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**THE HISTORY OF PREACHING AND ITS EFFICIENCY IN THE
PENTECOSTAL CHURCH IN ROMANIA**

SUMMARY

THESIS

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SUMMARY

The doctoral work with the title, The history of preaching and its effectiveness in the Pentecostal Church in Romania, makes a theological analysis of current affairs, being in the sphere of practical theology but, at the same time, looking at the history of the formation of the Pentecostal movement in Romania and the evolution of preaching in the context past and present history.

Regarding the topic of the thesis that I developed and the connections with various elements of history, Christian morals and post-modern ethics, homiletics, approaches and obstacles in achieving the desired results, the work aims to resonate with the new contemporary doctoral aspirations, in which it is recommended, interdisciplinary openness regarding scientific research.

The basis of this doctoral thesis is the special interest of the author regarding the knowledge of the past of the formation of the Pentecostal movement in Romania and the evolution of the homiletic methods used from the past to the present, from the pioneers of the movement to today's preacher, it is desired to update the memory of the ministry and the search for perseverance in effective preaching , wanting to stimulate an authentic preparation with a divine purpose, analyzing the actuality of preaching and from a critical perspective.

Following the research, we discover a turbulent history with multitudes of obstacles, with a lack of didactic materials, but a strong guidance from the Holy Spirit, which produces a sustained evolution over time participating in the numerical growth of the Pentecostal believers. One can strongly affirm the continued support of the work of the Holy Spirit in the lives of converts who sought to remain under divine inspiration, dedicating their lives to spiritual growth by serving God in the hope of final reward. Models, homiletic structures are the main approaches in the analysis of preaching, but neither the obstacles nor the results sought through preaching should be neglected, because through them it is possible to evaluate and draw up the strategy for the spiritual recovery of the listeners. Although the homiletic methods enjoy a notoriety and antiquity, in the

Romanian evangelical theological space, there was no analysis, a critical and analytical study of the character of the what the message conveys, the evolution of the sermon as well as the final results of the sermon.

Therefore, the work is structured and developed over five chapters using the written memory of the Pentecostal history as well as that of the preaching during the century of activity of this movement on Romanian soil. Thus: in the introductory part, elements regarding the definition of preaching, the reason for the research theme, the importance of the subject, the proposed objectives, the approach and the research as well as the sources used in the theme are discussed.

In the first chapter we talk about the History of Pentecostalism in Romania in which we analyze the origins of the Pentecostal movement from the perspective of the context in which it appears, the establishment of the movement, the persecutions, the role of the Word of God in the transformation of people's lives, forms of education and the promoters of the Pentecostal movement, in the second chapter the third chapter presents and analyzes the methods of preaching, as well as the authorization that God gives in preaching, in the third chapter the ineffectiveness of preaching is argued due to the obstacles that stand in the way of preaching both internally and externally, in the fourth chapter it is presented and the preaching and its results are analyzed, and in the last chapter, the fifth, the recovery of spiritual values through preaching is desired.

First of all, we propose a foray into the general history of the Protestant reform until the appearance of Pentecostalism, with the central element being the preaching of the Word of God and the manifestation of faith in the redemptive sacrifice of the Savior Jesus Christ.

Martin Luther, Jan Calvin, Huldrych Zwingli, prominent personalities of the reform revolutionized the spirituality of the time, through which the foundations of salvation were re-established, directing the eyes towards faith and the authority of the Scriptures, which is considered the only norm on the basis of which forgiveness is obtained. The role that grace has in the life of the believer is emphasized, baptism at an adult age, renewal of the soul based on the Scriptures, repentance and birth again, are the elements on which the

emphasis is placed, attracting the attention of the leaders of that time and trying to suppress the reformation. The principles of faith of the reformers are spread immediately attracting attention, the Imperial Diet being unable to stop the spiritual expansion that will include other countries, an attempt that will lead to new protests by Lutherans giving birth to neo-Protestants.

Although he did not pursue great changes through the reformation, however, great inner transformations were produced in the lives of believers emphasizing living in repentance, the search for spiritual birth and the sanctification of life.

The fundamental movements produced the appearance of the Anabaptists, who emphasized baptism at maturity and the possibility of confessing the faith personally. The development of this act of worship leads to the formation of several churches that will bear the name of Baptists.

