "Later Jewish-Christian tradition will back off somewhat from the term 'god,' it never backs away from this conception of spiritual beings populating the cosmos."[388]

Judges 9:22-25 refers to God sending an evil spirit between Abimelech and the lords of Shechem. Saul is sent an evil spirit by the Lord to torment him (1 Sam.16:14).
In the first century church, Paul writes to Corinth, stating, "there are many gods and many lords . . . but there is one God, the father . . . and one Lord, Jesus Christ." (1 Cor 8:5-6)

Boyd writes:

The power of gods to assist or resist Yahweh in war, to hinder his answers to prayers, to influence natural disasters, to inflict diseases on people, to deceive people and the like is assumed throughout the Bible. Yahweh is unquestionably understood to reign supreme over the whole cosmic society of spiritual and earthly beings, but this sovereignty is never--even in Isaiah and Jeremiah--taken to imply that he is the only divine being or that the other divine beings are mere extensions of his will."[389]

The following citations speak of these gods:
"They made him jealous with their foreign gods and angered him with their detestable idols. {17} They sacrificed to demons, which are not God--gods they had not known, gods that recently appeared, gods your fathers did not fear." (Deuteronomy 32:16-17 NIV.)

(1 Ki 22:20-23 NIV) And the LORD said, 'Who will entice Ahab into attacking Ramoth Gilead and going to his death there?' "One suggested this, and another that. {21} Finally, a spirit came forward, stood before the LORD and said, 'I will entice him.' {22} "'By what means?' the LORD asked. "'I will go out and be a lying spirit in the mouths of all his prophets,' he said. "'You will succeed in enticing him,' said the LORD. 'Go and do it.' {23} "So now the LORD has put a lying spirit in the mouths of all these prophets of yours. The LORD has decreed disaster for you."

Daniel and the Prince of Persia:

This passage from Daniel gives some insight into the influence of these spiritual beings. (Dan 10:13-21 NIV) But the prince of the Persian kingdom resisted me twenty-one days. Then Michael, one of the chief princes, came to help me, because I was detained there with the king of Persia. {14} Now I have come to explain to you what will happen to your people in the future, for the vision concerns a time yet to come."... {20} So he said, "Do you know why I have come to you? Soon I will return to fight against the
prince of Persia, and when I go, the prince of Greece will come; {21} but first I will tell you what is written in the Book of Truth. (No one supports me against them except Michael, your prince.

Most scholars agree that the "Prince of Persia" is a spiritual being who is resisting God's will. Michael comes to assist this angel in fighting this prince. The prince from Greece is expected to join in the conflict as well. Clinton Arnold comments:

"The word prince in this passage is translated from the word archon in one of the four Greek versions of the book of Daniel. Archon is a word that all four Gospel writers and Paul later used either for Satan or for evil spirit powers."[390]

This aspect demonic power influencing reality creates the inevitability of conflict in the spiritual and earthly realms. This biblical portrayal the unseen world forms the foundation of a warfare worldview.

(Discussion here 5-7 minutes)

b. The Worldview Of The New Testament: (Show slide 7)

Group Exercise: What worldview does the NT portray? (Break into small groups and brainstorm on the question of the NT worldview.

(i) The Gospels:
When we read the New Testament, we see spiritual realities assumed and taken for granted.

As Jesus began his ministry, we see him confronting the devil in the wilderness and casting out demons from a variety of people.

1. Even in the synagogue a demon protests Jesus' presence (Mark 1:23-27).[391]
2. Jesus sent out his disciples and gave them authority to heal the sick and cast out demons. They returned and reported their success.

3. Jesus even saw the influence of Satan on the disciples as is clear from his response to Peter in Matthew 16:23, "Get behind me, Satan" and also with regard to Judas Iscariot we read, "then the devil entered into Judas."

4. In the parable of the sower, Jesus is aware of the possibility of Satan stealing the word of God that has been sown in the hearts of listeners. Jesus describes Satan as a thief who comes to steal, kill and destroy.

5. John's epistle records that Jesus, came to "destroy the works of the devil."[392] This destruction however is in two phases. Satan was defeated on the cross, but he will not be completely destroyed until Christ returns. Revelation 20:10 foresees the final destruction of Satan: "And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever." Until Satan's final destruction, he will do whatever he can to oppose the reign of God and inflict evil upon humanity.

6. Jesus had a worldview that included active and powerful spiritual beings. Jesus believed in the existence of spirit beings and understood their activity and influence. Angels ministered to him during the forty days in the wilderness. He experienced the temptation of Satan, not only in the wilderness, but throughout his ministry, for as Luke records, after the wilderness temptation, "the devil left him until a more opportune time" (Luke 4:13 NIV).

Jesus was also aware of Satan's targeting of Peter with the intention of destroying him; "Satan has desired to have you to swift you as wheat." Jesus answered that threat with prayer on Peter's behalf.[393]

For discussion in small groups:
*could worldview be a contributing factor to the lack of spiritual power in our churches and preaching?
ii) The Pauline Epistles: (Show slide 7)
When we come to the writings of Paul, we see a heightened awareness of the spiritual world and the opposition Satan raises to the gospel. Paul's letters are full of references to the spiritual battle and the victory Jesus accomplished on Calvary. The most prominent teaching in the epistles of Paul on the devil, is that the devil and his kingdom have been defeated. Yet, it is this misunderstanding of the defeat of Satan but not the destruction of Satan that seems to confuse people.

This is what Oscar Cullmann[394] described as the "already and the not yet."
Between the D-day of the cross and the V-day of the eschaton there is still work to be done. Another analogy compares Satan with a Prime Minister, who has been defeated at the poles but is still in office until the transfer of power is made. Such a leader still exercises some power but he is a "lame-duck" Prime Minister. Many Christian theologians seem to misunderstand this distinction and assume the battle is over. This is not the sense one gets from the writings of Paul.

Paul uses a variety of terms to describe the existence of spirit beings from "principalities and powers" to "the evil one" to the "god of this age" to elemental spirits."

"Most scholars believe Paul's vocabulary for the powers reflects the Jewish demonology of his own day. All of the terms Paul used for the powers can be found in Jewish documents of the Greco-Roman period. The Judaism of Paul's time had a highly-developed angelology."[395]

Recent trends:

In recent years however, some Christian leaders have taken to naming "territorial spirits" and some like George Otis Jr. have begun a process of "spiritual mapping."[396] This is indicative of a rising awareness of the spiritual dimension of reality in the church. Taking Daniel 10 as a paradigm, leaders, like Otis are beginning to believe demonic spirits have been assigned to nations or regions of the earth and that these spirits oppose and hinder the mission of the church. Peter Wagner has been another leading figure in this movement to raise awareness of the spirit world and its influence. Art Moore comments on the work of Otis:
"Otis places the emphasis of spiritual warfare on battling strongholds of the mind rather than of geographical locations, though he does believe that places can become strongholds when they become focal points for deceptive practices. 'People who begin spiritual mapping with a focus on trying to identify and name prevailing territorial spirits are likely to get sidetracked,' he says."[397]

In the Book of Acts and the Pauline Epistles, the influence of the kingdom of darkness is assumed and affirmed just as strongly as it was in the ministry of Jesus in the gospels. Even after the resurrection victory of Jesus, Satan is still understood and described as the "god of this world" (2 Cor.4:4), and "the ruler of the power of the air" (Eph. 2:2). He is a "roaring lion looking for someone to devour" (I Peter 5:8). This "god" is understood to be the tempter, influencing us to sin. It was Satan who filled Ananias' heart to lie to the Holy Spirit in Acts 5:3.

In terms of the church, the New Testament understands Satan as opposing and trying to sabotage the ministry of the church.

Paul met with Satanic resistance when he tried to enter Thessalonica.[398] Paul prayed that leaders would be protected from the schemes of the evil one.[399]

Paul understood that the minds and the hearts of believers are battlegrounds for the enemy.

He warns of spiritual strongholds in 2 Corinthians 10:3-5 and of giving place to the devil when anger is left unchecked in Ephesians 4:27.

Paul's counsel is to be aware of the schemes and strategies of the evil one and to respond by putting on the whole armour of God and not allow Satan to "outwit us."[400]

4. Worldview Implications For Preaching: (Show Slide 8)
In terms of preaching, this New Testament worldview must be taken seriously. It casts a long shadow over every sermon that is preached on behalf on the kingdom of heaven. On the heels of Paul's counsel to put on the whole armour of God, Paul adds, "take the
sword of the Spirit which is the word of God." This text makes a close association to preaching and warfare. In the immediately following sentences, Paul asks for prayer for two things as an ambassador of the gospel.
(a) boldness in his preaching, and
(b) for divine inspiration, "pray that words may be given me."

Paul realizes there will be satanic resistance to his preaching ministry.\[401\]

Paul writes to Timothy, encouraging him to be a "good soldier"(2 Tim.2:4) and to "fight the good fight" (I Tim.1:18; 6:12). Paul was very aware of the forces of evil that opposed the gospel.

Therefore: (Show slide 9)
A recognition of the warfare context of preaching will bring the preacher to greater reliance on the resources of heaven and the ministry of prayer. We see in the gospels the life of Jesus and in Paul's letters ministry characterized by much prayer and dependence on God the Father. This dependence arises from a clear understanding of the spiritual forces at work in the world.
The worldview that underpins preaching must come from scripture.

If the research of homiletics literature is any indication, this is not the case for many preachers. The philosophical worldview of the day and the resulting fascination with communication has exerted a tremendous influence over preaching.

Depending on which theological tradition one comes from, this influence may be greater or lesser, but it has affected the whole church. Education, media exposure, books, friends and even churches all contribute to this worldview. Most evangelicals writing in the field of homiletics seem to follow an enlightenment worldview that emphasizes the rational and minimizes the role of the supernatural.\[402\]

Hiebert, McMurray and Long, and Kraft believe enlightenment thinking has saturated the church so much that it has created a theological blind spot in the church that results in a naivete toward the supernatural world. Kraft agrees and the result has been an ignorant, impotent and rational form of Christianity that falls short of biblical expectations and human need.
Why not more results?

John Piper raises this issue in the form of a question, in his book *The Supremacy of God in Preaching*. He asks, "why do I not see more results?" [403]

The answer to Piper's question must include a reexamination of worldview. If preachers see themselves engaged in a spiritual battle each time they prepare and present God's word, it will affect how they go about their task. Preachers will become very conscious of their dependence on the Holy Spirit but not any less dependent on themselves. The preacher will also work hard, study hard, and seek to improve his skills in every way he can. This is not an either/or issue, rather it must be seen from the perspective of both/and.

Piper writes:
"*Revival and awakening have not come to my own congregation in the force and depth I desire. I struggle with discouragement at the sin in our church and the weakness of our witness in a perishing world.*" [404]

Another dimension of the worldview issue is the growing interest in the occult and spiritism in Western society.[405]
The church will need to respond to this new spiritual challenge--both intellectually and experientially-- with the power of the gospel. The picture of Elijah on Mt. Carmel facing the gods of Baal can no longer be relegated to the mission field.

As a function of immigration and secularization, these same situations now arise in North America. Like Elijah, the preacher must be confident in the power of God, "Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire--he is God." Then all the people said, 'What you say is good.'"(1 Ki 18:24 NIV).
"Whereas the New Testament exhibits a church that is not intellectually baffled by evil but is spiritually empowered in vanquishing it, the Western tradition has more frequently exhibited a church that is perpetually baffled by evil but significantly ineffective in and largely apathetic toward combatting it. Whereas the classical-philosophical theology of sovereignty encourages a theology of resignation, a theology rooted in a warfare worldview inspires, and requires, a theology of revolt: revolt against all that God revolts against.\[406\\]

A worldview for preaching must be clearly articulated that is true to scripture and effectively meets the challenges of the forces of modern culture. Gregory Boyd's theological work in this area along with the biblical scholarship of Clinton Arnold represents a great contribution to the discussion. Preaching must draw upon these resources and re-evaluate its worldview assumptions. This reevaluation must be solidly based on scripture.

