

THE
Art of
Apostolic
Pentecostal
Preaching

*A Practical Booklet for Fivefold Ministers,
Pastors and Preachers*

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Preface

My booklet is written to help Apostolic Pentecostal preachers in the fivefold ministry and also MIT in the local Church —and those being trained for the fivefold ministry—develop the art and practice of preaching that is distinctly Apostolic: Christ-centered, Holy Ghost-filled with the evidence of speaking in tongues, urgent in evangelism, and careful in pastoral order and pulpit ethics. It combines biblical foundations, homiletical and hermeneutical principles, practical altar ministry, and clear protocols for working the altar and moving in the gifts of the Spirit.

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Introduction

We must pursue the total Apostolic Pentecostal art of preaching as the means to restore the Apostles' doctrine to the Apostolic Pentecostal church. Rooted in Acts 2:38 and the revelation of the oneness of God, our preaching must call the Bride to repentance, Jesus-Name baptism and the baptism of the Holy Ghost with the evidence of speaking in other tongues. This restoration is comprehensive—it encompasses doctrine, worship, altar practice, order, and the faithful exercise of the gifts of the Spirit—and we must commit to restore it all with truth, humility and apostolic integrity.

1. The Call and Anointing of an Apostolic Pentecostal Preacher

When operating in the gifts of the Spirit, never call out or embarrass someone over the microphone with a personal word of prophecy or word of knowledge; corporate prophetic words, tongues and their interpretation may be delivered publicly, but personal ministry is best handled discreetly. If the Lord gives a personal word, bring it to the pastor's attention and quietly minister in the altar area so the man of God hears it—let the matter be established by two or three witnesses. We must not quench the Spirit, yet we must exercise wisdom, humility and pastoral sensitivity in how we operate the gifts.

- Call and Evidence: An Apostolic Pentecostal preacher's primary qualification is a God-given call and anointing of the Holy Ghost and fire. Scripture and Apostolic practice emphasize the baptism in the Holy Ghost with the evidence of speaking in tongues (see Acts 2:1–4; 10:44–48; 19:1–6). This is foundational to power in preaching and ministry.
- Life of Prayer and Fasting: Genuine anointing is cultivated in prayer, fasting and dependence upon the Lord (Acts 13:2–3; Matthew 17:21). The preacher is a person of communion with God, valuing private devotion as much as public proclamation.
- Holiness and Doctrine: An Apostolic preacher must uphold Apostolic distinctives—Jesus Name baptism

for remission of sins (Acts 2:38; Acts 8:16; Acts 10:48), the necessity of the new birth, and a call to holy living consistent with Scripture.

2. Homiletics: Meaning, Roots and Styles of Preaching

- Definition: Homiletics is the art and science of preparing and delivering sermons that communicate Scripture faithfully and effectively.
- Word origin: Homiletics comes from the Greek related to “homilia,” meaning conversation, discourse, or public address. It focuses on method and craft of preaching.

Key Terms:

- Exegesis: From Greek *exēgēsis* — pulling meaning out of the text (literal sense, historical context, grammar). Exegesis asks, “What did the inspired author intend?”
- Expository Preaching: Presenting the meaning of a biblical text and building a sermon around that text. The text determines the message and application.
- Topical Preaching: Preaching on a theological or practical topic, drawing texts to support the subject. Useful for doctrinal teaching or series.

Differences:

- Exegesis is the scholarly task (word studies, context, original languages, historical background).
- Expository preaching uses exegesis to explain and apply a specific passage.
- Topical preaching organizes material around a theme, which may use multiple passages.

Practical Homiletical Steps:

1. Pray for guidance.
2. Choose Scripture (for expository work, pick a text; for topical, pick a theme).
3. Do exegesis: context, grammar, parallel passages, cultural background.
4. Determine main idea/thesis.
5. Craft a clear outline with introduction, body (points), and application.
6. Use illustrations wisely, always pointing back to the text and Christ.
7. Prepare an altar call/application that flows naturally from the sermon.

3. Hermeneutics: Meaning and How It Affects Apostolic Pentecostal Preaching

- Definition: Hermeneutics is the theory and methodology of interpreting Scripture.

Core Principles Important to Apostolic Pentecostal

Preaching:

- Scripture interprets Scripture: use clear passages to help understand more difficult ones (2 Tim. 3:16–17).
- Literal/grammatical/historical method: seek the plain sense of the text in its literary and historical context.
- Christocentric focus: all Scripture points to The Lord Jesus Christ; preaching should show how the text relates to Jesus and the gospel.
- Practical application: correct interpretation must result in life change and holy obedience.
- Balance of continuity and discontinuity: recognize promise/fulfillment (OT/NT), but do not impose anachronistic readings.

