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<p><b>MANUS:</b> Redaktør vil bistå med ferdig dokumentmal i Word format. Manus leveres på diskett. Noter skrives som fotnoter.</p> <p>Signerte artikler gir ikke nødvendigvis uttrykk for redaksjonens syn.</p>	

## Forord

Som for forrige nummers vedkommende, er også dette nummer av *REFLEKS* et temamessig åpent nummer. Innledningsartikkelen gir et historisk oversiktsbilde over den karismatiske fornyelsesbevegelsen i USA. Artikkelen etterfølges av David DiSabatinos biografiske portrettskildring av Lonnie Frisbee, sistnevnte en sentral figurant innen amerikansk Jesusbevegelse på slutten av 60- og begynnelsen av 70-tallet.

Kjellaug Marie Andersen, tidligere Kanaanvenn, foretar en systematisk-teologisk drøfting av Mutter Basilea Schlinks skriftsyn og praktiske bibelbruk, mens Paul Elbert, med utgangspunkt i en kritisk evaluering av Vinson Synans bok *The Century of the Holy Spirit* (2001), argumenterer for en spesifikk lukansk pneumatologi som understøtter pinsevenners klassiske åndsåpnlære.

Den siste artikkelen presenterer E.W. Kenyons "tidshusholdningslære" og sammenligner denne med J.N. Darby og C.I. Scofield's forutgående varianter.

God lesning!

Gres hie

### Gi et gaveabonnement ?

Tidsskriftet *REFLEKS* går ut til ca 180 betalende abonnenter. Det burde være marked for minst dobbelt så mange. Har du venner eller bekjente du tror ville ha utbytte av å lese? Hva med å gi et gaveabonnement til din pastor, medlemmer av eldsterådet, bibelskolelærere eller reflekterte ungdommer i din menighet?

## Den karismatiske bevegelsen i USA - et historisk riss

Geir Lie er lektorutdannet med kristendomskunnskap hovedfag fra Det teologiske Menighetsfakultet i Oslo.



W. Francis (“Frank”) Maguire var urolig. Som prest i den episkopale (anglikanske) Church of the Holy Spirit i Monterey Park (en av forstedene til Los Angeles) var han seg bevisst sitt åndelige ansvar. Maguire var fra Nord Irland, men hadde flyttet til USA få år tidligere og ble menighetens prest i november 1958. Etter kun noen få måneder hadde han blitt oppsøkt av en kvinne i menigheten som følte at hun trengte en tilsvarende erfaring som naboene, John og Joan Baker, som hadde opplevd det de kalte en *dåp* i Den Hellige Ånd.

Etter en måneds tid oppsøkte for øvrig ekteparet Baker Maguires søndagsgudstjeneste, og slik ble direkte kontakt innledet. Maguire fikk et positivt inntrykk av paret – de hadde utvilsomt en autentisk kristen tro, men han kunne styre seg for deres “strange deviation from orthodoxy” med henblikk på den såkalte åndsferingen ledsaget av tungetale som de mente seg å ha fått del i.

Maguire tok kort tid deretter en 1 måneders lang sommerferie og kom tilbake til en menighet hvor en rekke yngre par, ikke bare hadde blitt kjent med John og Joan, men endog hevdet å ha gjort tilsvarende åndsfering som disse. Først og fremst tungetalen var i ferd med å bli “an acute pastoral problem.”<sup>1</sup>

Maguire følte nå behov for assistanse og tilkalte forkynnerkollega Dennis Bennett ved St. Mark’s Episcopal Church i Van Nuys (også denne en forstad til Los Angeles). Til tider sammen med øvrige episkopalprester hadde man i en 3 måneders periode (august-november 1959) regelmessige samtaler med ekteparet Baker, som fortalte om sin introduksjon til *dåpen* i Den Hellige Ånd året i forveien gjennom et nabovennepar, som igjen hadde kontakt med et vennepar som var pinsevenner.

John og Joan Baker fortalte Maguire og Bennett at de etter sin personlige åndsfering hadde vært i villrede med hensyn til menighetstilhørighet, men at de raskt hadde følt seg ‘ledet’ tilbake til den episkopale kirke. De hadde tidligere hatt til-

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<sup>1</sup> James T. Connelly, “Neo-Pentecostalism: The Charismatic Revival in the Mainline Protestant and Roman Catholic Churches in the United States, 1960-1971.” Ph.D. diss. (Chicago, Illinois: University of Chicago, 1977) s. 23.

hørighet i Church of the Holy Spirit i Monterey Park, men hadde sluttet der flere år i forveien som religiøst passive.

Maguire og Bennett opplevde ambivalens i forhold til det ekteparet fortalte; begge forkynnerne var åpne for en inderligere Gudserfaring, men de var frastøtt av tungetalen. Under et besøk 14. november var imidlertid Bennett rede til å motta forbønn med håndspåleggelse, hvoretter han selv begynte å be på engelsk. Bennett skriver i ettertid hva som skjedde etter omlag 20 minutter:

My tongue tripped, just as it might when you are trying to recite a tongue twister, and I began to speak a new language! Right away I recognized several things: first, it wasn't some kind of psychological trick or compulsion. There was nothing compulsive about it. I was allowing these new words to come to my lips and was speaking them out of my own volition, without any way being forced to do it. I wasn't "carried away" in any sense of the word, but was fully in possession of my wits and willpower. I spoke the new language because it was interesting to speak a language I had never learned, even though I didn't know what I was saying. I had taken quite a while to learn a small amount of German and French, but here was a language "for free"! Secondly, it was a real language, not some kind of "baby talk". It had grammar and syntax; it had inflection and expression – and it was rather beautiful! I went on allowing these new words to come to my lips for about five minutes.<sup>2</sup>

Selv om Bennett tradisjonelt regnes som den karismatiske bevegelses 'far', er det riktigere å si at det var gjennom ham at den gryende bevegelsen fikk medias oppmerksomhet rettet mot seg. Uavhengig av kretsen rundt ekteparet Baker og forkynnerne Maguire og Bennett, opplevde man karismatiske fenomener i ytterligere episkopalkretser: I Los Angeles forstad Monrovia, i den episkopale St.Luke's Church, hadde blant annet en liten gruppe gjort tilsvarende ånds erfaringer på høsten 1959.<sup>3</sup> Bennett og Maguire fikk for øvrig raskt kontakt med episkopalprest Paul Kratzig fra Texas som hadde mottatt 'åndsåd' flere år i forveien.<sup>4</sup>

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<sup>2</sup> Dennis J. Bennett, *Nine O' Clock in the Morning* (Eastbourne, UK: Kingsway Publications, Reprint 1990) s. 37.

<sup>3</sup> Peter D. Hocken, "Charismatic Movement." *New International Dictionary of Pentecostal and Charismatic Movements*, eds. Stanley M. Burgess og Eduard M. van der Maas (Grand Rapids, Michigan: Zondervan Publishing House, revised and expanded edition, 2002) s. 479.

<sup>4</sup> Connelly, *ibid.* s. 30.

