

The background of the slide is an abstract, colorful image with a dark grey overlay. The colors are primarily warm tones like red, orange, and yellow, with some cooler tones like green and blue. The overlay is a solid dark grey that covers most of the slide, leaving a thin strip of the original image at the top.

Roger Stronstad:



A Defining Theological Statement to  
Support Pentecostal Perspective

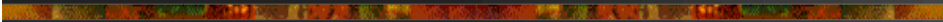
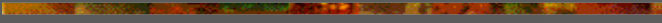
Dr. Byron D. Klaus  
Biblical Theology of Mission

# The Controversy

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- Does Luke provide an alternative view of the controversial term Baptism in the Spirit?
  - The Church largely influenced by Reformed perspective, allowed the Baptism of the Holy Spirit to be associated with salvation and incorporation in the Body (I Cor. 12:13)
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- From Wesley through the Holiness and Keswickian movements through to the Pentecostal outpouring of the late 19<sup>th</sup> and early 20<sup>th</sup> century, a pattern of subsequence was spoken, practiced and defended—but with little response to exegetical issues.
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- These methodological issues are addressed by Stronstad around key differences in hermeneutical differences
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# I. The Literary and Theological Homogeneity of Luke-Acts

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- Historically interpreters have disavowed continuity between Luke-Acts (i.e. Hans Conzelmann) but literary scholars (i.e. van Unnik) have stressed literary continuity
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# I. Howard Marshall

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“What is significant is his [Luke's] combination of the story of Jesus and the story of the early church in one account. Thereby he testified that the two stories are really one, and that the break between them is not of such decisive importance as that between the period of the law and the prophets and the period in which the gospel of the kingdom is preached.”

- Luke-Acts is a single story with focused intent.

## II. The Theological Character of Lukan Historiography

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- A historic hermeneutical assumption question:
    - Narrative is about history
    - Didactic literature is intended for instruction
    - Therefore, Paul always trumps Luke
  - Paul's view of all Scripture in II Tim. 3:16-17
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“A comparison of his [Luke’s] work with that of Josephus or the books of the Maccabees, and here above all to II Maccabees, ...shows his particular proximity to Jewish Hellenistic historiography. Luke is evidently influenced by a firm tradition with a religious view of history which essentially derives from the Septuagint. His imitation of the Septuagint shows that he wants quite deliberately to be in this tradition.”

Martin Hengel as quoted by Roger Stronstad in *The Charismatic Theology of St. Luke*, p. 7

“Luke conceived his task as the writing of history and that we shall fail to do justice to his work if we do not think of him as a historian. Modern research has emphasized that he was a theologian....His view of theology led him to write history.”

Howard Marshal as quoted by Roger Stronstad in  
*The Charismatic Theology of St. Luke*, p. 7

“In principle, Luke’s narratives are an important and legitimate data base for constructing a Lukan doctrine of the Spirit. Thus, rather than providing a flimsy foundation upon which to erect a doctrine of the Holy Spirit, as is commonly alleged, the historical accounts of the activity of the Spirit in Acts provide a firm foundation for erecting a doctrine of the Spirit which has normative implications for the mission and religious experience of the contemporary church.”

Stronstad in *The Charismatic Theology of St. Luke*, p. 9

# Bottom line...

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- Narrative genre carries theological intent.
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### III. Theological Independence of Luke

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- Every author should be allowed to speak for themselves (but Paul trumps Luke when the Baptism of the Spirit is discussed.)
  - Let's look at Luke's perspective before we allow Paul's to dominate.
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“If you read Luke by himself, and listen to him, it seems rather clear that the outpouring of the Spirit he has in mind is not brought into relation to *salvation* (initiation/incorporation), as it is in Paul, but in relation to *service* and *witness*. Therefore. Luke does not tie the coming of the spirit to the salvation event...Even non-charismatics like Green, sensitive and open as they are to the renewal, seem unable to grant that the Pentecostals may understand Acts better than they do.”

Charles Pinnock as quoted by Roger Strondstad in  
*The Charismatic Theology of St. Luke*, p. 10

# Usage of the terms

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Term	Luke	Paul
Baptized in the Spirit	3	1
Filled with the Spirit	9	1

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“Luke was entitled to his own views, and the fact that they differ in some respects from those of Paul should not be held against him at this point. On the contrary, he is a theologian in his own right and must be treated as such.”

Howard Marhsall as quoted by Stronstad,  
*The Charismatic Theology of St. Luke*, p. 11

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It is the idea of “God in action” which stands behind the biblical record of the charismatic activity of the Spirit of God. The term “charismatic” must be distinguished from its contemporary meaning; that is, as it is used to describe the Neo-Pentecostal movement which penetrated the historical denominations of the 60s and 70s. I use the term “charismatic” in a functional and dynamic sense. By “charismatic” I mean God’s gift of His Spirit to His servants, either individually or collectively, to anoint, empower, or inspire them for divine service.”

Roger Stronstad, *The Charismatic Theology of St. Luke*, p. 13.