Effect on Preaching:

- Prevents doctrinal error—hermeneutical care ensures Apostolic distinctives are grounded in sound exegesis.
- Guides application—helps the preacher apply ancient texts to modern situations without spiritualizing or misusing Scripture.
- Protects authority of the Word—preaching must communicate what Scripture intended, not merely personal opinion.

4. Styles of Apostolic Pentecostal Preaching

Pastoral Preaching:

- Purpose: feed and shepherd the flock; encourage, correct and disciple.
- Tone: pastoral, nurturing, doctrinal clarity and practical application.
- Frequency: regular Sunday ministry, mid-week Bible study.

Evangelistic Preaching:

- Purpose: call sinners to repentance and faith; emphasize salvation, baptism in Jesus' Name and Holy Ghost baptism with the evidence of speaking in tongues.
- Tone: urgent, invitational, clear presentation of gospel steps (Repentance, Water Baptism in Jesus' Name, Baptism in Holy Ghost with the evidence of speaking in tongues).
- Tools: testimonies, altar time, invitations to respond.

Pentecostal (Fivefold) Preaching:

- Purpose: equip the saints for ministry and maintain Apostolic order (Eph. 4:11–13).
- Tone: authoritative, commissioning, teaching on church order and mission.
- Emphasis: leadership development, church planting

and apostolic penrecostal oversight.

Prophetic Apostolic Pentecostal Preaching:

- Purpose: edify, exhort and comfort through timely prophetic revelation and exhortation (1 Cor. 14:3).
- Tone: direct, Spirit-led, often includes prophetic insight that aligns with Scripture.
- Caution: prophetic words must be weighed and submitted to leadership and Scripture.

5. The Art of the Altar Call and Altar Work

Leading by the Spirit: The altar call must be led by sensitivity to the Spirit. Preach to the conscience, then give time and space for the Holy Ghost to move.

Who is the altar call for?

- Sinners who need to repent.
- Believers seeking the baptism in the Holy Ghost with the evidence of speaking in tongues.
- Those seeking water baptism in Jesus' Name for remission of sins.
- The sick who need prayer and anointing.

Practical Steps for an Effective Altar Call:

1. Transition: move from message to invitation

naturally—restate the gospel and the steps of salvation.

2. Explain clearly what you are inviting people to do (repent, pray for Holy Ghost, be baptized, come forward for prayer).
3. Lead short directed prayers: a prayer of repentance, a prayer to receive the Holy Ghost, or guidance for water baptism.
4. Facilitate: send people to counselors or leaders for follow-up (new convert classes, discipleship).
5. Stay with them: don't rush people—allow the Spirit time to work; pray with and for them until there is fruit (e.g., tongues).

Altar Work Protocols:

- Have trained workers available (men for men, women for women, or spouses present where appropriate).
- Get pastoral permission for visiting ministers to work the altar.
- Maintain order and decency—no coercion, no public embarrassment.
- Document decisions (names, contact info) and follow up with discipleship and water baptism arrangements.

6. The Doctrine of Laying on of Hands, Anointing with Oil and Prayer for the Sick

Biblical Basis: Laying on of hands is used to impart prayer, commissioning, and blessing (Acts 8:17; 19:6; Mark 16:18; James 5:14–15).

Doctrine and Art:

- Teach the biblical purpose of laying on of hands (impartation, prayer, healing, commissioning).
- Train ministers in posture, speech and sensitivity: short, faith-filled prayers, simple Scripture declarations.

Anointing with Oil:

- Use as a symbolic act of faith (James 5:14). Oil does not heal by itself; it is an outward sign when combined with prayer in faith.
- Apply oil with discretion and proper consent, especially with women. Anointing is usually applied to the forehead or hands; cultural/contextual considerations apply.

Gender and Touching Protocol:

- Never touch private areas; avoid touching chests, stomachs, or shoulders in ways that may be misinterpreted.
- For ladies: either obtain permission from the woman, have the pastor present, or have a trained

woman pray with or lay hands on the woman. Touching the forehead or laying a hand lightly on the head is generally appropriate if consent is given.

- For visiting ministers: always obtain the host pastor's permission before praying physically with members and follow the local church's protocols.