Sannheten er selvfølgelig at mange troende utenfor tradisjonell pinsesammenheng fikk et personlig møte med både tungetale og troshelbredelse gjennom blant annet den såkalte Post World War II Healing Movement<sup>5</sup> i perioden 1946/7-59. På slutten av 50-tallet var det, som den katolske forskeren Peter D. Hocken skriver, “a considerable Pentecostal stirring reaching beyond the Pentecostal churches.”<sup>6</sup> Jack Winter, som blant annet besøkte Norge i 1978, hvor hans forkynnelse fikk stor betydning først og fremst innen misjonsorganisasjonen Ungdom i Oppdrag, vitner om en karismatisk fornyelse gjennom det lutherske menighetsfellesskapet Bethany Fellowship i Minneapolis, Minnesota i 1956. Amerikaneren skriver:

The baptism of the Holy Spirit was a wonderful blessing and anointing to us at Bethany. Hundreds of people who were not comfortable going to a Pentecostal Church felt free to come to Bethany because we were considered Spirit-filled Lutherans. Hundreds of people received the Holy Spirit through our conferences and other ministries.<sup>7</sup>

Også Harald Bredesen, en luthersk prestesønn av norsk avstamning som var aktivt med i den karismatiske fornyelsen på 60- og 70-tallet, hadde vært redskap for karismatisk fornyelse utenfor tradisjonell pinsesammenheng, for hans del allerede fra rundt 1946-47.<sup>8</sup> En mindre kjent forløper for karismatisk fornyelse var Glenn Clarks ‘Camps Farthest Out’ (CFO) sommerleirer (startet i 1930) hvor troende kom sammen til fellesskap, avslapping og åndelig fornyelse.<sup>9</sup> Virksomheten fikk mange avleggere inntil man i 1961 talte 41 CFO leire over hele USA. Samlingene varte gjerne en ukes tid og fikk en periode et visst karismatisk preg gjennom ‘åndsdøpte’ leirledere som metodistprest ‘Tommy’ Tyson, hollandsk-reformerte Harald Bredesen (som hadde konvertert fra lutherdommen), presbyterianer James Brown og pinsevenn Derek Prince. Heller ikke skal innflytelsen via den episko-

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<sup>5</sup> For ytterligere informasjon om denne, se Geir Lie, “Helbredelse ved tro: Fra Möttlingen til Tulsa – et historisk overblikk.” *Refleks* 1-2 (2002) s. 3-19, især s. 16-18.

<sup>6</sup> Hocken, *ibid.* s. 479.

<sup>7</sup> Jack Winter, brev til artikkelforfatteren, datert 30. juli 1996.

<sup>8</sup> Harald Bredesen i samarbeid med Pat King, *Yes, Lord* (Plainfield, New Jersey: Logos International, 1972) s. 5.

<sup>9</sup> For ytterligere informasjon om denne merverdige gruppen med tidvis sterke impulser fra 1800-tallets ‘nyreligiøse’ New Thought bevegelse, se William L. DeArteaga, “Glenn Clark’s Camps Furthest Out: The Schoolhouse of the Charismatic Renewal.” *Pneuma* 25:2 (2003) s. 265-288.

pale kvinnen Agnes Sanford underkjennes. Hun var blant annet aktiv innen (den i teorien interkonfesjonelle, men i praksis episkopale) Order of St. Luke (OSL), grunnlagt i 1947 med programerklæringen å gjenopprette den apostoliske helbredelsespraksis som Jesus Kristus lærte og demonstrerte. Om OSL, især lederskapet, tidlig på 60-tallet distanserte seg fra karismatiske ytringsformer (først og fremst tungetale), var det flere av deltakerne som kunne vitne om å ha gjort slike erfaringer nettopp i OSL-miljøet. Sanford selv hadde fått sin glossolalierfaring rundt 1954.

Den viktigste forløper for den karismatiske fornyelsen var dog utvilsomt legmannsstiftelsen Full Gospel Business Men Fellowship International (FGBMFI), grunnlagt av meierist Demos Shakarian i 1951. Organisasjonen startet med ukentlige frokostsamlinger hver lørdag formiddag, hvor man inviterte ikke-troende menn til gratis lunchmøte i et nøytralt lokale hvor de fikk høre et hverdagsvitnesbyrd fra en kristen forretningsmann. Etter to år hadde stiftelsen ni lokale avdelinger i USA, mens man i 1975 hadde 42 avdelinger bare i Los Angeles-området.<sup>10</sup>

Vi vender imidlertid tilbake til kretsen rundt Bennett og Maguire. Etter at de begge hadde opplevd tungemålgaven, ble det arrangert uformelle bønnesamlinger hjemme hos ekteparet Baker og senere også rundt omkring. Omlag 100 av Bennetts sognebarn i St. Mark's Church hadde vært innom bønnemøtene, og - som Connelly skriver -

rumors spread of secret meetings, held late at night, where people were rolling on the floor. A wild story circulated about one participant in the prayer meetings "that he had a flower growing from his tongue" and it was said of Bennett himself that he had been baptized in another denomination.<sup>11</sup>

I sine tre søndagsprekener 3. april 1960 informerte Bennett menigheten om sine nylige karismatiske åndserfaringer. Connelly siteres igjen:

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<sup>10</sup> John og Elisabeth Sherrill, *Gledens agenter. Historien om Demos Shakarian, stifteren av Full Gospel Business Men's Fellowship* (Oslo: Ansgar Forlag, 1977) s. 106-108.

<sup>11</sup> Connelly, *ibid.* s. 35.

The general reaction to this news was open and “tender” at the 7:30 a.m. service, but at the 9:00 service Bennett’s second associate snatched off his vestments, threw them on the altar and publicly resigned. Crying, “I can no longer work with this man,” he stalked down the center aisle and out of the church. After the service concluded, outside on the patio the “opposition” began to speak to the arriving and departing parishioners. One man stood on a chair shouting, “Throw out the damn tongue-speakers!”<sup>12</sup>

En av stabsmedarbeiderne gikk bort til Bennett og bad ham si opp stillingen som prest i menigheten. Dette gjorde han også, etter å ha gjennomført den tredje og siste morgengudstjenesten. Fra et journalistisk ståsted var historien for ‘god’ til ikke å videreformidles: “Speaking in tongues is no longer a phenomenon of some odd sect across the street,” bekjentgjorde en journalist for tidsskriftet *Time* og fortsatte: “Now glossolalia seems to be back in U.S. churches [...], not only in the uninhibited Pentecostal sects but even among Episcopalians, who have been called God’s frozen people.”<sup>13</sup> *Times* interesse var for øvrig foranlediget av et nyhetsoppslag i *Newsweek* en måned tidligere, hvor fokus nettopp hadde blitt satt på tungetalen som truet med å splitte menigheten. “We’re Episcopalians, not a bunch of wildeyed hillbillies!” var ett av motstandernes argumenter mot erfaringens autensitet.<sup>14</sup>

Artikkelen i *Time* kom om lag en måned etter at Bennett var blitt overført fra St. Mark’s Episcopal Church i Van Nuys til St. Luke’s Episcopal Church i Ballard, Seattle. Flere av sognebarna ønsket personlig befatning med det Bennett hadde opplevd, og han inviterte derfor til ukentlige samlinger med samtale og forbønn. Flere fikk sin personlige ‘åndsdåpserfaring’ da Bennett hadde besøk av Richard Winkler, daværende episkopalprest i Trinity Church i Wheaton, Illinois, som hadde mottatt tungemålgaven allerede i 1956. Connelly antyder at Winklers besøk tente den ‘karismatiske ilden’ i St. Luke.<sup>15</sup> På få år var det mer enn 100 forkynnere bare i Seattle-området som kunne vitne om en karismatisk ånderfaring.<sup>16</sup>

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<sup>12</sup> Connelly, *ibid.*, s. 18-19.

<sup>13</sup> “Speaking in tongues,” *Time* 15. aug. 1960 s. 55.

<sup>14</sup> “Rector and a rumpus,” *Newsweek* 4. juli 1960 s. 77.

<sup>15</sup> Connelly, *ibid.*, s. 73.

<sup>16</sup> “Dennis Bennett Dies of Heart Attack,” *Charisma & Christian Life* jan. 1992 s. 55.

Også i Los Angeles-området fortsatte den gryende karismatiske bevegelsen blant et par hundre episkopaltroende. En av disse, Jean Stone (som for øvrig var den som hadde tipset både *Newsweek* og *Time* slik at de skrev om det inntrufne i St. Mark, Van Nuys), utgav første nummer av tidsskriftet *Trinity* i 1961. Tidsskriftet inneholdt personlige vitnesbyrd fra kristne ledere (hovedsakelig episkopalprester) som beskrev sin 'åndsåpserfaring', samt formidlet kunnskap om hva som skjedde av karismatisk fornyelse innenfor de historiske trossamfunn, og da i særdeleshet innen den episkopale kirke.