**Conclusion:**
The issue of worldview has far reaching implications for the modern church and its preaching.

The church has allowed the prevailing Enlightenment thinking to exert too large an influence on how ministry is carried out. As we move into the future, the church must discern the biblical worldview from the secular and bring the transcendent power on God into the heart of its preaching ministry. The overwhelming needs of the world cannot be met in any other way. God has not left us alone in the preaching ministry; powerful heavenly resources are available for the preacher.

A revised and more biblical worldview will result in more prayer in the life of the church, a greater dependence on the Holy Spirit and the inspired word of God. This is the same conclusion that Paul came to in Ephesians, "And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should." (Eph 6:18-20 NIV). Paul recognized that in the face of the opposition of the kingdom of darkness, he
needed to depend on the power of God which was available to him through the avenue of prayer.

Proposal: **Definition of expository, warfare preaching:**
"Warfare preaching is the an assault on the kingdom of darkness by Spirit empowered preachers, preaching expository messages, for the purpose of setting captives free to join the kingdom of God, that recognizes the spiritual conflict surrounding the preaching event and depends on the authority of the Word of God and the power of the Spirit of God."

**Review:**

1. What is worldview?
2. What contribution did the Enlightenment make to modern Christian thinking?
3. Jesus' worldview recognized the influence of (1) Satan and his demons, (2) selfish will (3) sovereignty and grace of God.


5. Preach a biblical worldview!

**Lesson Plan III. The Role of the Holy Spirit in Preaching**

**Objectives:**
1. At the end of the seminar the student will be able to define the anointing of the Holy Spirit.
2. At the end of the seminar the student will be able to define empowerment of the Spirit.
3. At the end of the seminar the student will be able to identify the moment of Jesus anointing.
4. At the end of the seminar the student will be able to identify a key text for Paul's theology of preaching

**Goals:**
To realize the resources of the Holy Spirit that are available to the preacher.
Outcomes: To ask and allow the Holy Spirit to have a greater role in one's preaching.

Introduction: *(Show slide 1)*

Q. Have we *missed the point* of the Holy Spirit in the church?

Q. Does the Holy Spirit of today's church *resemble* the Holy Spirit of the NT? Should it?

Q. What do we expect from the Holy Spirit? How seriously do we take the Bible's account of the Holy Spirit's role in preaching?

Q. Do we expect enough from our preaching?

The challenges to preaching raised by a reexamination of worldview drives the preacher his knees and to God's word for help. There he will find great wisdom and divinely given authority to minister the gospel of Christ. The modern church, however, has been slow to embrace the resources of heaven, especially when it involves the ministry of the Holy Spirit.

*Gordon Fee was motivated to write his recent work on the Holy Spirit in Pauline literature, God's Empowering Presence,*[407] because he felt the contemporary western church, both Pentecostal and non-Pentecostal, due to enculturation, has missed the point of the Spirit's presence and ministry in the church.

Esteemed theologian, *J. I. Packer, though not a Pentecostal,* agrees with Fee on the limited role the Holy Spirit has been given in the church:

"Forty years ago when I was a theological student, little was said or written about the Holy Spirit--so little that he was sometimes referred to as the displaced person of the Godhead and the Cinderella of theology . . . That has changed: Trinitarian thinking has revived among theologians, charismatic renewal has touched and challenged the whole
Christian world, and aspects of the doctrine of the Spirit are nowadays frequently discussed. Yet one may still ask, do we take the Spirit seriously enough? I fear that, whoever we are and whatever our heritage, the answer is often no.[408]

In both the historical and contemporary church, the ministry of the Holy Spirit has been and remains both controversial and enigmatic.

Despite this historical quenching of the Spirit, today there is an undeniable global surge in pentecostal experience, theology and church planting. Pentecostals do not have a monopoly on the Holy Spirit. However, Pentecostals do have a significant contribution to make to theology,[409] including the field of preaching. We now turn to the question, "what is the unique and indispensable role of the Holy Spirit in preaching?"

1. The Role of the Holy Spirit in the Ministry of Jesus:

a) Jesus' Anointing at his Baptism: (Show slide 2)

Just prior to Jesus beginning his public ministry, he is baptized in the Jordan and the Holy Spirit comes on him. Luke records that Jesus is at prayer during this experience, the Holy Spirit descends on Jesus, and the voice of the Father is heard giving his approval and blessing. The occasion, in John's company, indicates a shift of focus from John the forerunner, to the Jesus, the long awaited Messiah. It is also significant that this gift of the Spirit is given immediately prior to the public launching of Jesus' ministry:

When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened {22} and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased." {23} Now Jesus himself was about thirty years old when he began his ministry.(Luke 3:21-23 NIV)

In Luke 4:18ff., as Jesus begins his public preaching ministry, we find him reading from Isaiah 61, and identifying himself as the anointed preacher of Isaiah. "The Spirit of the Lord is on me, because he has Anointed (chrio) me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of
The passage indicates that . . .

(1) Jesus is anointed with the Holy Spirit, and
(2) This anointing is a single, past event (many Bible scholars agree that this anointing occurred at his baptism when the Spirit descended), and
(3) The purpose of the anointing is, in large part, to enable Jesus to "preach good news."

Jesus' anointing means his ministry is conducted as a man, dependent on the power of the Holy Spirit and not on his divinity. As such Jesus is a model for preachers of all ages to follow. Just as Jesus is empowered by the Spirit, so are his followers.

Jesus anointing is a one time event. To use the term anointing in its biblical sense is to understand it as a one-time event. Roger Stronstad writes:

The gift of the Spirit to Jesus in the inauguration narrative, like the gift of the Spirit to John in the infancy narrative, is vocational. This vocational gift is specifically prophetic. Jesus is not only anointed by the Spirit, but he is also Spirit-led, Spirit-filled and Spirit empowered. Luke intends the Spirit's anointing, leading and empowering of Jesus to be programmatic for his entire ministry . . . Luke's references to the Spirit in the inauguration narrative signify that from His baptism to his ascension the entire ministry of Jesus is charismatic.
The power at work in the ministry of Jesus is the Holy Spirit. Luke is telling his readers that just as Jesus ministered in the power of the Spirit, so must those who continue the ministry of preaching that Jesus began.

(Show slide 3) Do you agree with the following statement? (10 minute discussion)

Professor Jon Ruthven of Regent University Divinity School agrees:
"A central New Testament theme in Jesus' ministry was that he is presented not only as a unique sacrifice for sin, but as a normative exemplar of charismatic ministry for others to replicate. If such an endowment of power was necessary for the Son of God, how much more will it be needed by the ordinary believer and especially those called to the preaching ministry."[412]

Thus Jesus becomes the most important biblical figure for preachers of all generations to follow—not only in the content of preaching—but also regarding his source of power.

b) The Spirit in Jesus' Three Year Ministry:


The pattern is clear, Luke understands Jesus' ministry to be empowered by the Holy Spirit from start to finish. In Luke's second volume, Acts, we discover the transfer of the Spirit from Jesus to his disciples.

c) Jesus Promise of the Spirit to his Disciples: (Show slide 4)
The gift of the Spirit to the disciples in John's gospel speaks primarily of his presence. In Luke however, the emphasis is on the power of the Spirit to enable the church to fulfill the great commission given by Jesus.

Jesus knows the opposition and persecution the church will face. He is aware of the powers of darkness that oppose the gospel. The disciples will meet this resistance in the power of the Spirit--the same power that was in Jesus.

Roger Stronstad writes:
The Pentecost narrative is the story of the transfer of the charismatic Spirit from Jesus to the disciples. In other words, having become the exclusive bearer of the Holy Spirit at His baptism, Jesus becomes the giver of the Spirit at Pentecost. By this transfer of the Spirit, the disciples become the heirs and successors of the early charismatic ministry of Jesus; that is, because Jesus has poured out the charismatic Spirit upon them the disciples will continue to do and teach those things which Jesus began to do and teach. (Acts 1:1)[413]

2. The Role of the Holy Spirit in the Preaching of the Apostles: (show slide 5)

a) The Pentecost Experience Empowers the Disciples:
Luke's account of the baptism of Jesus at the beginning of his ministry has a parallel with the Spirit being given to the disciples on the day of Pentecost. Jesus was given the Spirit before his ministry began and so now the disciples are given the Spirit prior to the launching of their ministry. Stronstad comments:

"Luke parallels the Spirit baptism of the disciples with the inaugural anointing of Jesus by the Holy Spirit. This parallelism points to the functional equivalence between the two events. Therefore since the gift of the Spirit to Jesus inaugurates and empowers his mission, then, whatever meaning Spirit baptism might have in other contexts, it has the same primary charismatic meaning for the mission of the disciples as the anointing by the Spirit had for the charismatic mission of Jesus.[414]

b) Peter's Preaching Empowered by the Spirit:
The first result of the Pentecost experience is the preaching of Peter. His preaching results in the assembled crowd asking, "what shall we do?" The result is 3000 people are added to the church. Luke's point is clear. The gift of the Spirit empowers Peter, Peter preaches with this power, people repent and are baptized into the church. This pattern of Spirit empowered preaching leading to conversion of sinners is repeated throughout the book of Acts.

In Acts 3, Peter and John are on the way to the Temple. Noticing a lame man, Peter heals him, in the name of Jesus. The scene is reminiscent of similar healings performed by Jesus in the gospels.

Also in Acts 3, Peter preaches again. This time instead of gaining more converts, Peter and John are arrested. Thus begins the apostolic ministry; the Spirit is given, converts are added and immediately persecution and opposition arise. Each of these events has a parallel in the ministry of Jesus.

Next, Peter and John are brought before the Sanhedrin and asked to explain their preaching of the risen Jesus Christ and the healing of the lame man. Luke records that Peter responds to the questioning in the power of the Spirit. "Then Peter, filled with the Holy Spirit, said to them . . . " (Acts 4:8-13 NIV). Several observations can be made here: (1) Luke introduces this incident by describing Peter as "filled with the Spirit," and (2) the Sanhedrin is obviously impressed with Peter's courage, understanding and ability to express himself. Luke attributes this ability, not to Peter, but to the Holy Spirit. Richard Longenecker comments: "The use of the aorist passive (plestheis, filled) in the expression 'filled with the Holy Spirit' denotes a special moment of inspiration, that complements and brings to a functional focus, the presence in every believer's life, of the person and ministry of God's Spirit."[415]

In Caesarea, Peter's preaching is also accompanied by a demonstration of the power of the Holy Spirit. "While Peter was still speaking these words, the Holy Spirit came on all who heard the message." (Acts 10:44 NIV)

Later, in his epistle, Peter writes about the role of the Spirit in preaching. For Peter the two are inseparable. Peter describes preaching this way: "... the things that have now been told you by those who have preached the gospel to you by
the Holy Spirit sent from heaven. (1 Pet 1:10-12 NIV) This is a significant verse that links the preaching of the gospel very closely to the ministry of the Holy Spirit.

c) Stephen's Preaching Empowered by the Spirit:
When we first meet Stephen, he has been appointed a deacon (Acts 6:5) in the days following the pentecostal outpouring of the Spirit.
Stephen is described as a man "full of faith and the Holy Spirit" (Acts 6:5 ), who also has a ministry of "great wonders and signs among the people." But Stephen quickly becomes a preacher of the gospel as well. What distinguishes the preaching of Stephen is, in the words of Luke, "they could not resist the wisdom and the Spirit by which he spoke" (Acts 6:10). Here again a close association is made between powerful preaching and the ministry of the Spirit.