Practical Steps for Praying for the Sick:

1. Assess and pray—ask the Spirit for words of knowledge or direction.
2. Ask permission before physical contact. Offer a choice (e.g., “May I anoint your forehead?”).
3. Keep prayers simple and declarative—call on a healing promise, then pray in faith.
4. If laying on of hands, do so briefly and respectfully; follow with anointing and continued pastoral care.
5. Document, follow up and refer to medical care where appropriate—faith and wise stewardship work together.

7. Flowing in the Nine Gifts: Order, Decency and Boldness

Gifts of the Spirit: Apostolic ministers should be familiar with the nine lists and manifestations (1 Corinthians 12; Romans 12; Ephesians 4).

Flow and Order:

- Do not quench the Spirit—encourage Pentecostal expression (1 Thess. 5:19).
- Do maintain order and decency—ensure gifts are used to edify (1 Corinthians 14:26–40).
- Teach members about testing and submission of gifts to leadership (1 Thess. 5:20–21; 1 Cor. 14:29).

How to Move Wisely:

- Train workers to wait on the Lord, then operate boldly when the Lord directs.
- Ensure prophetic utterances align with Scripture and church vision.
- Provide times for ministry (altar service, prophetic times) while preserving planned teaching.
- Encourage accountability—gifts are subject to correction and oversight by elders.

8. Pulpit Ethics, Visiting Ministers and Church Protocol

When you preach in your church or any other man's pulpit, as a Apostolic Pentecostal fivefold minister, always preach with a suit and tie. Make sure your shoes are shined and your clothes are clean, neat and nice. Wear a long sleeve white shirt. Don't wear long sleeve shirts that are loud or draw attention to oneself. Don't wear jewelry or wedding bands. Don't follow the trend of preaching in jeans, short sleeve

shirts and tennis shoes. Don't go that route and always preach with a KJV bible.

Pulpit Etiquette:

- Respect the host pastor and local church governance.
- Do not criticize church leadership publicly.
- Seek permission for altar work or laying on of hands.
- Avoid polemics or divisive teaching—prioritize unity (Ephesians 4:3–6).

Visiting Ministers:

- Present credentials or be introduced by a trusted leader.
- Follow the church's protocols for working the altar, giving prophecies, or leading services.
- If asked to pray for individuals, do so with consent and within the church's cultural boundaries.

Practical Guidelines:

- Always coordinate with the pastor before worship services, altar calls and special ministries.
- Maintain humility—recognize the authority of the local church even as you share ministry.

9. Practical Tools: Sermon Preparation, Sample Outline and Altar Scripts

Simple Expository Sermon Outline:

1. Text and Title (example: Acts 2:38 — “The Way of Salvation”)
2. Introduction: engage conscience, state the main idea.
3. Exposition: explain the text verse by verse (context, meaning).
4. Points: (a) Repentance, (b) Water baptism in Jesus’ Name, (c) Gift of the Holy Ghost with the evidence of speaking in tongues is essential along with Jesus Name Water baptism for remission of sins
5. Application: what must hearers do today?
6. Invitation: practical steps and altar instructions.

Sample Evangelistic Altar Call (brief):

- Lead in prayer: “Lord, speak to every heart.”
- Summarize gospel steps: “If you want to repent, come now; if you need baptism in Jesus’ Name, come; if you desire the Holy Ghost with the evidence of tongues, come.”
- Give clear instructions: “Come forward and our counselors will pray with you. If you are ready to repent, kneel; if you need Holy Ghost, lift your hands or come to the front.”

- Pray over those who respond: short, directed prayers for repentance, then for receiving the Spirit, asking them to speak when they receive tongues.
- Sample Prayer for Receiving the Holy Ghost with the evidence of speaking in tongues. We do not believe in reciting a so-called “sinners prayer” it does not save you. We must obey Acts 2:38 to be Saved.
“Heavenly Father, in the Name of Jesus, I repent of my sins and believe You. Fill me with Your Holy Spirit and give me the gift of speaking with other tongues as the Spirit gives utterance. I receive it now. Thank you, Lord. Amen.”

Sample Prayer for Water Baptism:

“I confess Jesus is Lord. I repent. I desire to be baptized into the Name of Jesus Christ for the remission of my sins. I will follow His command and publically identify with His death and resurrection. Amen.” (Note: If you have repented of your sins but have not been baptized in Jesus name; find an Apostolic Pentecostal, Acts 2:38, Jesus Name Church and ask the Pastor to baptize you in the name of the Lord Jesus Christ.)

Counseling & Follow-up:

- Always assign a counselor or leader to pray and follow up with new converts. Provide discipleship classes on the new birth, Holy Ghost baptism and church membership.