Mens *Time* og *Newsweek* hadde fanget opp nyheten om en gryende karismatisk fornyelse i 1960, var det like fullt John Sherrills bok *They Speak with Other Tongues* som fire år senere gav den første mer utførlige historien rettet inn mot et kristent marked. Sherrill var ansatt som journalist for bladet *Guidepost*, redigert av Norman Vincent Peale og fru Ruth. Foranledningen for boken var et møte mellom Ruth Peale og tidligere omtalte Harald Bredeesen. "Norman and I sat spellbound for two hours while he told us about people all over the country who are having this [experience of speaking in tongues] happening to them," kunne hun meddele sine nysgjerrige stabsmedarbeidere.<sup>17</sup> Sherrill ønsket først å treffe Bredeesen med tanke på en kortfattet magasinartikkel om tungetale i moderne tid, men slo raskt tankene fra seg, idet idéen om en bok viet fenomenet tok form hos ham.

Bredeesen er allerede identifisert som "luthersk prestesønn" som mottok tungemålgaven så tidlig som i 1947. En annen 'pinsepioner' innen amerikansk luthersk sammenheng, var Herbert Mjorud – også han av norsk avstamning. Selv hadde han mottatt forbønn med håndspåleggelse i Bennetts St. Luke's Church i Seattle i 1962, men mottok først tungemålgaven et par uker senere. Få dager i forveien hadde han overværet en konferanse hvor fem pastorer med bakgrunn innen the American Lutheran Church (hans eget kirkesamfunn) vitnet om sin 'åndsåpserfaring'. To år senere kunne tidsskriftet *Time* fortelle at 260 av de 5.329 lokalmenighetene innen the American Lutheran Church hadde 'glossolalia

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<sup>17</sup> John Sherrill, *They speak with other tongues* (New York: Pyramid Publications, Inc., 5th. Printing, 1968) s. 17-18. Boken er forøvrig også oversatt til norsk under tittelen *De taler med andre tunger* og utgitt på Filadelfiaforlaget.



cells' – og mange av disse bønnegruppene var blitt til etter besøk av nettopp Mjorud.<sup>18</sup>

En annen 'pinsepioner' innen the American Lutheran Church var 'Larry' (Laurence) Christenson, pastor i Trinity Lutheran Church i San Pedro, California. Han ble bedt for med håndspåleggelse av Foursquare-forkynter Mary Westberg i august 1961. Senere på kvelden opplevde han tungemålgaven, eller iallfall en anndydning av denne:

That night, sometime after midnight, I woke from a light sleep, sat bolt-upright in bed, and found an "unknown tongue" hovering on my lips. Fully aware of what I was doing, I spoke a sentence in the tongue—and promptly fell back to sleep. I woke up in the morning with a clear recollection of the experience; but I thought I had dreamed it. About a month later I casually mentioned this experience to my wife, and she told me: "Oh, you didn't dream that! I was awake. I heard you. But I just thought you were talking in your sleep."<sup>19</sup>

### *Den katolsk-karismatiske bevegelse*

Tradisjonelle pinsevenner var, naturlig nok, overrasket over at de subjektive ånds-erfaringer de hittil syntes å ha hatt monopol på, plutselig fikk gjennomslag innenfor øvrige protestantiske trossamfunn. Overraskelsen ble imidlertid forvandlet til sjokk da man i 1967 fikk nyss om at også romersk-katolske troende, som fremdeles bifalt sin katolske tro og valgte å bli stående innen den romersk-katolske kirke, i fenomenologisk forstand var blitt 'pinsetroende'. Særegent var det også at den katolsk-karismatiske bevegelse oppstod i en eksklusivt akademisk sammenheng. William Storey og Ralph Keifer, henholdsvis historiker og teolog ved det katolske Duquesne University i Pittsburg, leste i 1966 pinseforkynneren

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<sup>18</sup> Connelly, *ibid.*, s. 194. Mjorud gjorde seg for øvrig bemerket også gjennom sitt første prekenoppdrag i Norge, hvor han etter et par offentlige møter bekjentgjorde at han ønsket å nå flere prester med det karismatiske budskapet. 35 personer møtte opp til gratis lunch i Rokokkosalen på Grand Hotell 16. februar 1970, flere av de tilstedeværende ble grepet av Hans-Jacob Frøen og Hans Kristian Liers personlige vitnesbyrd, og to dager senere kunne man lese følgende overskrift med fete typer på førstesiden i avisen *Morgenposten*: "Prester i Kirken: Vi taler i tunger." Dette dannet på mange måter bakgrunnen for den luthersk-karismatiske bevegelse i Norge. (Se Geir Lie, "Den karismatiske bevegelse i Norge – et historisk riss." *Baptist* nr. 1/2001 s. 48ff.)

<sup>19</sup> Connelly, *ibid.*, s. 198.

David Wilkersons bok *The Cross and the Switchblade*.<sup>20</sup> Noen få måneder senere, i desember 1966, leste de tidligere omtalte bok *They Speak with Other Tongues* av forfatter John Sherrill og bestemte seg deretter for å få bedre rede på hva den karismatiske fornyelsen egentlig innebar. Gjennom en episkopalprest i Pittsburg fikk de kontakt med en karismatisk bønnegruppe og møtte første gang 13. januar 1967. De kom endog tilbake uka deretter og bad nå om forbønn med håndspåleggelse for å motta 'åndsåpen'. Keifer talte umiddelbart i tunger, mens Storey opplevde å motta sin 'åndsåp' – dog uten tunger – et par dager senere, gjennom Keifers håndspåleggelse.

Keifer inviterte snart til private bønnesamlinger i sitt eget hjem, og flere av studentene ved Duquesne University fikk her sine karismatiske gjennombrudd. Under et besøk ved det katolske Notre Dame universitetet i South Bend, Indiana 4. mars 1967 fikk Keifer be for ni personer. Ingen av disse talte der og da i tunger. Uka etter kontaktet de like fullt lederen for den lokale FGBMFI-avdelingen, Ray Bullard, og fortalte at de hadde mottatt 'åndsåpen'. Han inviterte dem hjem til en privat bønnesamling – sammen med en gruppe pinsevenner, som instruerte dem i bruk av tungetale, hvilket bevirket at 7 av de 9 katolikkene fikk frigjort tungemålgaven. I løpet av de nærmeste par ukene kom en liten gruppe av katolske troende sammen til faste bønnemøter hjemme hos Kevin Ranaghan, sistnevnte doktorand ved Notre Dame University.

Et tredje nedslagsfelt for den katolsk-karismatiske fornyelsen skjedde ved Michigan State University via Ralph Martin og Stephen Clark, som på forhånd hadde mottatt tungemålgaven gjennom forbønn fra Storey og Keifer i mars måned.

Den katolsk-karismatiske bevegelsen spredde seg i begynnelsen gjennom familie- og vennskapsnettverk, og det ble raskt dannet karismatiske bønnegrupper. Allerede 19. april 1967 fikk den gryende bevegelsen nasjonal dekning gjennom avisen *National Catholic Reporter* som rapporterte fra en helgesamling ved Notre Dame universitetet hvor om lag 100 studenter og katolske lærere fra ulike universitet kom sammen for å be og samtale om sine nyervervede karismatiske ånds erfaringer. I flere år framover ble det arrangert årlige karismatiske konferanser ved Notre Dame universitetet, og antall deltakere økte jevnt fra år til år. Hovedtidsskriftet for den katolsk-karismatiske fornyelsen, *New Covenant*, hadde i 1975 60.000 abonnenter. Da over 30.000 deltakere søkte til Notre Dame konferansen i 1976, ble det i ettertid bestemt at man heller ville satse på regionale konferanser,

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<sup>20</sup> Storey ble introdusert for Wilkersons bok via Ralph Martin og Stephen Clark, to unge katolikker som på dette tidspunkt selv ikke hadde mottatt karismatiske ånds erfaringer.

samt begrense fremtidige Notre Dame konferanser til maksimalt 12.000 deltakere.