Religious freedom develops a new movement, that of Presbyterianism, based on reformed teaching and coordination through the elders of the church, the Quakers appear who emphasize the inspiration of the Holy Spirit, the Pietists want to amplify the spiritual state, the Methodists emphasize the study of Scripture and personal holiness, giving rise to Pentecostalism.

The Pentecostal movement in Romania came into existence in 1922, but there is talk of Pentecostal influences as early as 1908. The history of the Pentecostal Church in Romania speaks of the appearance of the movement in various regions of the country, as early as 1908 the Pentecostal manifestation is attested in Moldova through Pentecostal pioneers who preach faith in the manifestation of the Holy Spirit and its gifts, emphasizing glossolalic speech.

In the Sibiu area, the Pentecostal movement has been promoted since 1919 when the glossolalic manifestation of two women of the Baptist faith was experienced as a result of special prayers.

From here we understand that the historical materials present Moldova and Transylvania as areas with an important contribution to the Pentecostal movement, and Banat has the merit of establishing the first Pentecostal Church, in Păuliș, Arad county, by the Bradins.

The Pentecostal Church is persecuted in various forms: we are talking about the deprivation of freedom of believers, physical violence, discrimination, intimidation, religious restrictions and limitations, even the prohibition of religious activities.

God's word was preached to every creature regardless of ethnicity, social category, or religion, to such an extent that the faithful were pierced in the heart to let the Holy Spirit work and change their lives.

An important role was played by education, which laid the foundations for the formation of future Pentecostal leaders, going through various stages of acquiring theological knowledge at different levels, up to academic ones.

Speaking about the manifestation of the Holy Spirit in the Pentecostal movement, we realize his guidance in decision-making, the role he has in the manifestation of spiritual gifts, but also in evangelization and mission. We can say that the Holy Spirit has a central and profound role in the Pentecostal movement. special way of prophetic revelations.

We have examples of Pentecostal pioneers from the Banat area who get involved and become real leaders devoted to the work of preaching the Word, we remember Mihai Olaru, Dumitru Stoia and Gavra Ilie from Şimoş-Lipova, Gheorghe Urlea from Măderat with a large sector of activity, being the first minister from Micălaca, Ioan Netza, Gheorghe Gaia pastors in Şimoş, Alexandru Isbaşa a special and tireless worker of the work and many others who are dedicated to the ministry in that area.

In the area of Transylvania we find Pavel Ciuciu from Piclău-Bihor who together with Mihai Şorhenţ, Urs Mihai and Urs Ioan form the first Pentecostal nucleus in the Alesdu area. Nicolae Oprea is specified in Braşov, in the north of Sibiu Georg Stehn and Michael Thelmann founded Pentecostal churches of German ethnicity, in Mediaş Pentecostal churches after the Second World War pastored by Florea Oprea are attested.

We find a core of very active Pentecostal ministers in Cluj-Napoca in the person of Vasile Crisan, Ioan Sima and Ioan Moldovan, in the Turda area we nominate Iacob Măriuţa, Iacob Pădureanu and Mihăilă Pădurean, in Turzii Plain we can talk about Ieronim Pătrânjan and Bota Augustin people which or dedicated to the service of God for the advancement of the Kingdom of Heaven.

We have very spiritually active Pentecostal pioneers in the Târgu-Mureş area, on Petru

Murariu (Morar), in the Bistrița area on Rusu Elisei from Negriștea, Pop Ioan from Poiana Ilvei, Moldovan Dumitru from Dobric, Pop Dionisie from Nepos and Gagea Mihăilă from Feldru spreading the pentecostal faith.

In the area of Maramureș Bucurici Toader is the one who preaches the Pentecostal faith at Poienile de sub Munte, since 1934 after returning to the country from Argentina.

We also find Pentecostal pioneers in the area of Oltenia and Bucharest. Tudor Macarie preaches the Gospel in the Craiova area, and Ion Bododea from Brăila and Eugen Bodor from Burdujeni form the first Pentecostal church in Bucharest, Ioan Danciu is also active in Bucharest.

The southern area of Moldova, Galați and Brăila have as a Pentecostal pioneer Solomon Borlovan through whom the preacher Vasile Gașpar from Brăila and the Baptist pastor Ion Bododea who will be active in the area of Iași and Bessarabia are converted.