We observe in Stephen, preaching accompanied by the power of the Spirit, producing deep conviction and also much persecution.[416] The fullness of the Spirit is seen in the boldness of the church. Even in the face of severe persecution they continued to preach the gospel, "Those who had been scattered preached the word wherever they went." (Acts 8:4 NIV)

d) Paul's Preaching Empowered by The Spirit:

Duane Litfin writes that Paul was looked down on because of his refusal to use Greco-Roman rhetoric devices to enhance his preaching:
"It is our thesis that perceived deficiencies in Paul's preaching when measured against Greco-Roman eloquence, precipitated many of Paul's difficulties in Corinth."[417] Paul saw himself as a herald[418] (kerus) and an ambassador of the kingdom of heaven: "We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God." (2 Cor. 5:18-20 NIV). Duane Litfin writes:
"Paul's approach focussed upon the ingenuous announcement of the gospel. It was inherently transparent and forthright, aimed at the comprehension of the listener rather than his yielding. Paul's task was to see that his listeners hear and understand, but the matter of inducing them to yield was not his affair. That must
be left to the Spirit working through the dynamic of the cross among the kletoi. To enter into that realm armed with the techniques of human persuasion would be to usurp the power of the cross."[419]

What is significant here is Paul's statement that God is making his appeal "through us." This suggests a partnership in which both the power to share the message and the content of the message originate with God, and then God recruited Paul and empowered him with the Spirit for this gospel proclamation.

Paul writes of his convictions about preaching in several of his epistles. 
I came to you in weakness and fear, and with much trembling. {4} My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, (dunamis) {5} so that your faith might not rest on men's wisdom, but on God's power.(1 Cor. 2:3-5 NIV):

In this text, Paul is not rejecting persuasive preaching, but rather he is rejecting self-reliance and a dependence on rhetorical skill for the success of the gospel.[420] Litfin comments:

"He would eschew all logoi and sophia calculated to impress, concentrating instead on the straightforward and therefore, unimpressive announcing of the Gospel of the cross. This would constitute the single, central, unchanging essence of his preaching. Secondly, and closely related, Paul would depend only upon the power of the Spirit working through the proclaimed Gospel to produce results in the listeners. He would avoid the use of any human dynamic of persuasion to engineer belief. Instead, he would count solely upon the dynamic of the cross to create pistis (faith).

Litfin does not mean that Paul was intentionally boring or dull in his preaching. He means that the attraction in Paul's preaching was the demonstration of the Spirit at work in people's lives.

Gordon Fee agrees: "Both the content (1:18-25) and the form of his preaching lacked persuasive wisdom and rhetoric; indeed his preaching was far more effective than that, Paul argues. It was accompanied by a demonstration of the Spirit's power, evidenced by the conversion of the Corinthians themselves (cf.2 Cor. 3:3).[421]

Another key text on Paul's view of preaching is found in 1 Thessalonians:
For we know, brothers loved by God, that he has chosen you, {5} because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction.(1 Th 1:4-5 NIV).

This passage shows Paul is not depending merely on words to convey the gospel. His words are accompanied by the power of the Holy Spirit. The result of this combination is "deep conviction." Paul refuses to take credit for the conversion of the Thessalonians. He sees himself simply as a Spirit-anointed ambassador of the gospel.

Fee writes:

The twin phrases, "but in power" and "with the Holy Spirit and deep conviction," refer primarily to Paul's preaching, but not so much to the manner (or style) of the preaching as to its Spirit-empowered effectiveness . . . Thus, the Holy Spirit is being designated as the source of the power in his preaching the gospel, the evidence which was the full conviction that accompanied his preaching and resulted in their conversion . . . What is finally significant, of course, is that in both cases--his preaching and their conversion--the Spirit is the key; and there was an evidential expression to the work of the Spirit, that Paul refers to as power, to which he can appeal so as to make his point stick.[422]

Paul's preaching, like that of Stephen and Peter, is described in the scripture as being closely associated with the power of the Spirit. Paul refuses to depend on human wisdom or rhetoric. Paul actually receives some complaints about his preaching: "his speaking amounts to nothing." (2 Cor.10:10 ), but he still refused to let himself be the focus of the gospel. When a party spirit develops in Corinth, Paul responds by putting the emphasis on God's work of grace: "What, after all, is Apollos? And what is Paul? Only servants, through whom you came to believe--as the Lord has assigned to each his task. {6} I planted the seed, Apollos watered it, but God made it grow (1 Cor 3:5-6 NIV).

3) The Role of the Spirit in Contemporary Preaching: (show slide 6)

The teaching of scripture about the role of the Holy Spirit in preaching indicates that there is a great source of power available to the proclaimer of God's word.
It is up to the individual preacher to appropriate that power in his or her own ministry. Some preachers may be skeptical or ill informed about this great source of power. Likely all preachers would like to see more of a visible 'demonstration of the Spirit'.

An understanding of preaching that places the emphasis on the work of the Spirit is needed in today's generation of preachers. This is the only way to meet the challenges of modern society and build the kingdom of God.

Roger Stronstad expresses this longing for the church to seize its charismatic power for proclamation:

The witness of the gospel of Luke is that by the empowering of the Holy Spirit, Jesus was a charismatic. Similarly, the witness of the Acts of the Apostles is that the disciples were a charismatic community. Thus, in the theology of Luke, the church is charismatic. This remains true whether or not the church is always conscious of its charismatic character or whether or not it functions at the level of its charismatic potential. Traditionally, the church has been suspicious of charismatic experience. Though they may pay service to the charismatic character of the church, in reality some Christian traditions "despise prophecies" and "quench the Spirit."[423]

a) The Inaugural Anointing To Preach: (show slide 7)
The Old Testament background of the term 'anointing' and the anointing of Jesus at his baptism, both indicate the sense of being called and set apart by God. Paul also experienced a very clear and specific call to preach the gospel (Acts 9:15,16). The call of God to preach is accompanied by a divine enablement. This is what is meant by the inaugural anointing. Each preacher must be called or anointed by God to preach the word. Michael Van Doren writing in an essay presented to the "Society for Pentecostal Studies" states:

"Anointing is a type of calling; God does not newly anoint the preacher each Sunday any more than he would newly call that preacher into ministry each Sunday. Nowhere in the Bible does God anoint anyone more than once. Men re-anoint people already anointed by God, but God does not re-commission or re-call anyone in the Bible."[424]

(Show slide 8)
"Luke describes the gift of the Spirit by a variety of terminology; for example, filled, anointed, clothed, baptized and empowered by the Spirit. Though these and other terms all describe the charismatic gift of the Spirit, a twofold distinction
must be made. The terms 'anointed' and 'baptized' describe the consecrating work of the Holy Spirit in inaugurating one's public ministry. The terms 'filled,' 'clothed,' and 'empowered,' describe the actual equipping by the Spirit for that ministry. Here, then, is the distinction between the once-for-all and the repetitive character of the gift of the Spirit. The consecration by the Spirit is once-for-all, while, as the need arises, the equipping by the Spirit is repetitive.\[425]\]

To realize the power of the Spirit in contemporary preaching, each and every preacher must be anointed or baptized in the Spirit, just as Jesus was and the Disciples were on the day of Pentecost. Jesus said to them, "do not leave Jerusalem until you are endued with power from on high" (Luke 24:49). The church may disagree on the evidence of this initial baptism of the Spirit, but Spirit baptism is presented in scripture as the moment when the Spirit empowers the believer for service and witness. Without this Spirit baptism, preachers will be unprepared for the effective ministry of the gospel.

b) The Ongoing Empowerment To Preach: (show slide 9)
This 'repetitive equipping' of the Spirit refers to the ongoing relationship between the preacher and the Holy Spirit. The preacher is not involved in a static condition but a dynamic relationship. The inaugural anointing of the Spirit cannot be seen as complete any more than the wedding ceremony completes a marriage. It is the beginning of a special relationship.

Luke uses the expression "filled with the Holy Spirit on nine occasions in Luke-Acts. His usage reveals that being filled with the Spirit is not a once-for-all experience. Stronstad points out that, "Luke's use of the aorist indicative for seven of the nine references confirms the potentially repetitive character of being filled with the Spirit."\[426]\] Pauls also encourages the Ephesians to "be filled with the Spirit" (Eph. 5:18). It is here at this level of relationship and equipping that most preachers need to focus their attention.

Skevington Wood comments:

"The imperative makes it clear that this is a command for all Christians. The present tense rules out any once-for-all reception of the Spirit but points to a continuous replenishment. This is not a manufactured experience, though it can be rejected (cf. Gal.3:2,5). There may, therefore, be successive fillings of the Spirit; indeed, the Christian life should be an uninterrupted filling."\[427]\]
When the preacher examines the New Testament evidence for the centrality of the Spirit in preaching and also considers the challenges of communicating the gospel in the modern world, he will be motivated to seek the Lord and ask for his divine power to empower him in his preaching task.

i. Hearing the Voice of God:
A spiritual understanding of preaching and a desire for the continual fullness of the Spirit, transforms the Pastor's office into the Pastor's study. The Pastor's study is a sacred place; a place to listen to and heed the voice of the Spirit. A place to ask what God wants to say to his church this week. A place to ask again for the fulness of the Spirit. The preacher affirms that God has a message for his people that will be communicated through him as God's mouthpiece to the church. It becomes the preacher's responsibility to hear his voice in prayer and meditation. As the preacher seeks to be filled with the Spirit on a continual basis, he will be more in touch with God's will and God's voice for his preaching. Gordon Fee comments on the interdependence of exegesis and spirituality:
"If those who teach and preach God's word, which preaching must be based on solid exegesis of the text, do not themselves yearn for God, live constantly in God's presence, hunger and thirst after God--then how can they possibly bring off the ultimate goal of exegesis, to help to fashion God's people into genuine spirituality?"[428]

The demands on the modern preacher must be prioritized just as the apostles discovered in the early church. The preacher today must echo the words of Peter, "we will give ourselves continually to prayer and to the ministry of the word"(Acts 6:4). As John Stott points out, "they form a natural couple, since the ministry of the word, without prayer that the Spirit will water the seed, is unlikely to bear fruit."[429] Spurgeon states that the preacher must set aside time to wait on the Holy Spirit and allow him to speak and illuminate the word:
"It is in our study-work, in that blessed labour when we are alone with the book before us, that we need the help of the Holy Spirit. He holds the key of the heavenly treasury, and can enrich us beyond conception. If you study the original, consult the commentaries and meditate deeply, yet if you neglect to cry mightily unto the Spirit of God your study will not profit you; but even if you are debarred the use of helps (which I trust you will not be), if you wait upon the Holy Ghost in simple dependence upon his teaching, you will lay hold of very much of the divine meaning."[430]
The advice of Spurgeon is too rarely heard today and in fact it is a hard concept to teach. The individual preacher is ultimately responsible for cultivating a life of prayer and the fulness of the Spirit.

ii. Humility:
To receive this equipping of the Holy Spirit requires the preacher to come humbly before God and ask for his power to be at work within us. Humility is always important when seeking God. Jesus said, "they that hunger and thirst after righteousness will be filled." (Matt 5:6). Hardy Steinberg writes:
The secret of being anointed for preaching is both simple and difficult. Jesus surrendered the independent exercise of the attributes of deity and made himself completely available to the Holy Spirit. For this reason John could write: "For God giveth not the Spirit by measure unto him" (John 3:34). This surrender is not easy for the preacher, but the extent to which he makes himself available to the Spirit determines the amount of supernatural enablement he will experience. Effective ministry today will be the result of thorough preparation which includes waiting on God for the awareness of the Holy Spirit's unction.[431]

iii. The Empowerment of the Spirit Can be Neglected, Ignored and Lost:
The individual preacher has to nurture his own relationship with God day by day. At times preachers may think they need God less than before. Complacency can set in. Paul recognized this possibility when writing to the Corinthians, "I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize" (1 Cor 9:27 NIV). Charles Spurgeon wrote:
"It is certain that ministers may lose the aid of the Holy Ghost. You shall not perish as believers, for everlasting life is in you, but you may perish as ministers, and be no more heard of as witnesses for the Lord. The Spirit of God may be grieved and vexed and even resisted: to deny this is to oppose the constant testimony of scripture. We may so insult him that he will speak by us no more, but leave as he left King Saul."[432]

Conclusion:
Spirit empowered preaching will have a dimension about it that will surprise both preacher and worshipper, for the wind blows where he wills.
With such an awesome responsibility it is comforting to know that God has given his Holy Spirit to equip the preacher.