De katolsk-karismatiske bønnegruppene vokste raskt, og i 1986 skal man ha hatt mer enn 6000 slike. For å konsolidere bevegelsen, ikke minst relatert til de nasjonale konferansene, var på den annen side the National Service Committee blitt organisert i 1970. Et sted midt mellom disse to kom de mange katolsk-karismatiske kommuniteter,<sup>21</sup> for eksempel Word of God community i Ann Arbor, Michigan (stiftet i 1967 av bl.a. Ralph Martin og Stephen Clark), People of Praise i South Bend, Indiana (ledet av Kenneth Ranaghan og Paul DeCelles), og Mother of God community i Gaithersburg, Maryland. Her valgte enslige troende å flytte sammen med likesinnede av samme kjønn, eller eventuelt flytte sammen med en familie. Senere organiserte man også grupper som ikke bodde sammen, men like fullt kom regelmessig sammen til felles måltider, samt sosialt og 'kristent' fellesskap.<sup>22</sup>

### *Den ortodoks-karismatiske bevegelse*

Også innen den ortodokse kirke opplevde man en gryende karismatisk oppvåkning. Sentrale ledere her var teologiprofessor Eusebius A. Stephanou og Athanasius Emmert, som for øvrig var den som i 1972 bad for Stephanou med håndspåleggelse. I 1973 ble den første ortodoks-karismatiske konferanse avholdt i Ann Arbor, Michigan hvor om lag 100 personer deltok. Dette utgjorde om lag 10% av antall ortodoks-karismatikere i USA. Det karismatiske budskapet ble også profilert gjennom månedstidsskriftet *Logos*, som Stephanou hadde startet allerede i 1968. Stephanou er nå bosatt i Destin, Florida hvor han i 1989 etablerte the Orthodox Renewal Center of St. Symeon the New Theologian. Et annet nedslagsfelt for den ortodoks-karismatiske fornyelse er tidsskriftet *Theosis*, som er knyttet

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<sup>21</sup> Det første karismatiske bofellesskapet oppstod imidlertid allerede i 1965, innenfor W. Graham Pulkinghams episkopale kirke Holy Redeemer i Houston, Texas.

<sup>22</sup> Det er ikke usannsynlig at de katolsk-karismatiske fornyelseskonferansene ble modellskapende for tilsvarende konferanser blant protestantiske karismatikertroende. Blant annet samlet The International Lutheran Conference on the Holy Spirit 9000 deltakere i Minneapolis, Minnesota i 1972. Som innen den katolsk-karismatiske fornyelsesbevegelsen, søkte man også innen de protestantiske trossamfunn å profilere fornyelsen: Episcopal Charismatic Fellowship (nå: Acts 29 Ministries) ble stiftet i 1973 mens Lutheran Charismatic Renewal Services, for eksempel, så dagens lys året derpå.

opp mot the Service Committee for Orthodox Charismatic Renewal (etablert i 1977).<sup>23</sup>

### *Den uavhengige karismatiske bevegelse*

Parallelt med den karismatiske fornyelses vekst innen de historiske kirkesamfunn, ble man nå også vitne til en konfesjonell nydannelse, nemlig lokalmenigheter og nettverk av lokalmenigheter som i fenomenologisk forstand var karismatiske, men ikke lot seg innlemme i et organisert pinesamfunn og heller ikke var del av noe ikke-pentekostalt trossamfunn. Det hadde tidligere vært vanlig å skjelle mellom pinsevenner og karismatikere ved å si at karismatikere representerte en 'pinsebevegelse' innenfor de ikke-pentekostale trossamfunn. 'Pentecostal' og 'charismatic' ble nå av mange mer og mer ansett som synonyme betegnelser.

Over 300 lokalmenigheter dannet i 1979 the National Leadership Conference på forkynner Ken Sumralls initiativ. Tre år senere dannet Larry Tomczac og C.J. Mahaney People of Destiny International. Denne sammenslutningen hadde nær forbindelse med Robert T. ('Bob') Weiners Maranatha Campus Ministries, International. Felles for alle tre sammenslutningene var at de var gjenreisningsbevegelser, det vil her si at de så for seg en gjenopprettelse av det nytestamentlige menighetsideal hvor spesielt apostel- og profetutrustningen igjen ville komme til sin rett. En beslektet tenkning fant man i Fellowship of Covenant Ministries and Conferences, grunnlagt av tidligere Discipleship-leder Charles V. Simpson.<sup>24</sup>

På 80-tallet ble også the International Communion of Charismatic Churches etablert med John Meares og Earl Paulk som biskoper i USA. Omtrent samtidig (1986) tok Oral Roberts initiativ til opprettelsen av Charismatic Bible Ministries. Et forholdsvis løst forbund av amerikanske trosbevegelsesledere, International Convention of Faith Ministries, ble etablert i 1974. Også Vineyardbevegelsen,<sup>25</sup>

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<sup>23</sup> Vinson Synan, ed., *The Century of the Holy Spirit. 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Nashville: Thomas Nelson Publishers, 2001) s. 199-200.

<sup>24</sup> For ytterligere opplysninger om Simpson, se Geir Lie, "Shepherdingbevegelsen – en kortfattet historikk." *Baptist* Årg. 8 nr. 2/2001 s. 33-43.

<sup>25</sup> For ytterligere opplysninger om denne, se Geir Lie, "Vineyardbevegelsen i USA og Norge – en kortfattet historikk," *Fast Grunn* nr 1 1999 s. 45-52 og *idem*, "Profetvekkelsen – med fokus på Kansas City," *Fast Grunn* nr. 3 1999 s. 181-189.

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etablert på slutten av 70-tallet, fikk et kraftig oppsving i 80-årene. I tillegg til disse og tilsvarende nettverk satte en rekke TV-predikanter (som for eksempel Jimmy Swaggart, Jim Bakker, Pat Robertson og Oral Roberts) sitt definitive preg på den karismatiske bevegelsen.



## Lonnie Frisbee: A Modern Day Samson

David DiSabatino is a documentary filmmaker working on his first release entitled *Frisbee: The Life and Death of a Hippy Preacher*.

*But peace, I must not quarrel with the will  
Of highest dispensation, which herein  
Haply had ends above my reach to know:  
Suffices that to me strength is my bane  
And proves the source of all my miseries*

- John Milton  
*Samson Agonistes*

There was little if anything ordinary about the life of Lonnie Frisbee.<sup>1</sup> Whether talking to those that knew him well or those who met him briefly, one is left with the impression that he was larger than life, something of an Old Testament prophet having leapt out of the pages of the Bible and into the twentieth century. Much like the accounts of Elijah and Elisha, memories of Frisbee often include accounts of divine healing, miraculous occurrences, dramatic conversion experiences and other events bordering on the incredulous. Like Samson, however, whatever spiritual prowess he may have been granted was curtailed by moral failure. The stories surrounding Lonnie Frisbee are difficult to separate from myths that often fuel an inflated cult of personality that survive similar faith healers and evangelists. Not surprisingly, there is debate over how to define such a rapsallion. Some believe Frisbee was imbued with the gift of miraculous powers (I Cor. 12:10) while others believe he was simply a gifted Christian evangelist. Others believe he was either an apostle or prophet while still others viewing him as nothing more than a hypnotist. That such a charismatic individual exhibited such a prodigious spiritual influence despite his behavioral eccentricities make him a religious biographer's dream.