In Bucovina and Moldova, since the First World War, we find Gavril Cârștian from the Suceva area coordinating the Pentecostal activity, Toader Daneliuc from Solca, we find him very involved, very active is Răscol Vasile from Pătrăuți, and from Volovăț, Mirăuță Pricopie and Mirăuță Dumitru stand out all under the guidance of the Holy Spirit get involved in leading and guiding the church of God in the areas where they have been settled, promoting the Kingdom of Heaven.

The second objective is the analysis of preaching from the perspective of the homiletic methods that a preacher has at the moment. The homiletic methods are presented as tools in the hands of the preacher, who is called to process hearts for the Kingdom of God and, above all, we are talking about preaching in Romania.

The analysis of preaching requires a model of approach and interpretation of the biblical text under the guidance of the Holy Spirit, with the aim of expounding the Word of the Scriptures in a profound way and having the role of bringing people closer to God.

Expounding the Word of God most effectively requires skills that are learned by observing, approaching, interpreting and presenting in a disciplined way through a sustained effort seeking to present the ideas behind the words, with the goal of finding out what the author wanted to convey.

Through observation we distinguish the connections between a biblical passage and

other passages of Scripture to find the ideas of the text, which we will structure to then develop the topic that will be presented to the listeners.

How we approach the requirement of the biblical passage defines the approach and interpretation of it as a necessary skill, to explain the meaning of the words and the subject of the Scripture. The effective preaching of the Scriptures also requires physical qualities (attitude, voice, gestures), but also a thorough knowledge of the Scriptures which, in order to be transmitted, need the power of the guidance of the Holy Spirit.

The first method approached is expository preaching, which must have the quality of highlighting the central idea of the biblical passage, bringing clarity with the help of subdivisions, explaining to the listeners what God wanted to convey to them.

Expository preaching is considered to be the most effective and assimilated to biblical preaching because it presents the message of Scripture which is its primary source. The purpose of expository preaching is to help listeners know God's Word. Preaching through the expository method involves stages of preparation, the first step is reflection in prayer, choosing the text, then studying the context, structuring the chosen biblical passage and the sermon, identifying exegetical, homiletic ideas and the actual presentation.

Another method approached in preaching is the inductive one, which tries to stimulate the reasoning of thinking from something individual to something general. This approach looks for the subject and what the author wants to say, and especially relies on Scripture as the norm of preaching.

The inductive method creates the framework for accepting the guidance of the Holy Spirit, divine inspiration and revelation. Like any method observation is the step by which information is found regarding the biblical context, the relationships of the ideas in the text, the main ideas will have the support of the secondary ones in a proportional way, and the secondary ideas will discover how they will support the main ideas, some will present the cause, others will present the effect.

Narrative preaching is presented as a story that can capture the attention of the listeners, based on the context, and the narratives of the Scripture, can discover the mysteries of the Bible producing the acceptance of the holy Word.

The method of preaching as a liturgical act, involves the preacher in this act which

through exposition proves the fulfillment of a duty towards the listening public, that of promoting the Word of the Savior. The liturgical sermon produces the connection between the preacher and the listeners inducing the state of worship, humility, praise to the divinity, the liturgical act also means, prayer, singing, the manifestation of charisms all describing the essence of Christian worship.

Preaching to be effective needs divine authorization, which is received through guidance transmitted by God through the Holy Spirit, which gives power and precision in the transmission of the message.

A preacher proves his authorization in the ministry by the call he receives from God. He is the One who seeks and calls people ready to give up themselves to obey God. The call is of a divine nature and is verified by the authority of the church and confirmed by the guidance of the Holy Spirit in preaching.

The empowerment of the Holy Spirit proves the authorization from God for preaching then, the preparation necessary to transmit the divine message received through the power of the Spirit as a spiritual gift given for the proclamation of the Gospel.

The Holy Spirit is present in the act of preaching, making the character of Christ grow in the preacher while controlling the preacher's rational capacity.

The results of empowerment in preaching become visible in the spiritual battle in which you must have the full armor of the Spirit, being able to present a quality ministry, maintained by connecting to the source that is God.

Therefore, the divine authorization in preaching is achieved by calling, guiding and endowing the Holy Spirit as a spiritual gift for the transmission of the message, which discovers the needs of the listeners, but also the way to solve it given by the Word of God.

The third objective is to distinguish the obstacles that stand in the way of preaching, they reduce its effectiveness, due to the conflict between Christianity and the culture of the time that evolves from enlightenment, modernism, to postmodernism.