The Holy Spirit desires to be involved in every facet of the preaching event, from preparation to presentation. Every preacher has been anointed by God to proclaim his gospel of peace. The supply of the Spirit is made available. Yet, the individual preacher is responsible to be filled with the Spirit and empowered by the Spirit, so that men and women come to know Jesus Christ as Saviour and Lord.

Gordon Fee comments on the tension in preaching between self-reliance and dependence on the Holy Spirit:
"The danger always lies in letting the form and content get in the way of what should be the single concern: the gospel proclaimed through human weakness but accompanied by the powerful work of the Spirit so that lives are changed through a divine-human encounter. That is hard to teach in a course in homiletics, but it still stands as a true need in genuinely Christian preaching."[433]

The role of the Holy Spirit in preaching needs a greater profile in the modern church. Technical skill in the preparation and delivery of sermons is admirable and necessary but cannot become a substitute for the ministry of the Holy Spirit. In light of the issues surrounding preaching as spiritual warfare, the dependence on the Holy Spirit in preaching will hopefully become more central and fundamental to the practice of preaching.

Review:
1. Anointing is . . .
2. What does the Spirit in the life of Jesus mean for preachers today?
3. Empowerment is . . .
3. Based on I Cor 2:1-5, how significant a role did the Spirit play in Paul's preaching?

Lesson Plan IV. What Is the Role of the Kingdom of Darkness in Hindering Preaching?
-What strategies does the enemy use to hinder gospel proclamation?

Objectives: 1. To be able to list 4 ways in which the enemy hinders the preaching of the gospel.
2. To be able to identify Satan's attempt to cause Jesus to sin.
3. To be able to explain the effects of spiritual strongholds on preaching.
4. Be able to define warfare preaching.

**Goals:** To be aware of the strategies of Satan against the preaching of the gospel.

**Outcomes:** To preach with spiritual boldness and divine authority in recognition of the spiritual battle that takes places during the preaching event. To integrate an awareness of spiritual opposition to preaching. To seek spiritual discernment concerning spiritual opposition to preaching.

**Introduction:** (Show slide 1) . . . ask for stories to be shared . . .

Knowing what the enemy of the gospel is doing to hinder the reception of the message can prove strategic.

Gregory Boyd, in his book, *God at War*, states that Jesus and the early church understood that the world is caught in the crossfire of a cosmic battle between the Lord and Satan, and their respective armies. Preaching is a frontline activity in this warfare because it is the means of inviting people to switch allegiance from the kingdom of darkness to the kingdom of light. Therefore this context of spiritual crossfire is something that preachers need to be aware of and prepare themselves for. Scripture can provide insight to the kind of opposition Satan raises against gospel preaching.

**Jesus understood that he was in a war against Satan.**

**The church is in the in between period--the already and the not yet.**

1. **Satan's Strategy Toward Jesus' Ministry and Preaching:** (show slide 2)

a) **Deceive Jesus Into Sinning:**

Edward Murphy writes:
In his public baptism, Jesus commits himself to do the will of the Father who was already well pleased with him (Matt 3:13-17). In his private encounter with the tempter, he reveals that the major focus of his ministry will be against Satan, the ruler of this age. To win men from Satan's kingdom to God's, he must first personally, as a man, overcome the Devil's power.[435]

As followers of Christ and those called to continue his mission on earth, preachers can expect similar attacks by Satan as he attempts to sabotage the church's ministry as well. Also, Satan will attempt to twist the preaching of the gospel to deceive people and keep them in bondage to him.

Realizing this strategy, the Spirit empowered Jesus declares war on Satan at Nazareth. Jesus' reading of the messianic prophecy at Nazareth, coupled with his self-identification as that Messiah, places his mission in the context of warfare. Jesus has come to "proclaim freedom for the prisoners . . . to release the oppressed," (Luke 4:18 NIV).

b) Spiritual Bondage Of Jesus Audience:

Jesus first preaching experience after Nazareth was in nearby Capernaum (Luke 4:31-36 NIV). Immediately, Jesus is interrupted by a demon, who speaks through a man in the synagogue. The demon asks if Jesus has come to destroy him and the other demons.

But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. {29} Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.(Mat 12:28-29 NIV)

c) Weaken Or Destroy Jesus' Followers:
The enemy attempts to weaken Jesus' kingdom by attacking his disciples. Just as Satan attacked Jesus' disciples, he will continue to do so today. In Matthew 16:21-23, Peter objects to the prophecy of Jesus' death and resurrection.

Just prior to Jesus' crucifixion, Satan attacks Peter again. Jesus is aware of this attack and he defends Peter with prayer. "Simon, Simon, Satan has asked to sift you as wheat, but I have prayed for you. (Luke 22:31-32 NIV )

Peter was a strategic disciple in the building of the kingdom.

Satan also targets Judas and obviously has more success. Luke's portrayal of Judas (Luke 22:3-5 NIV) is not that of a disillusioned disciple acting merely on poor judgement but rather of a deceived disciple. Judas falls into Satan's trap. Judas must take responsibility for his decision, but the fingerprints of Satan are all over this event.[436] Satan tried unsuccessfully to deceive Jesus, he had a small measure of success with Peter and a large measure of success with Judas.

d) Steal Away The Word:
The Parable of the Sower (Matt 13:1-23) illustrates how Satan steals the word of God away from those who hear it. The context of the parable is evangelism and the growth of the kingdom of God. Satan is pictured as a bird who steals the word before it has a chance to germinate.

When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path (Mat 13:19 NIV). Satan is pictured as a predator seeking to undermine the kingdom by devouring whatever fledgling faith he can.[437]

(Show slide 3)

"Edwards model of revival and decline, based on the ebb and flow of spiritual warfare, implied that an awakening might be more like a street fight than a spring morning. A revival movement might be diluted, disfigured, or even invaded by the resisting forces of sin and Satan."
Edwards evidently believed that injecting spurious and disfiguring elements into a revival is a main part of demonic strategy. He would certainly agree with J. Edwin Orr that the first person to wake up is the Devil.\footnote{438}

(Show slide 4)

2. Paul's Understanding of Satan's Strategy Against the Gospel:

"Christians face the unique tension of having conquered Satan by virtue of their identification with Christ's work on the cross (I Jn. 2:13-14) and needing to continue the war with Satan while they still live in this world during the present evil age.\footnote{439}"

Paul understood his calling from God to be that of bringing people from Satan's power to God's. "I am sending you to them to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.'(Acts 26:17-18 NIV).

Arnold writes:
"Throughout his letters Paul assumed Satan's continuing powerful opposition to God's people, and he worked with his churches on how to respond to that evil. Yet, at the same time, Paul was convinced that Christ's death and resurrection had defeated and disarmed the powers of darkness (Col. 2:15).\footnote{440}"

**Paul had a keen awareness of Satanic opposition to his ministry.** He faced opposition on many occasions: "Alexander the metalworker did me a great deal of harm . . . \footnote{18} The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom (2 Tim 4:14,18 NIV). Paul understood the harm done by
Alexander to be an evil attack of Satan because of Paul's ministry and in response to this attack Paul sensed the support and strength of the Lord on his behalf.

a) Prevent Preaching:
But, brothers, when we were torn away from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. {18} For we wanted to come to you--certainly I, Paul, did, again and again--but Satan stopped us. (1 Th 2:17-18 NIV)

b) Use Unforgiveness To Weaken The Church:

"To avoid being outwitted by the master strategist, Satan, who was bent on creating discord within the church at Corinth, either between the church at large and a dissident minority or between the repentant wrongdoer and his fellow Christians. To withhold forgiveness when the man was repentant was to play into the hands of Satan, who already gained one advantage when the man sinned."[441]

c) General Hostility: (show slide 6)

In the classic spiritual warfare passage of Ephesians 6:10ff, Paul reminds the church to "put on the full armor of God so that you can take your stand against the devil's schemes.[442] "The major victory has been achieved, but the eschatological tension with its indicative and imperative characteristic of Paul's thought remains. Believers must continue to appropriate what has already been gained for them and do so against continuing assaults, and this is not automatic. Indeed there may be minor defeats along the way; hence the urgency of the imperatives."[443]

Clinton Arnold comments:
In Paul's eyes the powers unleash their greatest hostility when they hinder the proclamation of the gospel. They use the flesh and, indeed, the structures of the
world to blind people from discovering the truth about God's redemptive work in the Lord Jesus Christ . . . The *proclamation of the gospel* takes on decisive importance because it has other-worldly, eternal implications. Those who affirm faith in Christ are rescued from the deadly clutches of Satan's kingdom and delivered from the community of Adam, which is moving toward its death.[444]

d) Deception and False Teaching:

In 1 Tim.4:1-2, Paul writes, "the Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons." Also, in 2 Corinthians 11:14,15 Paul adds, "Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness." These two passages indicate another strategy of Satan against the kingdom of God will be to use demonically rooted, false teaching to deceive people.

E) Traps to Damage Message and Messenger:

"He must also have a good reputation with outsiders, so that he will not fall into disgrace and into *the devil's trap*. (1 Tim 3:7 NIV)

Gordon Fee makes a direct link between such traps and gospel proclamation. In Fee's mind traps are a strategy of Satan to hinder the gospel. He writes: "**It is a trap set by the devil when the behavior of the church's leaders is such that outsiders will be disinclined to hear the gospel.**"[445]

f) Spiritual Strongholds: (Show slide 5)

Paul saw pockets of resistance in Corinth to be "strongholds" of the enemy (2 Cor 10:2-5). This is a military term describing the entrenchment of the enemy in territory the advancing army wants to possess. Paul continues his thought, by stating that he will use weapons of "divine power" to demolish these strongholds. The context suggests this to mean Spirit empowered preaching and teaching,[446] whereby Paul will "demolish
arguments and every pretension that sets itself up against the knowledge of God."
Clinton Arnold writes:
"Paul responded to this situation by endeavouring to "demolish strongholds"--that is, he
wanted to tear down the wall of hostility that his opponents had erected between himself
and his Corinthian converts (2 Cor. 4:10). Furthermore, a "stronghold" of false teaching
needed to be eradicated from their midst because it was contrary to the truth of the
gospel.
Paul exposed other kinds of demonically inspired false teachings that denigrated the
gospel of Christ in the church at Colossae and among the churches of the Galatian
region. Paul described the new preaching at Colossae as having come to them through
human beings, but in reality the "elementary spirits of the world" (Col. 2:8) inspired it. It
challenged the full sufficiency of Christ for the believers in Colossae.[447]

John also makes reference to a spiritual stronghold in his letters to the seven churches.
To the church in Pergamum he writes, "I know where you live--where Satan has his
throne" (Rev 2:12-13). Pergamum was described by John as a place "where Satan
lives." This is his only use of this term in the seven letters. Pergamum was known as a
center of pagan worship, especially the emperor cult. Pergamum was an idolatrous
place and to serve Christ there would provoke hostility. "Satan" is mentioned again in
verse 13. The context is the martyrdom of Antipas, 'the faithful witness.' The context
suggests his death was the result of satanic reprisal, likely because of his preaching.[448]

Satan is not about to concede defeat and abandon his strongholds easily. Missionaries
face this kind of resistance frequently but it would be naive to think North American
Christians are immune from this kind of warfare.

*Yongi Cho Story from Korea . . . Paul Yongi Cho[449] pastors the largest church in the
world. His article in the Dawn Report, a newsletter of the global church planting
movement, DAWN, (Discipling a Whole Nation), in August 1995 dealt with the early
days of his now famous church. He states, "you can't get anything done in spiritual
warfare by pushing a button." Cho writes in a way that displays his understanding of
spiritual warfare and preaching. Clearly his worldview is one that is not widely accepted
or applied to ministry in the West:
"In 1958, I went to a suburb of Seoul, Korea, to start a church. As soon as I put up a
tent for our meetings, the kingdom of darkness challenged me.
You can’t start a church here!” I was told by the priest of a heathen temple. “We have been here many years. We have dominion over this area. If you build a church here we will destroy it. We will hurt you. We will even kill you.”[450]

Cho then explains how the priest proposed a contest. A woman in the area was dying. Cho was given 30 days to "make her healthy." If Cho was able to see God heal her, the priests would give him permission to build his church. Otherwise, Cho would agree to leave the area. Cho then responded by telling the priests that they would have to leave if the woman was healed; they agreed.