Lonnie Frisbee was countercultural hippie turned Jesus freak evangelist whose penchant for spiritual experimentation would not only shape his own life but the institutional legacies of the revival. His four years while employed at Calvary Chapel in Costa Mesa, California, serving as an evangelistic liaison between the church and the hippie counterculture from 1968 to 1971, radically transformed

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<sup>1</sup> This article was originally published as an appendix in Bill Jackson, *The Quest for the Radical Middle. A History of the Vineyard* (Cape Town: Vineyard International Publishing, 1999), 392-407. Republished with permission.

that church from a small two hundred member congregation to a thriving internationally renown ministry. He was also influential in the beginnings of the Vineyard church movement from 1980 to 1983, providing then leader John Wimber with a model of Pentecostal experimentalism that would influence the Vineyard's "signs and wonders" theology. His influence on these two still thriving denominations, both presently boasting several hundred affiliates worldwide,<sup>2</sup> was integral to their periods of rapid transformation and church growth. As a zealous itinerant his various missionary endeavors throughout Sweden, Brazil, and South Africa received much fanfare.

Frisbee's influence was not solely corporate. Many individuals trace their spiritual conversions to little more than a brief encounter with the flamboyant evangelist. Evangelist Greg Laurie, pastor of Harvest Christian Fellowship and evangelist behind the southern California based Harvest Crusades, was deeply impacted by Frisbee's ministry. Both Mike MacIntosh, pastor of the Horizon Christian Fellowship in San Diego, California, and his wife were impacted by Frisbee's ministry in the early 1970s. Kenn Gulliksen, early member of the Calvary Chapel pastoral staff and founder of the Vineyard churches, cites Frisbee as "mentoring him in the 'deeper things' of the Holy Spirit."

His death on March 12, 1993 as a result of AIDS, however, offers a puzzling end to a rather spectacular albeit brief evangelistic career. How does one reconcile the extremes that resonate throughout his biography? Lonnie Frisbee remains as enigmatic in death as he was in life.

### **From Counterculture to Christianity**

Lonnie Frisbee was born on June 6, 1950 in the oceanside city of Costa Mesa, California. His early home life was marked by a number of personal and family crises that Lonnie overcame by immersing himself in his two creative passions—art and dancing. While barely a teenager Frisbee won himself a regular spot on a local dance show called *Shebang* (hosted by Kasey Kasem) while obtaining a number of awards for his paintings. In 1966 he accepted a scholarship to Academy of Art College in San Francisco which, at the age of sixteen, placed him only blocks away from the Haight-Ashbury district and the incipient hippie culture.

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<sup>2</sup> Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium*, Berkeley, CA: University of California Press, 1997, 191-94.

Though the term only came into use at the end of the 1960s, the *counterculture* was an amorphous catchall used to describe the new verve of experimentation. Following the egging of self-proclaimed gurus such as Dr. Timothy Leary, hippies were asked to propel themselves into empirical observations by turning their bodies and minds into laboratories for social study. Though he had been introduced to drugs at a young age, interaction within the Haight subculture transformed him into an aggressive LSD proselytizer coaxing others to “turn on” to the promises of mystical enlightenment. Frisbee admitted, “when I first turned on to drugs I thought that was the truth so I turned everyone on to drugs.”<sup>3</sup> He admitted that drug use was the doorway to a self-made philosophy combining elements of metaphysical meditation, UFO worship, hypnotism, the teachings of Edgar Cayce, and the Bible.<sup>4</sup> Such spiritual experimentation revealed a common quest undertaken by hippies to seek out answers to questions of ultimacy. Lonnie Frisbee’s trek along this hippie “quest for truth” would eventually culminate in a direct encounter of God that would forever shape the course of his life.<sup>5</sup>

By 1967 a number of hippie seekers began to convert to Christianity believing that Jesus Christ was “the answer” to their search. While roaming through the California mountains near Tahquitz Falls, Frisbee claimed that God appeared to him while he was “high on acid.” Of this experience of theophany he explained,

I was a nudist-vegetarian-hippie when the Lord called me. I was going into the desert, taking off all my clothes and I’m saying ‘God, if you’re really real, reveal yourself to me.’ One afternoon the whole atmosphere of this canyon started to tingle and change. The Lord identified himself to me and said, ‘I’m Jesus. I build nations and I tear them down. It is better for a nation to have never known me than to have known me and turned their back from me.’ I thought all roads led to Rome, but he explained to me that he was the only way to know God. I accepted him and he said ‘I am going to send you to the people.’ Then, he gave me a vision of thousands of people and they were wandering around in a maze of darkness with no direction of purpose for their lives. He showed me that there was a light on me that he was placing on my life. . . and that it was Jesus Christ and I was going to bear the Word of the Lord.<sup>6</sup>

Not long after this encounter, Frisbee made contact with a group of four “street Christian” couples who had begun living together in Christian community and

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<sup>3</sup> *The Son Worshipers*, Ventura, CA: Pyramid Films, 1971.

<sup>4</sup> *Ibid.*

<sup>5</sup> Robert S. Ellwood, Jr., *One Way: The Jesus Movement and Its Meaning*, Englewood Cliffs, NJ: Prentice-Hall, 1973, 53-54.

<sup>6</sup> Lonnie Frisbee Testimony, Anaheim: Vineyard Ministry International. Tape 003.



evangelizing their hippie peers in the Haight-Ashbury.<sup>7</sup> The unofficial leader of the group, Ted Wise, recalled that at the time Frisbee's interpretation of his theophany experience was still nebulous. Interviewed in 1972 Wise explained that his cohort "had a Christian background. . . but his head was so bent out of shape from LSD that he had attached a whole lot of other junk to it,"<sup>8</sup> and that he was "talking incoherently about Jesus Christ and flying saucers."<sup>9</sup> Noting Frisbee's sincerity, however, Wise invited him to join their community. Over a six-month period the community, dubbed the House of Acts because of the perceived affinity with first century Christianity, served as an informal seminary where Frisbee was disciplined through a process of informal Christian education. The House of Acts dissolved after eighteen months with the various members each going their separate ways. Along with his young bride Connie, whom he married in early 1968, Frisbee was recruited to a small church in Costa Mesa, California called Calvary Chapel where his ministry as a Christian evangelist would flourish.

## Calvary Chapel

The antecedent history to Calvary Chapel becoming a 20<sup>th</sup> century church growth phenomenon begins in 1965 when the desperate congregation staved off a vote to close the church and hired Chuck Smith as their pastor. After bringing stability to the small 200-member congregation, Smith and his wife Kay turned their attention to the large number of hippies that would flock to nearby Huntington Beach. Smith credits his wife with turning his attitude toward the hippies from disdain to an evangelistic burden. After asking their children to "bring home a real live hippie," their wish was granted in early 1968 when they were first introduced to Lonnie Frisbee who was hitchhiking through southern California. Hearing of the mission outpost in San Francisco, Chuck Smith later phoned Frisbee and recruited him to move south to begin a similar evangelistic program.<sup>10</sup> The decision

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<sup>7</sup> John A. MacDonald, *The House of Acts*, Carol Stream, IL: Creation House, 1970.

<sup>8</sup> Brian Vachon, *A Time to Be Born*, Englewood Cliffs, NJ: Prentice-Hall Publishers, 1972, 90-96.

<sup>9</sup> Ronald M. Enroth, Edward E. Ericson, Jr., and C. Breckenridge Peters, *The Jesus People: Old-Time Religions in the Age of Aquarius*, Grand Rapids, MI: William B. Eerdmans Publishing Co., 1972, 13.

<sup>10</sup> Chuck Smith, and Hugh Steven, *The Reproducers: New Life for Thousands*, Glendale: Regal Books, 1972, 44.

to recruit the unorthodox couple would have immediate and long-lasting repercussions on their church.

The Frisbees moved to Costa Mesa and functioned as elders at the House of Miracles, the first of a number of similarly named communal houses established throughout the southwestern United States. Lonnie spent his days evangelizing and inviting anyone within earshot to nightly Bible studies held at the church. Within the first few weeks of the couple's arrival, Pastor Smith recalled that twenty-one young men had "accepted Christ" and more than fifty by the end of the second week.<sup>11</sup> Knowing they did not have the biblical knowledge to properly teach the new converts, they directed the new believers to attend nightly meetings at Calvary Chapel. The swelling church attendance soon became tangible evidence to those involved that something supernatural was happening in their midst. Such excitement was confirmed by a prophetic utterance voiced by Kay Smith: "Because of your praise and adoration before my throne tonight, I am going to bless the whole coast of California. It will move out, across the United States and then on to different parts of the world." For those in attendance, the prophecy motivated them to engage in efforts of evangelism. As the "Jesus Movement" gained international exposure the prophecy was interpreted as a divine foretelling of the revival.