If we analyze the challenges faced by the preacher we realize that they are given by contemporary culture, by relativity, by plurality, by immorality, and even by the audience that is not familiar with the Scripture and for this reason not being able to focus on the message presented .

The fundamental principles of Christianity based on the Word of God cannot be supported in a constantly changing world, moral standards cannot be presented in a world that considers morality to be the product of social culture, and all of these turning into obstacles that against preaching.

Analyzing the challenges faced by the preacher, we realize that in a world of pluralism, in which there are differences between people, to create conditions for the Scripture to be accepted is the right of each individual, and a fundamental right that the Bible supports is salvation from sin through faith in the atoning sacrifice of the Lord Jesus Christ. The salvation of the soul can be obtained on the basis of the sacrifice of Christ, through faith, grace offered to people by God.

In this context, capturing attention is a challenge faced by the preacher in the presentation of sermons, hitting ignorance of the Scriptures, apathy, the lack of focus on a static person, being distracted by various concerns that reduce their interest in what they want to be a divine message.

The communication of the Word of God can be obstructed by the one who transmits it, underestimating himself compared to other preachers, by emotional states, fear of failure, timidity, lack of sufficient preparation of the message, insecurity, unbelief, falsehood with the aim of impressing the audience all they are obstacles to the transmission of God's message.

Religious relativity is based on knowing and living as each individual believes, he interprets the truth according to the faith and perspective that his own understanding gives him.

Knowing one thing is as good as any other, defines relativity, but at the same time absolute truth is rejected and seen as subjective, others from their truth create their own rules, their own language, forming a category of people who just say that they are religious, but there is no God in their religiosity. Relativism states that no perception or representation is unique and absolute, there are an infinite number of reference systems that can characterize an individual differently, giving them the chance to form their own opinions.

We live in a world of the unknown in which God reveals himself to us through the Word, and the call to the salvation of modern man through Christ is the first priority, because character is what defines moral thinking and the desire to choose something Holy. Man, being

responsible for how he lives, must put aside his indifference to religion and desire inner change by accepting the Holy Word.

Modern man lives without religious and moral obligations, because morality is neglected in favor of the success of immediate personal satisfaction, without offering an alternative vision, theologians look for rational arguments in support of faith wanting to empower people to live with meaning and integrity through which to access God's love.

It is increasingly difficult to find people willing to change their lives by making a correct and real analysis through a spiritual self-criticism, ascertaining the level to which they rise according to the standard imposed by God.

Responsiveness is more than hearing, it is understanding the teachings and applying them, so preachers are challenged to capture the attention of listeners through preaching. He can do it by understanding the needs, concerns and interest of the listeners.

Familiarizing the listeners with the Scripture will be a challenge to study it more and more and understand it in a more and more profound way, the superficiality instead will lead to the ignorance of the Word and in the end will produce the lack of knowledge of it.

Preaching is to promote the word of God, but the preacher must have spiritual skills, be easy to listen to, speak simply, directly, seeking to convey the teaching of the Bible and overcome the concepts of modern man with pretensions in terms of presentation and current language . The exposition of the sermon has the role of attracting the listeners through all that the subject means, the ideas of the text, the daily needs and to produce the desire to put it into practice by making clear and concrete decisions regarding the change of life.

The fourth objective is to analyze preaching and its results. We will do a first analysis regarding the impact on the audience and the one that can influence. Here we will address the character of the preacher, sermon preparation, and sermon content.

In the second part of the chapter we will approach preaching from the perspective of results, analyzing what can cause decision-making for the salvation of souls, the strengthening of faith and practical actions in changing lives through preaching.

The impact of sermons can determine spiritual, emotional and mental states due to doctrinal truths and principles, the sermon being a means of life correction.

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doctrinal truths and principles, the sermon being a means of life-directing for those who listen to it.

The sermon produces in the heart of the listeners the desire for union with heaven, if it succeeds in teaching them what God wants from them to then lead them to make decisions, and then to make them aware of the wrong state they are in, seeking reconciliation with the divinity.

The preacher's character can influence the outcome of the sermon, we are talking about self-control, balance, being approachable, non-irritating, more quickly dominated by sacrificial love, humility, holiness, common sense, empathy, discretion and spiritual discernment.

The preacher who preaches must live, being authentic and integrity, an example for others thus gaining the trust of the listeners.