Cho continues:

"We were really in a battle over her. I visited in the morning, and they visited in the afternoon. I prayed and I preached about Jesus Christ, trying to sow some seed of faith. Then this demon would come and take away all the seed."[451]

Cho's point is that taking authority over demonic opposition and strongholds requires spiritual maturity and perseverance. Cho goes on to report how this spiritual victory led to openness to the gospel message. On the thirtieth day and final day, the breakthrough came and the woman was saved and healed. "The woman went from house to house, giving testimony of what Jesus had done. The whole town turned out and followed her. What a revival we had!

By now the priests had fled. We marched to the heathen temple on the hill. The people burned it down and gave the property to me. Later, we built a memorial church that seats 5,000. The whole area turned to Christ and became our church members. The building still stands.

This, I tell you is spiritual warfare. If I had not accepted the challenge, if I had not prayed desperately for one month, I would have lost the battle. When you fight against the devil, you must persist. You can't get anything done in the spiritual war by pushing a button. You must persist in prayer and fasting. Hours and hours and hours. It is up to you. God had given you eternal life and you are citizens of the kingdom. Jesus is with you. The Holy Spirit is with you. You are surrounded by the military power of the angels of God. God gave you the power and authority to cast out Satan and his demons, but the casting is up to you.”[452]
Cho's experience illustrates how spiritual strongholds can be overcome with the power of Christ and open the way for people to respond to the gospel. Cho's experience of a thirty-day battle is reminiscent of Daniel's prayer (Daniel 10) that took twenty-one days before the answer came through--because of the demonic interference of the Prince of Persia.

**g) Spiritual Blindness:**

Paul described this in 2 Cor. 4:2-5 as a result of "the god of this age" blinding the minds of unbelievers, so they "cannot see the light of the gospel." This reality of spiritual blindness is another reason why preaching must be empowered by the Holy Spirit. Paul goes on to admit (v.7) that the all-surpassing power to preach "is from God and not from ourselves."

Gordon Fee writes, "As elsewhere in Paul, "the god of this age" is to be understood as in contrast to the Spirit of the living God. The evil spirit "veils" the hearts of those who do not believe; the Holy Spirit removes the veil so that we can see the glory that is found in Christ."[453]

Timothy Warner understands the rational worldview of western society as a key part of Satan's strategy of spiritual blindness, because it discounts the supernatural power of the gospel causing the church to rely on its own power. This in turn, gives the enemy an unnecessary assist.[454]

**h) Demonic Tormenting:**

To keep me from becoming conceited because of these surpassingly great revelations, {8} Three times I pleaded with the Lord to take it away from me. {9} But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me.(2 Cor 12:7-9 NIV)
While Satan's purpose is to torment Paul, God uses this tormenting to keep Paul humble. God is demonstrating that his power is supreme, even to the point of using Satan's attacks for his own purposes.

Even at the moment of Paul's commissioning to preach God told Paul of how much he would have to suffer for the gospel. (Acts 9:16)

3. Peter Recognizes Satan's Strategy of Deceit:
(Acts 5:1-5 NIV) Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. {2} With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet. {3} Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? ...You have not lied to men but to God." {5} When Ananias heard this, he fell down and died.

Richard Longenecker comments:

"Peter did not view the action of Ananias and Sapphira as merely incidental. He spoke of it as inspired by Satan and as a lie to both the Holy Spirit and God. It was a case of deceit and was an affront, not just on the community level, but primarily before God. Deceit is spiritually disastrous--a sin, whatever its supposed justification,

Conclusion: (Show slide 7)
Stott writes: "We need their (the disciples) spiritual discernment today to recognize the activity of both the Holy Spirit and the evil spirit. We also need their faith in the strong name of Jesus, by whose authority alone the powers of darkness can be overthrown." Ignorance of Satan's schemes is a non-biblical position that is short-sighted and naive. Preaching that takes this cosmic reality into consideration will place greater emphasis on the power of the Holy Spirit, personal holiness, and strong biblical preaching. One of the most effective and indeed foundational strategies of the preacher
to preach biblically, in the power of the Spirit, for the word of God is the sword of the Spirit.

**Warfare preaching is . . . see slides 8,9.**

**Review:** (use discussion here)

1. 4 ways in which the enemy hinders the preaching of the gospel.
2. Identify Satan's attempt to cause Jesus to sin.
3. Explain the effects of spiritual strongholds on preaching.
4. What is **warfare preaching** as we have defined it?

**Lesson Plan V. What is the Role of Prayer in Preaching?**

**Objectives:**
1. To identify 3 texts where a link is made between Paul's preaching and prayer.
2. To define praying in the Spirit
3. To describe the function of a pastoral prayer team.

**Goals:**
To describe the biblical pattern of prayer associated with preaching.
To see the connection between Jesus prayer life and his preaching
To be motivated to pray in light of the spiritual opposition and the biblical pattern.

**Outcomes:**
The student will make a specific personal decision for focused prayer that relates to preaching.

**Introduction; (show slide 1)**

*prayer is something we feel guilty about . . .

Do we pray enough?
When is enough enough?

This day long seminar hopes to provide inspiration and a foundation for prayer and preaching

With a recognition of the dynamics of preaching from both the perspective of the kingdom of darkness and the kingdom of light, preachers will recognize the need to pray more clearly than ever.

Prayer is an essential component in the ministry of preaching. Placing priority on prayer indicates the uniqueness of preaching, taking it beyond communication by recognizing the invisible, spiritual dimension of preaching. Prayer serves to prepare the heart and spirit of the preacher to deliver God's word. Prayer opens the ears of the preacher to listen to God's voice.

1. Prayer Prepares the Heart of the Preacher: (Show slide 2)

Jack Hayford writes:
"On Sunday morning, like many pastors, I pray in preparation for worship. And this prayer takes a different form: I pray through the sermon. Sometimes I look at notes as I do it, but most of the time I simply think the thoughts of the sermon and pray about each one.

This has a homiletic aim, of course. It's one way to get the sermon firmly fixed in my mind. But for me the spiritual goal is more important. I liken the process to Elijah stacking wood at the altar. What I'm doing in my study is stacking wood, and I'm asking for the fire of the Lord to come down upon the message and the congregation. Often it's during this prayer that a fire for the sermon is ignited within me." [458]

2. The Foundational Nature of the Prayer Life of Jesus: (show slide 3)

"Jesus often withdrew to lonely places and prayed" (Luke 5:16 NIV);
"One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. (Luke 6:12 NIV).
Mark confirms Luke's description with these observations; "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed (Mark 1:35 NIV). After leaving them, he went up on a mountainside to pray" (Mark 6:46 NIV).

The quality of Jesus prayer life is also indicated in the gospels, "And when you pray, do not be like the hypocrites,

**Jesus' high priestly prayer of John 17** is the most complete record we have in scripture of Jesus at prayer. It is truly "The Lord's Prayer." Without launching into a detailed exposition of this prayer, several observations are worth consideration.

First, Jesus addresses God as "Father," indicating that prayer consists of intimacy. (In the Lord's prayer, Jesus taught his disciples to address God as Father).

Second, Jesus prays for the unity, holiness and protection of his disciples as they launch into their pioneering ministry of the gospel. Jesus knows that because of the strategic role of preaching, the enemy will attempt to deceive and destroy these preachers.

Third, Jesus prays for those who will hear the gospel, through the preaching of the disciples. Jesus is already bathing the preaching ministry of his church in prayer.

Throughout the ministry of Jesus, he sets an example for his followers concerning the priority of prayer. Prayer was foundational to the preaching ministry of Jesus. [459]

**3. The Priority of Prayer in the Apostolic Church: (Show slide 4)**

The leadership make a critical decision, "It would not be right for us to neglect the ministry of the word of God in order to wait on tables. {3} Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them {4} and will give our attention to prayer and the ministry of the word" (Acts 6:1-4 NIV).

In Acts 4, Peter and John are arrested by the priests and the Sadducees, and placed in custody until the following day. Before being released they are threatened with further reprisals unless they stop preaching about Jesus. Upon their release, Peter and John
immediately gather with their Christian companions and begin to pray for boldness to preach: "Now, Lord, consider their threats and enable your servants to speak your word with great boldness . . . And they were all filled with the Holy Spirit and spoke the word of God boldly . . . With great power the apostles continued to testify to the resurrection of the Lord Jesus, and much grace was upon them all. (Acts 4:29-33 NIV). The answer to the prayer was not in the form of exemption from persecution but in the form of a refilling of spiritual power. Longenecker comments:

"Most significant is the fact that these early Christians were not praying for relief from oppression or judgement on their oppressors but for enablement 'to speak your word with great boldness' amid oppressions and for God to act in mighty power . . .

4. Paul Links Prayer to Effective Preaching: (show slide 5)

The Apostle Paul links prayer to both providing opportunities to preach and giving him the boldness to preach. "And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. (Col 4:3-4 NIV). Paul also desires prayer for more converts as a result of his preaching, and for personal protection while he is preaching: " Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honoured, just as it was with you. And pray that we may be delivered from wicked and evil men (2 Th 3:1,2 NIV ).

Paul integrates the ministries of preaching and prayer. And, if we agree with Litfin[460] that Paul intentionally chose "plain preaching" over persuasive preaching it seems clear that Paul's reliance was on the gospel truth itself, preached in the power of the Spirit, and combined with prayer, to achieve conviction and real life change in the hearts and minds of his listeners.

In his classic spiritual warfare passage, (Ephesian 6:10ff), Paul also places a major emphasis on prayer so that "words may be given him" and that he will be able to
speak the word with "boldness." Paul links prayer to providing divine inspiration for the content of his preaching and to boldness of proclamation:

Clinton Arnold writes in *Ephesians: Power and Magic*:
Prayer here seems to serve as a partial basis for the deployment of the other arms. The author maintains a structural continuity with the forgoing delineation of the weapons by employing a participle (proseuchoménoi) still in dependence on the main verb "stand" in v. 14. Conversely, the author seems to highlight the importance of prayer by a twofold departure from the pattern of the preceding manner of listing the weapons. First, he does not employ a material metaphor to correspond to prayer and secondly, he elaborates on prayer, emphasizing its importance by using the adjective 'pas' (all, every) four times in v.18. This emphasis on prayer is extended even further when in v. 19 the author requests prayer for himself to the end that he might have an effective use of one of the spiritual weapons, i.e. the gospel.\[461\]

**Paul's theology of preaching must be understood within the framework of spiritual warfare and prayer.** To gloss over this reality is to miss the essence of Paul's approach to preaching. Paul's linkage of prayer and preaching serves as a fresh challenge to the modern church. Specifically, Paul makes mention in Eph. 6:18 to "prayer in the Spirit." By this Paul means prayer that is prompted and energized by the Spirit. **Gordon Fee understands this to include "praying in tongues" (1 Cor 14:14-15). Spirit inspired praying is best suited to warfare prayer.**

"Paul considered prayer to be above all an activity empowered by the Spirit. It also indicates the crucial role the Spirit plays in our continuing warfare against Satan . . . **Because we do not know how to pray as we ought, we need to lean more heavily on praying in/by the Spirit,**' however one is to understand that phrase . . . Prayer is an activity inspired by God himself, through his Holy Spirit. It is God siding with his people and, by his own empowering presence, the Spirit of God himself bringing forth prayer that is in keeping with God's will and his ways."\[462\]

5. **Prayer in The Modern Church:** (Show slide 6)
Peter Wagner makes this statement in the foreword to Jacobs' book, *Possessing the Gates of the Enemy*:

"We now find ourselves well into the greatest prayer movement at least in living memory and possibly for centuries. It began, so far as I can read history, around 1970. Since then, prayer movements, prayer ministries, prayer leaders, prayer for cities, prayer conferences, local church prayer programs and books on prayer have been multiplying at an increasing rate. There is a growing quantity and intensity of prayer across regional and denominational lines that has amazed some Christian leaders."