Along with his daily witnessing activities at the House of Miracles (and later at a subsequent location called the Blue Top Motel), Frisbee was given the leadership of the Wednesday night Bible study at Calvary Chapel. A sociological study on Calvary Chapel conducted in 1971 captured a Wednesday night service with Frisbee at the helm:

A 22-year-old lay minister - a former drug user, with flowing robe, long hair and beard - leads the service. . . . Informal songs are sung by the congregation, mostly centering on the person of Jesus and his imminent return to earth. Prayers for the sick are offered and testimonies are heard. . . . [Lonnie] affirms that God desires to heal anything from 'warts to cancer.' The 'flashes' from previous LSD trips can also be cured. One woman (older than most present) testifies that she has been cured of dandruff. 'Praise the Lord!' says [Lonnie]. An examination of her head reveals no trace of dandruff.<sup>12</sup>

Participants claimed that Wednesday became the central night in the church's weekly calendar with Frisbee playing a crucial role in attracting young hippies to the church. The report noted that attendance on other nights was "about one-third

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<sup>11</sup> Smith and Steven, *The Reproducers*, p. 44.

<sup>12</sup> Robert Lynn Adams, and Robert Jon Fox, "Mainlining Jesus: The New Trip," *Society* February 1972, 50.

of the Wednesday night assemblage. . . . This difference is likely due to the drawing power of the professional rock groups. . . plus the charisma of [Lonnie].”<sup>13</sup> Participants during this early phase of Calvary Chapel’s history note Frisbee’s tremendous personal magnetism and his ability to relate the Christian message in the relaxed vernacular of the times. One observer noted:

. . . student leadership is emerging out of the youth culture with integrity. We are not being subjected to the embarrassing spectacle of adults who look like flower-children with pot-bellies. . . . Lonnie Frisbee, of Calvary Chapel, wears long hair and a beard as he preaches to thousands, because Lonnie was a long-haired ‘freak’ before his conversion.<sup>14</sup> Becoming a Christian has not meant a crew-cut because that’s not Lonnie.

Adding to his appeal was his ability to identify with his generation’s sense of dissatisfaction with and alienation from mainstream life. Frisbee was upfront about his past life, testifying that “God had saved him from homosexuality” and other countercultural sins.

In 1971 the Jesus People became one of the year’s top stories with Frisbee receiving international exposure when his photogenic picture appeared in *Time*, *Society*, *Life*, and *Look* magazines.<sup>15</sup> Reporters converging on the church amplified the legendary status Frisbee had already received, writing of his reputation as an “irresistible evangelist.”<sup>16</sup> A magazine reporter sent to southern California to cover the revival reported that it was “commonly accepted” that Frisbee was responsible for “tens of thousands of spiritual conversions.” The Rev. Edward E. Plowman, editor of *Christianity Today*, documented Frisbee’s influence on Calvary Chapel by stating that the “population explosion” at the church following the couple’s arrival had “skyrocketed from 150 into the thousands “within two years.”<sup>17</sup> Chuck Smith substantiated those claims reporting that Calvary Chapel

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<sup>13</sup> *Ibid.*, p. 50.

<sup>14</sup> Glenn D. Kittler, *The Jesus Kids and Their Leaders*, New York: Warner Paperback Library, 1972, 122.

<sup>15</sup> “The New Rebel Cry: Jesus is Coming!” *Time*, 21 June 1971, 36-47; “The Jesus Craze,” *Life*, 31 December 1971, 38; Brian Vachon, “The Jesus Movement is Upon Us,” *Look*, 9 February 1971, 15-21.

<sup>16</sup> Vachon, *A Time to Be Born*, 91.

<sup>17</sup> Edward E. Plowman, *The Underground Church: Accounts of Christian Revolutionaries in America*, Elgin, IL: David C. Cook Publishing Co., 1971, 44-45.

was “instrumental in 20,000 conversions to the Christian faith” while performing over “eight thousand baptisms” in a two year period.

Despite the tremendous growth surge within Calvary Chapel, Lonnie was growing increasingly disenchanted. He began to feel as if his type of ministry was being repressed. His Wednesday night meetings began to take on an increasingly aggressive Pentecostal tack which ultimately led to a crisis point with the more staid head pastor. As his bouts of experimentation became increasingly volatile, Chuck Smith asked Frisbee to conduct post-service sessions, called “Afterglow” meetings, where spiritual gifts—speaking in tongues, prayers for healing, words of knowledge and prophecy—could be exercised. The aforementioned sociological report offered the following observations of the Frisbee-led afterglow services:

[Lonnie] invites those who want the baptism of the Spirit to come forward. A flute player provides an eerie background (he ‘plays by the Spirit’) while [Lonnie] assists those who wish to receive the Spirit, with such blandishments, as ‘you may kneel, if you wish,’ or ‘you may extend your arms toward heaven, if you wish.’ [Lonnie] moves in and out among those standing on the platform, touching and speaking to them. Eventually a cadence of people speaking in babble and singing in tongues, intertwines with the mystic tones of the flute. . . . Following the afterglow, which is terminated at [Lonnie’s] command, certain individuals remain fixed in apparent hysterical stupor. ‘Counselors’ help them to ‘give it’ to the Spirit, some of whom are unable to pull out of their babbling and hysteria.

The report concluded by stating that Frisbee was being “kept in line by the older staff members.”<sup>18</sup> Becoming more and more convinced that a more rational teaching based theology was what was needed for their church, Smith made it clear to Frisbee that these times of Pentecostal experimentation could only take place *subsequent* to the preaching and teaching of the Bible. As the situation in the early church where the Pauline emphasis upon teaching replaced spiritual frenzy, Chuck Smith was laying the foundation for the marginalization of the ecstatic tradition that Frisbee represented. With his marriage under increasing strain and feeling that his ministerial style was being repressed, Lonnie decided to leave Calvary Chapel in December 1971.

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<sup>18</sup> Adams and Fox, “Mainlining Jesus,” p. 51.

<sup>19</sup> Enroth, et al, *The Jesus People*, p. 93.

## From the Discipleship Movement to the Vineyard

The Frisbees accepted the invitation of Bob Mumford, a Florida-based Pentecostal minister, to come to Ft. Lauderdale for the beginning of what would become the Discipleship (or Shepherding) movement. Taking note of the independent nature of the various Pentecostal and charismatic ministries that had sprouted all over the country, Mumford and a number of other ministers began to teach about the need for personal spiritual accountability. Since Lonnie was experiencing problems in his marriage, Mumford asked him to submit to his direct spiritual supervision for a one-year sabbatical from the ministry to engender healing and restoration. After leaving the initial Ft. Lauderdale sessions, however, Lonnie struggled in his personal life. By the latter stages of 1973 the marriage was irreparably damaged and the Frisbees divorced. Lonnie moved north to Santa Cruz where he became involved with the Mission Street Fellowship. Though he was under strict guidelines to refrain from ministry until his personal issues were resolved, he craved the attention that he had received as an evangelist. Finally, after five years of fumbling through a series of odd jobs and missionary jaunts, Lonnie decided to reconcile his relationship with Chuck Smith.

By 1976 Calvary Chapel had blossomed into an internationally respected ministry overseeing the building of a new 2,300-seat auditorium, the establishment of an internationally successful music ministry (Maranatha! Music), and a host of sister church locations throughout the southwestern United States. By the late 1970s it was estimated that Calvary Chapel was selling<sup>20</sup> over 50,000 books and 10,000 teaching tapes worldwide on a monthly basis. Although Frisbee had been the catalyst of the church's tremendous growth, his return was a difficult one. Many of the young ministers whose lives he had spiritually nurtured had developed ministries of their own in his absence. Even more disturbing to him was the realization that Chuck Smith had replaced the aggressive Pentecostalism with an emphasis on doctrinal teaching and Bible study. Having rehired Frisbee, Smith made it clear that the spiritual experimentalism previously afforded him would no longer be tolerated.