10. Training, Mentoring and Ongoing Spiritual Formation

Training Workers:

- Develop altar teams, deaconesses and counselors trained in theology, ethics and practical skills (how to lead a sinner in prayer, how to lead a person to receive the Holy Ghost, how to anoint).
- Provide role-play and supervised altar practice.

Mentoring Fivefold Ministers:

- Seek a seasoned apostolic mentor. The fivefold gifts are best developed under apostolic oversight.
- Encourage ongoing study—homiletics, hermeneutics, Bible languages if possible, and Pentecostal theology.

Personal Formation:

- Maintain soul-care: prayer, fasting, family accountability, pastoral supervision.
- Regularly confess, repent and seek restoration if ministry stresses arise.

11. The Apostles' Doctrine: Core Apostolic Pentecostal Teaching (Acts 2:38)

Statement of Doctrine

The Apostolic Pentecostal preacher proclaims the Apostles' doctrine as recorded in Acts 2:38: repent, be baptized in the Name of the Lord Jesus Christ for the remission of sins, and receive the baptism in the Holy Ghost with the evidence of speaking in other tongues. These three steps are the apostolic pattern for salvation and empowerment.

Baptism in the Name of Jesus is the biblical mode for water baptism that identifies the believer with Christ's Name and is for the remission of sins (Acts 2:38; Acts 8:16; Acts 10:48). The baptism in the Holy Ghost and fire with the evidence of speaking in tongues is essential and a necessary experience of empowerment for Christian life and service, marked in Apostolic practice by the initial physical evidence of speaking with other tongues as the Spirit gives utterance (Acts 2:1–4; 10:44–48; 19:1–6).

A revelation of the oneness of God and a confession that Jesus is Lord (Romans 10:9–10) are essential: one must know who Jesus is (that Jesus is God, the one Lord) and confess Him for salvation.

Scriptural Anchors

- Acts 2:38 — the apostolic command and pattern.

- Acts 8:12, 8:16 — linkage of water baptism in the Name of the Lord Jesus.
- Acts 10:44–48; Acts 19:1–6 — distinction and reality of the Spirit's baptism with tongues as evidence.
- Romans 10:9–10 — confession of Jesus as Lord as requisite for salvation.
- Galatians, Ephesians, 1 Corinthians — support for the Spirit's role, new birth and the gifts.

Theological Rationale

- The New Testament presents salvation as a process involving repentance (a turning from sin), identification with Christ in baptism (public identification with death, burial and resurrection in Jesus' Name), and empowerment by the Holy Spirit (the new birth and sealing for service).
- Speaking in tongues is seen in apostolic practice as the initial sign that one has received the Spirit in the apostolic era; it is the outward evidence associated with the baptism in the Holy Ghost in the book of Acts.
- Confessing Jesus as Lord and possessing a right revelation of the Godhead (oneness) is essential to rightly identify who saves and why Jesus' Name baptism is commanded.

How to Preach the Apostles' Doctrine (homiletical notes)

- Preach expository sermons on Acts 2, Acts 10, Acts 19 and Romans 10 to root the doctrine in text and context. Let the Scriptures speak and build application from the text.
- Emphasize sequence and relationship: repentance precedes baptism; water baptism in Jesus' Name accompanies remission; Spirit baptism empowers and is witnessed by tongues. Show the biblical order and pastoral steps.
- Give clear, simple gospel steps in every evangelistic sermon: (1) Repent, (2) Be baptized in Jesus' Name, (3) Receive the Holy Ghost. Rehearse these steps in the sermon and in the invitation.
- Teach the theology: explain who Jesus is (the God-Man, the one Lord) and why Name matters—biblical identification, authority, obedience to apostolic command.
- Use testimonies and Acts-style examples to show how people receive and what speaking in tongues looks like in the moment.

Practical Application in the Altar and Counseling

- Altar invitations should explicitly explain the apostolic steps. Tell in clear, pastoral language what repentance, Jesus Name baptism, and Holy Ghost baptism mean and how people can receive them.
- For seekers and new converts:
- Lead them to repent (simple, direct prayer of

repentance).

- Offer water baptism in Jesus' Name as the next step for those who repent and believe (arrange immediate or scheduled baptism as appropriate).

- Pray for the baptism in the Holy Ghost and expect the Lord to give the initial evidence of tongues.

Lead them in a short, faith-filled prayer for the Spirit and encourage them to pray in the Spirit when they receive.