A recent book on the ministry of prayer in the local church is *Power House* by Glen Martin and Dian Ginter. The book advocates placing prayer at the center of the life of the church rather than it being just one of a whole menu of ministries. Martin and Ginter characterize the role of prayer in such churches this way:

"Prayer saturates every aspect of the service. Members have prayed during the previous week for the Sunday services and activities; several pray with the pastor before he speaks and pray during the service; and there are those available after the services to pray with anyone desiring prayer."

An interesting feature of "Power House" is the idea of conducting prayer gatherings during the preaching of the word. Martin and Ginter report a growing recognition of the importance of intentional prayer support for the pastor and his preaching ministry.

"**Pastoral prayer teams are an important way to provide the pastor and his family with a prayer covering that can be used to launch all activities in their ministry.** The ideal organization of a pastoral prayer team would include the selection of 31 people who will commit long-term (at least one year) to a process of learning and growing in the area of prayer. After a period of orientation and learning, each would be assigned a specific day of each month to pray."

Other similar cases have been documented by Peter Wagner in his book, *Churches That Pray*:

"Many churches are recruiting teams who will specialize in praying through the various worship services of the church. Sometimes this is done in separate rooms using closed circuit TV or a speaker system. Sometimes the pray-ers kneel behind the speaker's platform or nearby. Spurgeon had large groups of intercessors praying in a basement room under his pulpit in each service and said it was his divine furnace room."
Wagner writes: (Show slide 7)
Many churches are remodelling old facilities such as unused chapels or designing new facilities to provide floor space necessary for a designated prayer center for the church. 

(Show slide 8)

Lewis Drummond writes comments on Charles Spurgeon's deep spirituality and commitment to prayer:
Foremost of all, Spurgeon was a man of God. The depth and breadth of his spirituality was profound. He quoted medieval mystics as well as John Law, John Wesley, and other spiritual giants of European Christianity. He was devoted to prayer.
When people would walk through the Metropolitan Tabernacle (as New Park Street Church became known), Spurgeon would take them to a basement prayer room where people were always on their knees interceding for the church. Then the pastor would declare, "Here is the powerhouse of this church."
Devoted to the Scriptures, to disciplined prayer, and to godly living, Spurgeon exemplified Christian commitment when he stood in the pulpit. This itself gave power to his preaching.

Conclusion:
The link between prayer and preaching is irrefutable. Modern preachers will see this link in the pages of scripture, and in effective churches around the world. The expansion of the contemporary prayer movement is a very healthy sign for the future of the gospel. Prayer and preaching when linked together become a powerful means of effective, divinely empowered evangelism. The Holy Spirit is leading the church into what Paul calls "prayer in the Spirit." As the church is obedient to this call, spiritual victories will be won and God's kingdom will grow in health and strength.
Jack Hayford writes:
"The rising intensity of evil in our world, and the rising of a new work of the Holy Spirit in the church, may indicate that a distinctly significant season of battle is upon us . . . The invasion is always preceded by prayer, sustained by prayer and accomplished with prayer. And it is an invasion. There is nothing tame about it."
The modern preacher must cultivate the spiritual life of prayer and the other Christian
disciplines. Books on prayer by writers like Richard Foster and John Piper are very helpful. The simple act of praying involves a spiritual battle. The Devil fears the prayers of God's people and he will attempt to distract the church from praying whenever he can. Thus prayer is hard work and the cosmic reality about prayer must be considered by Christians who desire to serve God wholeheartedly.

Review: (Discussion)

--3 texts where a link is made between Paul's preaching and prayer. (Col 4; 2
Thess 3; Eph 6:19)
--Define praying in the Spirit (Gordon Fee) . . . 
--Describe the function of a pastoral prayer team . . .

(Slide 9 offers a summary of the principles in the day long seminar)

3. Feedback Received on the Workshops:

People generally appreciated the material that was presented and expressed a need for more help with their preaching. I sensed a degree of uncertainty about the significance of preaching from the group. One participant commented that good preaching isn't necessary for church growth; another saw preaching as one of a number of tools in the pastoral toolbox, but not in a position of primacy; another pastor said it's hard to find a seminar on preaching nowadays, most seminars are on leadership or church growth, but rarely anything on preaching. These comments left me feeling there is only a soft commitment to the ministry of preaching--and this from people who allegedly have a high view of the doctrine of scripture. When the passage from Acts 6 was presented, about the apostles devoting themselves to prayer and the ministry of the word, there was far less consensus than I expected. Rather than a passion for preaching there seemed to be a malaise--and this from those who bothered attending the seminar! A number of people indicated that the
seminar served to challenge them on this level. There is a genuine need for more preaching seminars. Any seminar that gives time and attention to preaching effectively and relevantly will be valuable to modern preachers. There is a crisis in the pulpit today. As I reflect on the teaching experience, I sense there is a role I can fill here. Before this seminar I thought of preaching in the context of a seminary course. Now I realize that many preachers will not return to a seminary, but they may attend a one or two day preaching workshop. The time has come to take homiletics out of the seminary and into the marketplace.

In terms of the teaching experience itself, each workshop stimulated animated discussion. I was interested in this feedback, but I could have limited it a little more. Twenty-five pastors understandably have opinions on a whole range of preaching issues. I did cover most of my material and everyone seemed on board. Some good questions were raised. Each workshop generated discussion. The evaluation form was completed by each participant at the conclusion of the seminar. The feedback was very positive on the value of the day. On the question of overall presentation the vast majority responded in a very positive way. On the first workshop (foundations of sermon preparation), most participants said they benefitted from the explanation of subject and complement and would focus more closely on this step in their preaching. The workshop on worldview produced a mixed response. About half the people said the workshop challenged their current worldview. The half that indicated no change in their concept of worldview had likely already accounted for the issues raised in the workshop. The workshop on the Holy Spirit's role in preaching focused on the distinction between inaugural anointing and ongoing empowerment. Most participants indicated that this distinction was informative and helpful in knowing how to think and pray about the ministry of the Holy Spirit in their preaching. The workshop on spiritual opposition and the overall concept of "preaching as spiritual warfare" was a generally familiar concept but applied in a new way--to preaching. The participants sensed the challenge and the responsibility of preaching in a fresh way. Hopefully, it will inspire better preaching and better praying by everyone.

Some specific feedback centered on the issue of modernism and postmodernism. Some participants wondered why post-modernism was not addressed in the workshop on worldview. The worldview workshop established that the current state of affairs in
preaching--a glossing over the spiritual issues of preaching-- is due to Enlightenment values in educational and theological institutions. The discussion emerging from this workshop suggested that in the future a post-modern worldview may offer more openness to the supernatural dimension of preaching for both the preacher and the audience. Participant David Courey, a pastor from Cambridge, Ontario wrote: I'm curious on the worldview discussion, why you neglected to mention post-modernism? Is there indeed a shift, or is this just hype? Do you hold to an openness view of God (a la Pinnock)? Does Boyd? This seems to be the gospel par excellence for a post-modern audience. Is it antithetic to biblical Christianity. How does the gospel contextualize in the post-modern world? An openness view of God would certainly add urgency to the warfare paradigm for believers.

The discussion of post-modernism was presented by some participants as a possible solution to the restrictiveness of the rational worldview. However, the advantages gained by "openness" may be lost by the problems created by relativism and the rejection of absolute truth. Clearly, the influence of post-modernism on preaching will continue to unfold. The challenge of the Christian preacher is to present a thoroughly biblical worldview in the face of either modernism or post-modernism, while relating to the sensibilities of the particular audience.

On the issue of preaching as spiritual warfare, most participants had not thought about preaching from this perspective before. They had considered the role of the Holy Spirit and the need to pray, but had not seen the connection to spiritual conflict. This was an affirmation of the influence of the western worldview, and highlighted the need for such a seminar as this. Pastor Courey wrote: Being reminded afresh, and gaining some new insight to the warfare dimension of preaching. I still recall when it first dawned on me that proclamation was warfare, out of Eph. 6, but I really caught on to it from Lk. 4 yesterday . . . new insight. As well as praying for the Word after it's preached-- out of parable of the sower . . . excellent! I am challenged again to pray about my preaching specifically. I pray regularly for anointing . . . wrong! I pray regularly for a fresh filling (I think we still believe that, though after yesterday's discussion I'm not sure we're all on the same page here!) But I don't regularly pray for the message before, during and after. The discussion was tremendous. Iron sharpening iron is something we all lack, and especially in our circles.
Conclusion:

The feedback was very affirming and many people seemed interested in meeting again for a other workshops on preaching. Several people mentioned a couple of stories I told (one about Rev. Cho of Korea and another about David Wilkerson of the USA) as especially moving. Once again the power of story is affirmed.

This seminar was the beginning of a new forum for preaching education that brings the model of adult learning to the local church pastor without the barrier of academic requirements. It is exciting to take a preacher fresh from the field of ministry, into the classroom for one day, and then send him out refreshed and inspired to preach the gospel in new dimension of power and faith. It was an exciting day for me! I hope to facilitate further preaching workshops and I look forward to another opportunity to present this workshop.

Preaching Workshop

"Applying A Spiritual Warfare Worldview To Preaching"

Tuesday, February 9th, 1999

Harvest Pentecostal Church
58 Prince Andrew Place
Don Mills

Presenter:
Appendix A: Preaching Inspiration

George Herbert was a preacher and a poet from the seventeenth century. His masterful analysis of the preaching event is contained in a very modern image, the window.

The Window

Lord, How Can Man Preach Thy Eternal Word?
He Is a Brittle Crazy Glass;
Yet in Thy Temple Thou Dost Him Afford
This Glorious and Transcendent Place,
To Be a Window Through Thy Grace.

But When Thou Dost Anneal in Glass Thy Story,
Making Thy Life to Shine Within
The Holy Preacher's, Then the Light and Glory
More Reverend Grows, and More Doth Win,
Which Else Shows Waterish, Bleak, and Thin

Doctrine and Life, Colors and Light in One,
When They Combine and Mingle, Bring
A Strong Regard and Awe;
But Speech Alone
Doth Vanish like a Flaring Thing,
And in the Ear, Not Conscience, Ring.

-George Herbert (1593-1633)

Appendix B--Pauline Terminology for the Spiritual World:\[^472\]

<table>
<thead>
<tr>
<th>Word</th>
<th>Greek Term</th>
<th>Occurrences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Reference</td>
<td></td>
</tr>
<tr>
<td>---------------------------</td>
<td>------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Satan satanas</td>
<td>Rom 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 11:14; 12:7; 1 Thess 2:18; 2 Thess 2:9; 1 Tim. 1:20; 5:15</td>
<td></td>
</tr>
<tr>
<td>devil Diabolos</td>
<td>Eph 4:27; 6:11; 1 Tim. 3:6-7; 2 Tim. 2:26</td>
<td></td>
</tr>
<tr>
<td>evil one poneros</td>
<td>Eph 6:16; 2 Thess 3:3</td>
<td></td>
</tr>
<tr>
<td>prince (rulers) archon</td>
<td>Eph 2:2</td>
<td></td>
</tr>
<tr>
<td>spirit pneuma</td>
<td>Eph 2:2</td>
<td></td>
</tr>
<tr>
<td>Belial</td>
<td>2 Cor 6:15</td>
<td></td>
</tr>
<tr>
<td>the enemy antikeimeno</td>
<td>1 Tim 5:14</td>
<td></td>
</tr>
<tr>
<td>the serpent ophis</td>
<td>2 Cor 11:3</td>
<td></td>
</tr>
<tr>
<td>the tempter peirazone</td>
<td>1 Thess 3:5</td>
<td></td>
</tr>
<tr>
<td>the god of this world ho theos tou</td>
<td>2 Cor 4:4</td>
<td></td>
</tr>
<tr>
<td>(the god of this age) aionou toutou</td>
<td></td>
<td></td>
</tr>
<tr>
<td>angel angelos</td>
<td>2 Cor 11:14</td>
<td></td>
</tr>
</tbody>
</table>

