



Roger Stronstad:

A Defining Theological Statement to
Support Pentecostal Perspective

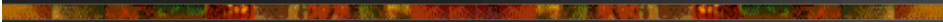
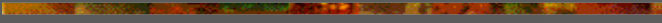
Dr. Byron D. Klaus

Biblical Theology of Mission

The Controversy

- 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 19th and early 20th 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

- 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

“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

- 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...

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

- 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

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

“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

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

- 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

- 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

■ 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
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■ 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.