- Counsel with compassion: while the Apostolic position is clear, avoid immediate condemnation of those who do not yet manifest tongues. Disciple, teach and pray. Distinguish between doctrinal clarity and pastoral patience.

- For those who profess faith but have no tongues yet: continue patient discipleship—teach on the promise, lead in prayer, provide encouragement and follow up until there is fruit. Pastoral oversight must verify sincerity and fruit of the Spirit (Galatians 5:22–23).

Pastoral and Ethical Cautions

- Do not use the doctrine as a weapon to shame or ostracize people. The doctrine must be taught lovingly and practiced with pastoral wisdom. The goal is genuine conversion and spiritual growth.

- Test experiences under Scripture and with church leadership. Do not accept claims of tongues or

prophetic words uncritically—discern and confirm (1 Thess. 5:21; 1 Cor. 14:29).

- Maintain order and decency in the altar; allow space for the Spirit to move without coercion or manipulation.
- Provide discipleship classes that explain the Apostles' doctrine fully so new believers understand the biblical foundations and can live in the light of what they received.

Sample Phrasing for Sermon and Altar Calls

- Sermon statement: “The apostles taught a threefold way to new life: repent, be baptized in the Name of Jesus for remission of your sins, and receive the Holy Ghost. If you will obey, God will pour out His Spirit and you will receive the sign He gave the church—speaking in other tongues.”
- Altar invitation: “If you want to repent, come forward and kneel. If you want to be baptized in the Name of Jesus for remission of sins, we will baptize you. If you want the baptism of the Holy Ghost with the evidence of speaking in other tongues, come forward and our counselors will pray with you and ask the Lord to fill you now.”
- Prayer lead for Holy Ghost: “Lord Jesus, I repent and believe. Fill me with your Holy Spirit and give me the utterance of other tongues. I receive now in Jesus' Name. Amen.”

Integration with Homiletics and Hermeneutics

- Use careful exegesis and hermeneutical principles when teaching Acts 2:38 and related texts: interpret Acts in its narrative context, let Acts interpret Acts, and tie the apostolic pattern to the mission and practice of the early church.
- Avoid eisegesis or isolated proof-texting. Show how the apostles consistently practiced water baptism in the Name of Jesus and expected the Spirit with tongues in multiple Acts accounts.
- Apply Christocentric hermeneutics—show how the apostles' pattern points to Christ's authority and the fulfillment of promise in the Spirit.

Summary

The Apostles' doctrine (Acts 2:38) is central to Apostolic Pentecostal preaching: repentance, water baptism in Jesus' Name for remission of sins, and the baptism in the Holy Ghost with the evidence of speaking in tongues. Preach it boldly, explain it carefully in Scripture, lead people pastorally through the steps, and disciple them afterward. Hold firm to doctrine and practice it with compassion, order and accountability.

Conclusion

The art of Apostolic Pentecostal preaching is a blend of spiritual anointing, biblical method, pastoral wisdom, and practical ethics. It demands preparation in Scripture, sensitivity to the Spirit, humility before God and people, and clear protocols that protect dignity, order and the testimony of Christ. When preaching is done in truth and power, aligned with Apostolic doctrine and guided by the Holy Spirit, souls are saved, the church is edified and the Bride is prepared.

Recommended Reading and Resources

- The Holy Bible (preferably a study edition)
- “The Spirit and the Bride” — on Pentecostal practice and theology (select Apostolic authors)
- Basic homiletics textbooks (introductory seminary homiletics works)
- Books on prayer, fasting and spiritual formation
- Training manuals from trusted Apostolic Pentecostal networks and fellowships such as UPCI, AFF, WPF, Elder Vaughn Morton’s fellowship and circle of men of God—Truth Tab. in Fresno, CA.

Scripture References

- Acts 2:1–4; Acts 2:38; Acts 8:14–17; Acts 10:44–48;

Acts 19:1–6

- Ephesians 4:11–13
- 1 Corinthians 12–14
- James 5:14–16; Mark 16:15–18
- 2 Timothy 3:16–17; 1 Thessalonians 5:19–22

Notes on Implementation and Sensitivity

- Cultural context matters. Apply these principles with sensitivity to local customs, legal expectations and the safety of all participants.
- Consent and dignity are non-negotiable. Always obtain permission before physical contact and ensure the presence of trained same-gender ministers when praying with women unless other arrangements are explicitly permitted by the woman and the pastor.
- Accountability: every public move of the Spirit should be subject to pastoral oversight and tested against Scripture.

Written By Elder Keith Joel Walker