**Principalities and Powers**

<table>
<thead>
<tr>
<th>Term</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>principalities (rulers) archai</td>
<td>Rom 8:38; 1 Cor 15:24; Eph 1:21; 3:10; 6:12; Col. 1:16; 2:10; 2:15</td>
</tr>
<tr>
<td>powers (authorities) exousiai</td>
<td>1 Cor 15:24; Eph 1:21; 2:2; 3:10; 6:12; Col. 1:16; 2:10; 2:15</td>
</tr>
<tr>
<td>powers dynameis</td>
<td>Rom 8:38; Eph 1:21</td>
</tr>
<tr>
<td>dominions</td>
<td>kyriotetes</td>
</tr>
<tr>
<td>----------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>thrones</td>
<td>thronoi</td>
</tr>
<tr>
<td>angels/messengers</td>
<td>angeloai</td>
</tr>
<tr>
<td>world rulers</td>
<td>kosmokratores</td>
</tr>
<tr>
<td>spiritual hosts</td>
<td>pneumatika</td>
</tr>
<tr>
<td>rulers</td>
<td>archontes</td>
</tr>
<tr>
<td>elemental Spirits</td>
<td>stoicheia</td>
</tr>
<tr>
<td>demons</td>
<td>daimonia</td>
</tr>
</tbody>
</table>

**Appendix C:**

**VITA**

The author of this Thesis-Project is Frederick William Penney. Fred was born in St. John's, Newfoundland, Canada, on December 5, 1959, where he lived with his parents and three siblings. In 1982, Fred graduated from Memorial University of Newfoundland with a Bachelor of Commerce degree. In 1984, Fred graduated from Eastern Pentecostal Bible College in Peterborough, Ontario, with a Diploma in Pastoral Ministry. In 1987, he graduated from Wycliffe College in Toronto, Ontario with a Masters of Divinity degree. Also in 1987, Fred joined the staff of a new church being planted in the city of Toronto. In 1990, Fred graduated from Regis College with a Masters of Sacred Theology degree. This project is presented in partial fulfilment for the requirements of the Doctor of Divinity degree from Gordon-Conwell Theological Seminary. His studies shall be completed in May, 1999.

Rev. Penney currently lives in Toronto, Ontario, Canada with his wife, Valerie and their four children, Joel, Nathan, Heather and Julia, where he continues to serve as the pastor of the same congregation for the past twelve years.
### Bibliography


McKim, Donald. "What We Can Learn from Luther the Preacher?" Christianity Today. September 11, 1983, pages 42-44.


______. "What Authority Do We Have Anymore?" Leadership, Spring, 1992, 24-29.


[12] Ibid, p.72
[15] (Luke 4:18-19 NIV) "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners
and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."

[16] (Eph 6:11-12 NIV) Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

[17] (John 8:44 NIV) You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.

[18] (Acts 6:9-10 NIV) Opposition arose, however, from members of the Synagogue of the Freedmen (as it was called)--Jews of Cyrene and Alexandria as well as the provinces of Cilicia and Asia. These men began to argue with Stephen, but they could not stand up against his wisdom or the Spirit by whom he spoke.

(Acts 8:29-35 NIV) The Spirit told Philip, "Go to that chariot and stay near it." Then Philip ran up to the chariot and heard the man reading Isaiah the prophet. "Do you understand what you are reading?" Philip asked. "How can I," he said, "unless someone explains it to me?" So he invited Philip to come up and sit with him...

The eunuch asked Philip, "Tell me, please, who is the prophet talking about, himself or someone else?" Then Philip began with that very passage of Scripture and told him the good news about Jesus.

(Acts 4:8-13 NIV) Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

Mark's gospel shows a close linkage between Jesus prayer life and his calling to preach: (Mark 1:35-38 NIV) Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: "Everyone is looking for you!" Jesus replied, "Let us go somewhere else--to the nearby villages--so I can preach there also. That is why I have come." Paul's commitment to prayer is seen vividly in this passage where he speaks of wrestling, preaching and prayer in the same passage: (Eph 6:18-20 NIV) And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.


(Rom 10:14 NIV) How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?


Donald McKim, "What Can We Learn From Luther The Preacher?," Christianity Today, September 11, 1983, page 42-44.


Cindy Jacobs has vast experience as a leader in prayer movements. She is the leader of a group known as "Generals of Intercession" based in the USA. She has also received a strong endorsement from well known Fuller Seminary professor Peter Wagner. Jacobs understanding of spiritual strongholds comes from years of dealing with them and breaking them down through prayer.


Ibid, page 81.

Ed Silvoso gives leadership to "Harvest Evangelism" based in California. Their ministry vision to plant urban churches using a ministry model that is based on a foundation of intercessory prayer and complimented with relevant evangelistic methods. Prior to founding this ministry he was involved in the church in Argentina and experienced first hand the Argentine revival.


(1 Th 1:4-6 NIV) For we know, brothers loved by God, that he has chosen you, {5} because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake. {6} You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

Fee, page 92.

Acts 13:2: "While they were worshipping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them."

Gordon Fee, God's Empowering Presence, page 729.

Fee, page 731.

(Acts 13:9-10 NIV) Then Saul, who was also called Paul, filled with the Holy Spirit, looked straight at Elymas and said, {10} "You are a child of the devil and an enemy of everything that is right! You are full of all kinds of deceit and trickery. Will you never stop perverting the right ways of the Lord?"

Martin Luther, "A Mighty Fortress is our God" 8 Public Domain.

Donald McKim, "What We Can Learn From Luther The Preacher?" Christianity Today, September 11, 1983, page 43.
Ibid, page 43.


Dr. Garry Milley, Professor of Church History, Eastern Pentecostal Bible School, Peterborough, Ontario, personal correspondence to the author, September 1, 1998.


(Eph 6:19-20 NIV) Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

(2 Tim 4:2-5 NIV) Preach the Word; be prepared in season and out of season; correct, rebuke and encourage--with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.


Boyd, page 22.

Boyd, page 22.


Robinson, page 25.

Stephen Farris, Professor of Preaching and Worship at Knox College in Toronto, notes that expository preaching itself is not a generally accepted method of preaching in all churches and traditions: "The propositional-discursive model of preaching that flourished during the heyday of the biblical theology movement has been so sharply criticized in contemporary homiletics that one might suppose that it is dying. It is, however, still widely taught and practised. For example, a widely used textbook of homiletics is Haddon W. Robinson's Biblical Preaching, a required textbook in a number of evangelical seminaries. Robinson argues quite explicitly that a sermon grows from the "big idea" derived from a biblical text." (Stephen Farris, "Limping Away With a Blessing," Interpretation Journal, Volume 51, No. 4, October, 1997, page 362). The
mere necessity for Farris to make this statement indicates that many of the preachers and homileticians in the land are not supportive of this biblically based and Spirit-empowered theological framework and model of homiletics. There is much work to be done in raising the level of commitment to biblical preaching.

[57] Robinson, page 16.
[61] Ibid, Page 39.
[62] Ibid, Page 44.
[63] Ibid, Page 44.
[64] Ibid, Pages 44-46.
[67] Buttrick, page 452.
[68] Buttrick. Page, 458. Some may argue that as long as preaching implies biblical truth, it will serve to advance the gospel. This may work in the short term or in isolated cases but it is a short sighted and dangerous pattern for preaching. Indeed Paul's admonition to Timothy states the point explicitly; "Preach the Word" (2 Tim. 4:2).
[71] Miller: "I started this book convinced that a section on the Spirit was important because we evangelicals do not want to preach any sermon (we say) without the Spirit's direct involvement. I think, in the writing of this book, I have come to see why: Few books on preaching give much space to the Spirit. It is altogether difficult to talk about the sermon qua sermon and, at the same time, to talk about abandoning the sermon's almighty importance to allow the renovating, uncontrollable Spirit freedom from the structure of preparation. Still, there can be no denying that when the preacher understands not just the place of the sermon in worship but also the place for the Spirit in the renovating work on the human condition, the church is ready for its best transforming work. This transformation comes not from desiring to preach well (which is
a good desire), but from making the sermon an instrument rather than a showpiece."

*Spirit, Word and Story*, page 37


[73] Ibid, page 32.


[76] Miller, Page 65.


[78] Dr. Oswald J. Smith, founder of *The People's Church*, Toronto offers a slightly different view in his book, *The Enduement of Power*. "Do I want the power of the Spirit more than anything else? Am I in earnest about it? I am perfectly confident that the man who does not spend hours alone with God will never know the anointing of the Holy Spirit. It is not that He is unwilling, for the fact is he is more willing to give than we are to receive. But the trouble is we are not ready. And only as we wait before him in prayer can he talk to us, prepare our hearts and get us ready for his glorious power."


[80] Miller, Page 81.


[82] Chapell, page 42.


[84] Ibid, Page 222.


[86] Ibid, Page 19.


[90] Ibid, Page 330.


[92] Ibid, page 76.
[93] Ibid, page 78.
[95] Ibid, page 51.
[96] Ibid, page 56.
[97] Ibid, Page 57.
[99] Hughes, page 94.
[102] Ibid, Page 125.
[103] Ibid, Page 128.
[105] Litfin, page 196.
[125] Ibid, page 105.
[129] Ibid, Page 77.
[130] Ibid, page 77.
[131] Ibid, page 78.
[133] Fee, page 79.
[137] Ibid, page 214.
[144] Ibid, page 5.
[149] Ibid, page 34.  
[151] Clark Pinnock, "The Role of the Spirit in Interpretation," *Journal of the Evangelical Theological Society (JETS)*, December, 1993, p. 491. As is evident from this paper, Fee has since written on this subject (1995), whether this is in response to Pinnock's observation of a perceived theological blind spot would prove a interesting study.  
[152] Ibid, page 494.  
[155] Ibid, page 86.  

[188] Ibid, page 313.


[197] Personal conversation with Rev. Alvin Windsor, currently pastor of Woodvale Pentecostal Church, Ottawa, Ontario and formerly instructor in Homiletics at Eastern Pentecostal Bible College, Peterborough, Ontario.


[199] Rudolf Bohren (1920- ) is Professor of Practical Theology at the University of Heidelberg. His Predigtlehre is the last great systematic theology of preaching in Germany and its four editions have exerted enormous influence among Protestant preachers in that country. In it Bohren attempts a comprehensive framework for both the theory and the practice of preaching, ranging from theological definition to communications theory.


The Enlightenment is a name given by historians to an intellectual movement that was predominant in the Western world during the 18th century. Enlightenment thinkers were strongly influenced by the rise of modern science and by the religious conflict that followed the Reformation. They were committed to secular views based on reason. In 1784 Immanuel Kant wrote that the enlightenment was man's coming of age in which he could move beyond external authorities such as the Bible, the church and the state. Enlightenment thinkers adopted a deistic view of God, acknowledging his existence as creator but leaving the conduct of life to man and his reason.

By May 1514, Copernicus circulated in manuscript his Commentariolus, which challenged the geocentric cosmology that had been accepted since the time of Aristotle. This development marked the beginning of the scientific revolution and of a new view of a greatly enlarged universe. It was a shift away from the comfortable anthropocentrism of the ancient and medieval world. A scientific theory that reflected so profoundly on the place of humanity in the universe was not welcomed by the institutional church.

The German philosopher Martin Heidegger, b. Sept. 26, 1889, d. May 26, 1976, was one of the most significant thinkers of the 20th century. He attended a Jesuit seminary, then earned his doctorate from the University of Freiburg. Heidegger's chief concern was ontology, or the study of being. His most important work, Being and Time (1927; Eng. trans., 1962), united two philosophical approaches -- the
Existentialism of Soren Kierkegaard and Friedrich Nietzsche and the Phenomenology of Husserl—in an inquiry into being.

Soulen, page 36.

Soulen, page 52.


Clinton Arnold, page 56.

Boyd, page 115.

Boyd, page 117.

Boyd, page 118.

Arnold, page 63.