For a short time Frisbee tried to fit into a more sedate approach to church life and briefly served as a counselor. Soon, however, he began to seek out opportunities where Pentecostal experimentalism could be implemented. His attendance at small Bible studies away from church oversight began to attract attention as reports of miracles and strange phenomena again began to circulate. His activities

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<sup>20</sup> James T. Richardson, "Mergers, 'Marriages,' Coalitions, and Denominationalization: The Growth of Calvary Chapel," *Syzygy* 2, 3-4 (1993), 206.

eventually caught the attention of John Wimber, pastor of a local Calvary Chapel affiliate in Yorba Linda, California. Although wary of Frisbee's reputation as an uncontrollable personality Wimber invited him to preach the Mother's Day evening meeting at his church in 1980.<sup>21</sup> At the close of the service Frisbee invited "all those under the age of 25" to come to the front altar. Wimber later recounted that upon Frisbee's prayer, "people fell to the floor. Others, who did not believe in tongues, loudly spoke in tongues. The speaker roamed among the crowd, praying for people, who then immediately fell over with the Holy Spirit resting on them."<sup>22</sup> Wimber notes that the event served as a powerful "watershed moment" in the life of the church and the initiation of what would eventually become a separate church denomination.

As had occurred during his first tenure at the original Calvary Chapel (in Costa Mesa), Frisbee's experimental evangelistic style had an immediate effect upon Wimber's church. Over the latter half of 1980 the church was radically transformed in similar fashion as what had happened at the original Calvary Chapel location in 1968. Lonnie Frisbee found himself once again in the center of a revival where hundreds of people were converting and experiencing dramatic healings and other spiritual manifestations. Of this period of growth Wimber stated that the church experienced "supernatural phenomena" such as manifestations of spiritual power which included "shaking," "falling over," "becoming very quiet," and "speaking in tongues" as they yielded to the Holy Spirit.<sup>23</sup> Wimber cited that the church baptized over "seven hundred new converts" while increasing their attendance in upwards of two thousand members during an initial period of growth.<sup>23</sup> In 1982, after a Calvary Chapel pastor's retreat where Chuck Smith asked John Wimber to demarcate his church's aggressive Pentecostal doctrinal stance by placing themselves under the 'Vineyard' auspice, something resem-

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<sup>21</sup> John Wimber, "Season of New Beginnings," *Equipping the Saints*, Fall 1994, 5. Re-counting his thoughts at the time, Wimber stated, "after our Sunday morning service on Mother's Day [1980]. . . , I was walking out the door behind Lonnie, and the Lord told me, 'Ask that young man to give his testimony tonight.' I hadn't even met him, though I knew who he was and how the Lord had used him in the past."

<sup>22</sup> John Wimber, with Kevin Springer, *Power Evangelism*, San Francisco, CA: Harper & Row Publishers, 1986, 23-24. Internal Vineyard church literature sloppily cites the Mother's Day event as occurring in 1978, 1979, and even 1981. A tape of the service from their own files is dated May 11, 1980. This date was corroborated by a number of Frisbee's own close friends

<sup>23</sup> *Ibid.*, 23-24.

bling a church split took place between the Calvary Chapel and Vineyard churches. During the formative period of the Vineyard's rapid transition into a denomination, Lonnie Frisbee functioned as the stellar example of Wimber's "signs and wonders" theology.

In the aftermath of the "Mother's Day event," John Wimber arranged evangelistic teams to travel throughout the world to teach and visibly demonstrate what Vineyard leaders billed as a "return to New Testament Christianity." Wimber's stated desire was to fuse principles of evangelism with the experimental elements of Pentecostalism he witnessed in Frisbee's ministry. During this formative period the Vineyard's rapid transition into a denomination, Lonnie Frisbee functioned as the star example of the "signs and wonders" theology.

One charismatic pastor involved in bringing a Vineyard evangelistic team to his church in 1982 related his experiences with them as "hugely enjoyable." The pastor mentioned that he "began to wonder whether I had made the right decision" in inviting them to his church. On Saturday morning, however, Wimber introduced Frisbee by stating it was "time to have some fun." After Frisbee took the stage and announced "Holy Spirit, come" the pastor related that the events that followed were "exceedingly difficult to describe." He stated, "within seconds the Spirit of God had fallen upon a large proportion of the congregation, many of whom were trembling and shaking, speaking in tongues, calling on the Lord, prophesying, and some of whom (hard though it might seem to believe) were flapping up and down like fish upon the floor. Some of this I was able to see, but most of it passed me by since I was doing the same."<sup>24</sup> In his estimation Frisbee was the "trigger for a communication of psychic phenomena in the Wimber [or Vineyard]<sup>25</sup> movement of which that movement has now become the bearer.

Notwithstanding his success in the Vineyard's fledgling days, during the last ten years of his life Lonnie Frisbee became embittered by the treatment he received from the leadership of the two denominations where he had once ministered. Breaking his alliance with John Wimber and the Vineyard movement in 1983, he traveled as an itinerant evangelist making missionary trips to South Africa and throughout South American countries without any church affiliation. Despite various attempts to repeat previous successes he never reestablished a center of influence for himself similar to his years at Calvary Chapel or with the early

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<sup>24</sup> Tom Smail, Andrew Walker, and Nigel Wright. *The Love of Power or the Power of Love*, Minneapolis, MN: Bethany House Publishers, 1994, 146-47.

<sup>25</sup> *Ibid.*, 51.

Vineyard movement. Rarely submitting himself to spiritual oversight or reprimand for his increasingly erratic behavior, he continued to alienate himself from any personal accountability. Forever seeking the validation and consuming thrill that the ministerial spotlight occasionally granted him, Lonnie vacillated between enterprising missionary jaunts and depression. At some point during this time he contracted AIDS. After a protracted illness he died on March 12, 1993 and was buried in an ostentatious ceremony at televangelist Dr. Robert Schuller's Crystal Cathedral in Garden Grove, California. In reference to his troubled life the overriding theme of the funeral speakers was to compare Frisbee to Samson, the Old Testament judge whose spiritually powerful life was cut short by moral failure.<sup>26</sup>

### **Of Saints, Sinners and the Slur of Guilt by Association**

Lonnie Frisbee's sexual confusion stemmed from an early incident that occurred when he was a youngster. At the age of eight he was homosexually molested by a male babysitter. While never using this incident as an excuse for sporadic lapses, the incident is important in placing homosexual conduct in the spectrum of his personal experience. Later on, while in the Haight-Ashbury, Frisbee was recruited by an older male figure into the gay lifestyle. After his conversion and subsequent alliance with Calvary Chapel, Frisbee openly admitted that he had been "saved out of the homosexual lifestyle." While close friends attested that he rarely (if ever) exhibited any indication that he was struggling in this area of his life, his death as a result of AIDS has been interpreted by many as an outright indictment of flagrant licentiousness unbecoming a Christian minister. It must be stated unequivocally that Frisbee never believed that homosexuality was a natural inclination. Rather, in line with most conservative evangelicals he always believed that homosexual behavior was the conscious choice of the participant.

Due to these facts about his life, however, Frisbee's legacy has been relatively neglected. Part of this unease is due to the general discomfort evangelical culture exhibits in dealing with issues related to homosexuality. Evangelicals have tended to prioritize sexual sins as deserving more attention than other actions. Tim and Beverly LaHaye evince this attitude when they state, "homosexuality seems to be the ultimate sin in the Bible that causes God to give men up."<sup>27</sup>

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<sup>26</sup> Lonnie Frisbee Memorial Funeral Video, March 15, 1993.