# Charismatic

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- God's initiative to provide the gift of the Spirit to His Servants, individually and corporately, to anoint, empower, and inspire them to divine service.
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# Luke's Charismatic Theology

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- A Old Testament root seen in leadership of Israel, prophetic hope of the Lord's anointed and a community where both the gift and the indwelling of the Spirit will reside
    - Numbers 11
    - Ezekiel 11:19
    - Joel 2
    - Acts 2
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# Charismatic Motifs in Luke-Acts

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## ■ Transfer Motif

- Jesus is the unique bearer of the Spirit at Baptism and the giver of the Spirit to the disciples on the Day of Pentecost.
    - Luke 4:1, 14
    - Acts 1:6-8
    - Acts 2
    - Acts 8:18 Laying on of hands
    - Acts 10—the same as Pentecost
    - Acts 19:6—Laying on of hands
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## ■ Sign Motif

- Acts 2:1-4
- Acts 8:18
- Acts 10:45
- Acts 15:8
- Acts 19:6
- Seeing and hearing a phenomenological witness

## ■ Vocational Motif

- Not only confirms a call but endows with resources necessary for the task
  - Exodus 28:3
  - Exodus 31:33; 35:31
  - Judges 3:10
  - Judges 14:6, 19
  - Judges 15:14
- The gift of the Spirit precedes and effects mission or vocation.

“A fresh picture of the gift of the Holy Spirit in Luke-Acts emerges from the investigation: Luke relates the gifts of the Spirit to service and witness; that is, to vocation. In other words, in Luke’s theology of the Holy Spirit the activity of the Spirit is always charismatic in both purpose and result. Luke’s charismatic theology is characterized by an Old Testament heritage, an experiential dimension, frequent prophetic activity, and no temporal limitations. Only those who resist the evidence can continue to interpret the gift of the Holy Spirit in Luke-Acts to be an initiation-conversion experience.”

Stronstad, *The Charismatic Theology of St. Luke*, p. 81-82

“The charismatic character of the Church makes it imperative that all traditions in the Church reassess their doctrine and experience of the Spirit in the light of Luke’s charismatic theology. For example, anti-Charismatics must recognize that Luke does primarily teach a charismatic theology, and that this is a valid experience for the contemporary Church. On the other hand, Pentecostals and Charismatics must remember that the gift of the Spirit is not just a spiritual blessing; it is a responsibility. Its meaning extends beyond the prayer room and the worship service to a world which needs to hear a prophetic voice in concert with the demonstration of the power of the Spirit.”

Roger Stronstad, *The Charismatic Theology of St. Luke*, p. 83.

The background of the slide is an abstract, textured composition of warm colors including reds, oranges, yellows, and greens, resembling a close-up of a natural surface or a digital art piece. A large, dark grey rectangular area is overlaid on the bottom two-thirds of the image, serving as a background for the text.

John Michael Penney

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The Missionary Emphasis of  
Lukan Pneumatology

# Roland Allen

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“It is in the revelation of the Holy Spirit as a missionary Spirit that the Acts stands alone in the New Testament.”

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“The picture of the Holy Spirit that emerged in Luke’s Gospel was initially as the Spirit of prophecy empowering proclamation, the power of invasive speech, at work not simply in national Israel but in those faithfully awaiting messianic salvation: a salvation depicted as the fulfillment of Abrahamic promises, and hence universal in scope.”

Penny, *The Missionary Emphasis of Lukan Pneumatology*, 62.

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The anointing of Jesus has servant as well as messianic connotations, and in the programmatic sermon of Luke 4 it was seen that his messianic and servant role is interpreted prophetically as a Spirit-empowered ministry of word and deed, which foreshadows the mission to the Gentiles in Acts.

Penney, 62.

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“The new community charged as proclaimers of repentance and forgiveness of sins to all nations, and as witnesses to the things concerning Christ. They are to receive the promise of the Father, which appears to be understood as the restoration of the universal blessings of creation through Abraham’s spiritual successor, but first must wait to be clothed with power from on high, which seems to allude to the transfer of Elijah’s prophetic anointing to Elisha, as well as Jesus’ own Spirit-empowerment.”

Penney, 63.

# William Menzies

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“For it is always possible to argue, as most Evangelicals do, that while all experience the soteriological dimension of the Pentecostal gift at conversion, only a select few receive gifts of missiological power. Yet Luke’s distinctive voice calls us to remember that the church, by virtue of its reception of the Pentecostal gift is a prophetic community empowered for a missionary task.”

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Menzies, as quoted by Penney, 121.

# Bottom Line

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“All God’s people are ‘to prophesy’ . . .  
Are called to proclaim the story of  
God’s love.”

Penney, 121.

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- “Lukan pneumatology is thoroughly oriented towards mission.”
- “At Pentecost, the apostolic company are depicted as a reconstituted Israel, from which the word of God will proceed to all the nations in fulfillment of God’s promise to Abraham, as prophesied by Isaiah.”

“The dominant motif in Acts is witness, and with the inauguration of mission the apostolic company also receive the power to obey their commission. This is not the time of their conversion-initiation, for they are already the community of the faithful, but now they are especially endowed with the Spirit of Jesus to continue his ministry of word and deed, in which the word of God will have the prominent role.”

Penney, 122.

The Spirit is not, then, a power which compensates for an absent Christ, but the power of Christ's presence, whereby he continues his ministry of word and deed to the ends of the earth. . . . To be incorporated into the faithful community means to share in its vocation.”

Penney, 123.

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“Prayer for the Kingdom to come is interpreted fundamentally as prayer for the Holy Spirit, and the Holy Spirit’s role is seen in the wider context to involve inspired witness or proclamation about Jesus, against a background of allusions to Numbers 11 where Moses wishes all were prophets, and of a future world encompassing mission.”

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Penney, 62.