(Mark 1:23-27 NIV) Just then a man in their synagogue who was possessed by an evil spirit cried out, {24} "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!" {25} "Be quiet!" said Jesus sternly. "Come out of him!" {26} The evil spirit shook the man violently and came out of him with a shriek. {27} The people were all so amazed that they asked each other, "What is this? A new teaching—and with authority! He even gives orders to evil spirits and they obey him."

(1 John 3:8 NIV) He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

(Luke 22:31-32 NIV) "Simon, Simon, Satan has asked to sift you as wheat. {32} But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."


(Mark 6:13 NIV) They drove out many demons and anointed many sick people with oil and healed them.
He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness.


Gregory Boyd, Page 271.

Clinton Arnold, page 90.

Art Moore, "Spiritual Mapping Gains Credibility Among Leaders," *Christianity Today*, January 12, 1998, page 55. "Spiritual mapping is a term coined in 1991 by the Tacoma meeting's organizer, George Otis, Jr. Spiritual mapping, says Otis, president of the research agency the Sentinel Group, is nothing more ethereal than creating a spiritual profile of a community based on careful research. It is a tool, he says, for intelligent prayer aimed at opening spiritually blind eyes to the gospel."

Moore, page 55.

See Walter Wink, *Naming the Powers, Engaging the Powers* and *Unmasking the Powers* published by Fortress Press of Philadelphia. The titles will be misleading to an evangelical reader, and offer a very different view of Paul's use of warfare imagery.


Wink, page 26.


(1 Th 2:17-18 NIV) But, brothers, when we were torn away from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. {18} For we wanted to come to you--certainly I, Paul, did, again and again--but Satan stopped us.

(2 Th 3:1-3 NIV) Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. {2} And pray that we may be delivered from wicked and evil men, for not everyone has faith. {3} But the Lord is faithful, and he will strengthen and protect you from the evil one.

(2 Cor 2:10-11 NIV) If you forgive anyone, I also forgive him. And what I have forgiven--if there was anything to forgive--I have forgiven in the sight of Christ for your
sake, {11} in order that Satan might not outwit us. For we are not unaware of his schemes.

[247] (Eph 6:17-20 NIV) Take the helmet of salvation and the sword of the Spirit, which is the word of God. {18} And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. {19} Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, {20} for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

[249] Piper, page 44.
[250] Piper, page 44.
[259] See Vinson Synan, The Spirit Said Grow, (Monrovia, California: MARC Publishing, World Vision International, 1992). "Because of its brief history and incredible growth rates, the appearance of the Pentecostal-charismatic movement may well be the single most important fact of twentieth century Christianity. Now (1990) there are 193 million members of the Pentecostal family--by far the largest such Protestant group in the world." (Page 1.)
[260] Dr. Irving Whitt, Professor of Missions, Tyndale Theological Seminary, Toronto, Ontario, personal conversation with the author.
Peter Wagner’s comment is shared by many: "I spent the first 20 years of my life as an anti-Pentecostal--not just "non," but anti. I was taught that the "bizarre" gifts of the Spirit, such as tongues, healing, and prophecy had ceased with the apostolic age. My Bible was the Scofield Bible and B. B. Warfield was one of my theological heroes." In Vinson Synan, *The Spirit Said Grow*, (Monrovia, California: MARC Publishing, World Vision International, 1992), page i.


(1 Sam 10:1-11 NIV) Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?.. {6} The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person. {7} Once these signs are fulfilled, do whatever your hand finds to do, for God is with you. {9} As Saul turned to leave Samuel, God changed Saul's heart, and all these signs were fulfilled that day. {10} When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying.


For a thorough summary of the variety of interpretations of Luke's pneumatology see Max Turner, *Power From on High*, (Sheffield: Sheffield Academic Press), 1996. Turner writes: "By making the gift of the Spirit almost exclusively endowment for mission, they (Menzies and Stronstad), fail to adequately take note of the indications Luke provides of the Spirit's role in the building up of the saints, and they can offer no explanation of why
Luke thinks this gift of the Spirit should be bestowed universally and in such close proximity to conversion." Page 79.

[269] Stronstad, page 45.


[272] Roger Stronstad, Page 49.


[274] Longenecker, page 304.


[276] It may be instructive to ask if there is a spiritual warfare dimension to this persecution. We will address this issue in the subsequent section.

[277] (Acts 20:24 NIV) However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me--the task of testifying to the gospel of God's grace.

[278] (Eph 3:8 NIV) Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ,

[279] (1 Cor 2:4-5 NIV) My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, {5} so that your faith might not rest on men's wisdom, but on God's power.

[280] (2 Cor 10:10-11 NIV) For some say, "His letters are weighty and forceful, but in person he is unimpressive and his speaking amounts to nothing." {11} Such people should realize that what we are in our letters when we are absent, we will be in our actions when we are present.

[281] (Acts 13:43-44 NIV) When the congregation was dismissed, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. {44} On the next Sabbath almost the whole city gathered to hear the word of the Lord.
They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. "We must go through many hardships to enter the kingdom of God," they said. Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.


(1 Tim 2:7 NIV) And for this purpose I was appointed a herald and an apostle--I am telling the truth, I am not lying--and a teacher of the true faith to the Gentiles.

Litfin, page 195.


Fee, *God's Empowering Presence*, page 43-44.

Stronstad, page 82-83.


Stronstad, page 81.

Stronstad, page 54.


Spurgeon, page 188.


Spurgeon, page 200.

Merrill Tenney notes the phrase, "The one doomed to destruction," was a common Semitism denoting an abandoned character, one utterly lost and given over to evil. The language does not imply that Judas was a helpless victim who was destined to perdition against his will. Rather, it implies that, having made his decision, he had passed the point of no return." Merrill Tenney, The Gospel of John, page 164.


The Third Wave is distinguished by Wagner from the Pentecostal movement that began at the turn of the 20th century (first wave), and the charismatic movement of the mid 20th century (second wave). This Third Wave arising in the last quarter of this
century, is a manifestation of the same miraculous power of the Holy Spirit in churches which do not wish to be counted as Pentecostal or charismatic. See, Peter Wagner, *Spiritual Power and Church Growth*, (Almonte Springs, Florida: Creation House, 1986).

Richard Lovelace observes, "The Third wave has retained the pentecostal gifts but has recentered the charismatic movement on spiritual warfare and healing, decreasing the emphasis on tongues and accepting a broader range of gifts as signs of fulness of the Spirit. This may be a winning combination, to which God wants to draw attention."


[343]Peter Wagner, *Churches that Pray* (Ventura, California; Regal Books, 1993), page 11.

[344]Cindy Jacobs is president of "Generals Of Intercession," a prayer and mission ministry based in Colorado. See *Possessing the Gates of the Enemy*, (Grand Rapids: Chosen Books, 1991). Jacobs was one of 50 intercessors chosen to participate in the 24-hour prayer watch during the Lausanne II Congress on World Evangelization in Manila in 1989. Ed Silvoso gives leadership to "Harvest Evangelism," based in California, a ministry engaging in prayer and church planting in over 100 countries around the world. See *That None Should Perish* (Ventura, California: Regal Books, 1989). Ted Haggard is pastor of New Life Church in Colorado Springs. See *Primary Purpose* (Orlando, Florida: Creation House, 1995). All three books cited include a foreword by Peter Wagner.


Ibid, page 157-158.

Lincoln, page 455.

Haddon Robinson, "What Authority Do We Have Anymore?" Leadership, Spring, 1992, page 28.


Art Moore, page 55.

Warner, page 137.

In the opening press conference, Dr. Cho noted that some 30 percent of Koreans are Christian. Statistics further indicate that Christianity has surpassed Buddhism as the major religious group in Korea. This phenomenal growth has not come without a price. "The church in Korea is bathed in the blood of martyrs," Cho stated, citing severe political opposition to the gospel under earlier Communist regimes. Because of the sacrifices made, a powerful Christian witness pervades every stratum of society, including government where prayer groups are having a powerful influence. According to Cho, the growth of Christianity in Korea has been so great that Korea is now second only to America in sending Christian missionaries to other nations.


Audio tape of lecture by Dr. Walter Kaiser given at Heritage Baptist Seminary, Cambridge, Ontario, March, 1998. The author personally attended the lectures.

Longenecker, page 432.

Fee, God's Empowering Presence, page 92.


Lincoln, page 456-457.
(Mark 1:23-27 NIV) Just then a man in their synagogue who was possessed by an evil spirit cried out, {24} "What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are--the Holy One of God!" {25} "Be quiet!" said Jesus sternly. "Come out of him!" {26} The evil spirit shook the man violently and came out of him with a shriek. {27} The people were all so amazed that they asked each other, "What is this? A new teaching--and with authority! He even gives orders to evil spirits and they obey him."

(1 John 3:8 NIV) He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.
"Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith may not fail. And when you have turned back, strengthen your brothers."


Clinton Arnold, page 90.

Art Moore, "Spiritual Mapping Gains Credibility Among Leaders," Christianity Today, January 12, 1998, page 55. "Spiritual mapping is a term coined in 1991 by the Tacoma meeting's organizer, George Otis, Jr.. Spiritual mapping, says Otis, president of the research agency the Sentinel Group, is nothing more ethereal than creating a spiritual profile of a community based on careful research. It is a tool, he says, for intelligent prayer aimed at opening spiritually blind eyes to the gospel."

Moore, page 55.

(1 Th 2:17-18 NIV) But, brothers, when we were torn away from you for a short time (in person, not in thought), out of our intense longing we made every effort to see you. For we wanted to come to you--certainly I, Paul, did, again and again--but Satan stopped us.

(2 Th 3:1-3 NIV) Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. And pray that we may be delivered from wicked and evil men, for not everyone has faith. But the Lord is faithful, and he will strengthen and protect you from the evil one.

(2 Cor 2:10-11 NIV) If you forgive anyone, I also forgive him. And what I have forgiven--if there was anything to forgive--I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes.

(Eph 6:17-20 NIV) Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints. Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.

Piper, page 44.


Boyd, page 22.


For a thorough summary of the variety of interpretations of Luke's pneumatology see Max Turner, *Power From on High*, Sheffield: Sheffield Academic Press, 1996. Turner writes: "By making the gift of the Spirit almost exclusively endowment for mission, they (Menzies and Stronstad), fail to adequately take note of the indications Luke provides of the Spirit's role in the building up of the saints, and they can offer no explanation of why Luke thinks this gift of the Spirit should be bestowed universally and in such close proximity to conversion." Page 79.

Stronstad, page 45.


Roger Stronstad, Page 49.

Stronstad, page 51-52.

Longenecker, page 304.

It may be instructive to ask if there is a spiritual warfare dimension to this persecution. We will address this issue in the subsequent section.


(1 Tim 2:7 NIV) And for this purpose I was appointed a herald and an apostle--I am telling the truth, I am not lying--and a teacher of the true faith to the Gentiles.
Merrill Tenney notes the phrase, "The one doomed to destruction," was a common Semiticism denoting an abandoned character, one utterly lost and given over to evil. The language does not imply that Judas was a helpless victim who was destined to perdition against his will. Rather, it implies that, having made his decision, he had passed the point of no return." Merrill Tenney, The Gospel of John, page 164.
Arnold argues the epistle is occasioned in part by Paul's special concern to address the needs of people coming to Christ from a history of occultic beliefs and practices. This explains why principalities and powers and the theme of spiritual warfare receives more attention in this letter than elsewhere in the Pauline corpus.


[446] Philip Hughes, page 350-351.


In the opening press conference, Dr. Cho noted that some 30 percent of Koreans are Christian. Statistics further indicate that Christianity has surpassed Buddhism as the major religious group in Korea. This phenomenal growth has not come without a price. "The church in Korea is bathed in the blood of martyrs," Cho stated, citing severe political opposition to the gospel under earlier Communist regimes. Because of the sacrifices made, a powerful Christian witness pervades every stratum of society, including government where prayer groups are having a powerful influence. According to Cho, the growth of Christianity in Korea has been so great that Korea is now second only to America in sending Christian missionaries to other nations.


[452] Ibid, page 5.


Jacobs, page 11-12.


Martin and Ginter, page 173.


Clinton Arnold, page 218.