The result of the preaching depends on the preparation of the sermon, and this depends on the one who prepares the message how to use the time, which he will have to divide between special moments spent in prayer to obtain divine guidance and inspiration, study and deepen the Scriptures and finally structuring the sermon.

A well-structured coherent message with sound scriptural arguments will attract listeners.

The content of the sermon is the part that offers the listeners spiritual food, the possibility of reconciliation with God through Christ as well as living in holiness. The preacher must come up with solutions to the confused states and expectations of the listeners in the presentation of the message, making them aware of the wrong state they are in, its consequences, the need for reconciliation and how to restore the relationship with God.

The result of the preaching is a reaction the listener has to the message conveyed and a proof of the reception of what is presented, the impact on the human mind will open the eyes of the heart which will trigger a decision about the soul freeing itself from the power of the evil and deciding for God, so that later he becomes a believer who wants maturity and spiritual growth all with the goal of glorifying the Creator. The message must be convincing, mark those who listen and make them change.

Another aspect regarding the result of preaching is the healing and salvation of the soul

of the one who listens, understanding the divine requirements so that he can then be strengthened by God to put into practice the teaching of Scripture.

The strengthening of the Christian faith is another aspect through which the result of preaching can be seen. The preacher must present the teachings and explain them in order to clarify the unexplained aspects regarding the entrustment in the things and works of God for the salvation of mankind giving the possibility of growth in the knowledge of love towards the Creator.

The last aspect addressed regarding the outcome of preaching is the visible reaction of the listeners, a feedback that proves the impact of the message, a connection between the preacher and the audience, and the inspiration of the Spirit that moves hearts to transformation.

Chapter five presents the objective of the work to recover spiritual values through preaching using Scripture as a standard, the discipline of prayer, strengthened Christian faith, and experiencing the Baptism with the Holy Spirit.

In the Pentecostal Church, the standard of teachings was, is and remains the Holy Scripture, a guide for spiritual living left by divine authority for us humans. For the recovery of spiritual values, the teaching of God, left through the Scriptures, is needed, which is a guide in the fulfillment of His will for the man who has moved away from the heavenly grace, but who wants a change of life and reconciliation through Christ.

Then the emphasis is placed on the discipline of prayer, the way by which man communicates with God and which is less and less used, but which has a major importance before the One who knows the thoughts, minds and hearts of men. Through preaching, the relationship with God can be restored, but the best is inner openness, the exposure of states and needs before the One who knows the human heart. Spiritual health consists in the practice of prayer, the only way to stay connected and nourished by the true source of life, God.

Prayer is a necessary weapon in the spiritual battle, because once the lost values have been recovered they must be defended, through prayer we prepare to face any situation being aware of our inabilities and weaknesses, having the possibility to ask for help and strengthen our faith.

The strengthening of faith is done in the sacrifice of Christ, this is accessible through

persistent prayers in the Name of the Son of God who paid a price to redeem people from sin. On this sacrifice, the foundations of the Christian faith were laid and God's love for man was proven.

Knowing and obeying Christ is the beginning of the strengthening of faith, which requires a continuous development of the life of faith through what we understand to be the fulfillment of the works of glory in the living of the believer.

Inefficiency consists in diminishing faith, but through an adequate spiritual nourishment from the Word, the growth and maturation necessary to reach righteousness is stimulated, being possible through faith.

The final aspect addressed is experiencing the Baptism with the Holy Spirit, a work that participates in the recovery of spiritual values. The one who produces the revival and renewal of the old man is the Third Person of the Godhead, the Holy Spirit, who has the ability to change life and transform it into a spiritual one.

The Holy Spirit is characterized by will, speaks by transmitting messages through people endowed with spiritual gifts, teaches the truths of Scripture and discerns them in order to live according to God's will.

The baptism with the Holy Spirit is the spiritual immersion through which the divinity is allowed to penetrate deep into the being and take control of the senses, giving power to serve, to confess God and the Lord Jesus Christ.

Through preaching and the power of the Holy Spirit, the aim is to recover the spiritual values that the listeners have rejected, or lost through immoral experiences, distancing themselves from the spiritual life, but who through repentance and repentance seek to restore the connection with divinity. For this, empowerment is needed in the work of preaching to convey God's message with authority, clarity and inspiration that comes from the Holy Spirit, aiming at the salvation of people, who trust in the atoning sacrifice of Christ for humanity on the cross from Golgotha.