<sup>27</sup> Tim and Beverly LaHaye, *The Act of Marriage*, Grand Rapids, MI: Zondervan, 1976, 261.



Due to this thinking, some cannot fathom that God would choose to risk His reputation by aligning Himself with someone of Frisbee's background. Evangelicals tend to prefer to view their leaders as either wholly sanctified or entirely debauched if found guilty of some evangelically incorrect actions. This despite the fact that the lives of many within the Pentecostal and charismatic historical stream are not without blemish. While sinful behavior and personal catastrophe does point us to the fact that few leaders ever finish well, it would be a mistake to not see that God often uses broken and fragile vessels to do His bidding.

Other discomfort is evinced where Frisbee is conveniently written out of the spiritual lineage of both corporate histories and individual biographies. Not wanting their own reputations tainted, Frisbee most often shows up in recollections as "a young evangelist." Some of their concerns about their own reputations by divorcing themselves from Frisbee's memory may be well founded. The shameful tendency of American "cult" and apologetics demagogues to utilize the slur tactics of guilt by association leaves those with Frisbee in their spiritual lineage open to rancorous condemnation. Hank Hanegraaff's *Counterfeit Revival* is the most egregious example of this perplexing style where the author impugns the Vineyard movement as having "structural defects" for even associating with Frisbee. Hanegraaff accuses Wimber of turning "his pulpit over to a . . . hypnotist struggling with homosexuality."<sup>28</sup> In his rebuttal to Hanegraaff's book, James A. Beverley writes in *Revival Wars: A Critique of Counterfeit Revival* that behind the desire to distance Christian history from someone like Frisbee "is the notion that God could not possibly use someone struggling with homosexuality."<sup>29</sup> Not only does Hanegraaff's logic fail to point the same accusatory finger at Calvary Chapel for having Frisbee in its spiritual lineage, but it fails to recognize the obvious biblical reality that sinless perfection is not a prerequisite for being used by God.

As embarrassing as Lonnie Frisbee's story may be to many of those who were influenced by him, the fact remains that God called him while he was an LSD-ingesting hypnotist who was experimenting with alternative sexuality just as God called Paul as he was a murderer. To miss the underlying premise of Frisbee's biography—that God would risk his reputation by aligning Himself to such a frail character—is to ignore the potential that lies resonant within each of us. That God "chose the lowly things of this world and the despised things" (I Cor. 1:28)

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<sup>28</sup> Hank Haanegraaff, *Counterfeit Revival*, Dallas: Word Publishing, 1997, 205.

<sup>29</sup> James A. Beverley, *Revival Wars: A Critique of Counterfeit Revival*, Toronto: Evangelical Research Ministries, 1997, 87.

should cause us to rejoice with humility. Ultimately, we need ask ourselves when we point to someone like Frisbee with an accusatory finger: Is the line between saint and sinner that clearly defined for any of us?

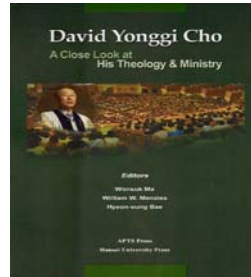


## From *Asian Journal of Pentecostal Studies*:

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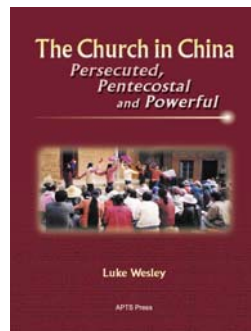
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## Skriftsynet hos M. Basilea Schlink

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Mariasøstrene og M. Basilea Schlink var godt kjent og stort sett anerkjent i ulike kristne miljøer i Norge på 1970-tallet. Mange har lest noe av dem, noen ble fascinert, mens andre la det raskt bort. Det er mulig budskapet særlig vant gjenklang i luthersk pregede karismatiske kretser, men det blir feil å begrense påvirkningen til disse miljøene. Schlinks bøker kom i starten ut på Nomi forlag, senere ble de utgitt på Luther forlag. De små 'kjerneordene' hadde stor utbredelse, blant annet ble de spredt i miljøet omkring "Guds Fred". Fra midten av 1980-tallet har det vært stillere omkring dem her i Norge, selv om de hadde et norsk senter på Arneberg i Solør fra 1980 til 2000, dette stedet er nå lånt ut til Ungdom i Oppdrag. Det ble en del medieoppslag i kristen dagspresse i Norge i forbindelse med at to tidligere Mariasøstre i 1997 utga boken *Oppbrudd*,<sup>1</sup> der de forteller om sine erfaringer som Mariasøstre og deres vei ut av fellesskapet.

Som så mange andre ungdommer i Norge på 1970-tallet, leste jeg Schlinks bøker og ble fascinert av budskapet. Dette førte til at jeg bodde og arbeidet på deres landområde Kanaan ved Darmstadt i Tyskland åtte uker sommeren 1974, dette ble starten på en periode på 10 år der jeg hadde mitt åndelige hjem innenfor Kanaanfellesskapet. Tilknytningen bestod i at jeg stadig var på besøk hos dem i Darmstadt og at jeg i flere år var Kanaanvenn.<sup>2</sup> Det hadde gjennom lengre tid samlet seg opp en del kritiske spørsmål av læremessig art hos meg, dette toppet seg i en konkret læremessig uenighet som gjorde at jeg gikk ut av Kanaanvennekretsen i 1984. Erfaringene fra denne tiden har gjort at jeg har hatt behov for å se hva jeg har i min lutherske arv, og dette har ført meg til studier i kristendomskunnskap og en hovedfagsavhandling i dogmatikk der jeg ut fra et luthersk ståsted framstilte og vurderte sentrale lærepunkter hos M. Basilea Schlink.<sup>3</sup> Temaene som ble behandlet er bot, tro, rettferdiggjørelse, helliggjørelse, skriftsyn

<sup>1</sup> Marianne Jansson og Riitta Lemmetyinen, *Oppbrudd*. Oslo: Lunde, 1997.

<sup>2</sup> Dette er mennesker med en løsere tilknytning enn ordensmedlemmene. Kanaanvenner prøver å praktisere Kanaans budskap der de bor.

<sup>3</sup> Kjellaug Marie Andersen, "Bot og rettferdiggjørelse hos M. Basilea Schlink - en framstilling og vurdering av sentrale lærepunkter." Hovedfagsavhandling i kristendomskunnskap. Oslo: Det teologiske Menighetsfakultet, 2003.

og gudsbilde med henblikk på Guds forsyn. Denne artikkelen er en bearbeiding av kapitlene om hennes skriftsyn, og vurderingene er skrevet fra et luthersk ståsted. Ettersom Mariasøsterfelleskapet også bærer preg av å være et karismatisk fellesskap der nådegavene er i funksjon,<sup>4</sup> samt at bruken av åpenbaringer og syner får innflytelse på skriftsynet, bør temaet være av interesse for dette tidskrifts lesere.

### *Hva menes med begrepet skriftsyn?*

Med dette mener jeg synet på og forståelsen av Bibelen,<sup>5</sup> og i fortsettelsen vil begrepene skriftsyn og bibelsyn bli brukt om hverandre. Det er mange momenter som her kommer inn, og behandlingen av temaet kan vinkles på mange forskjellige måter. Åpenbaringsforståelsen har betydning, har Gud åpenbart seg i historien, går det an å snakke om en spesiell åpenbaring? Synet på Skriftens autoritet er viktig, og forståelsen man har av Bibelen viser seg også i hvordan man bruker denne. Jeg vil også ta for meg skriftprinsippet, dette at Skriften er eneste norm for lære og liv. Videre hører det med å se på forholdet mellom GT og NT. Endelig vil jeg ta for meg skriftbruken, den praktiske bibelbruk, og med det forstår jeg den konkrete anvendelse og tolkning av bibeltekster.<sup>6</sup>

Før jeg behandler de ovenfor nevnte momenter, må jeg si noe om problemene med å foreta en dogmatisk vurdering av oppbyggelseslitteratur. I det aktuelle tilfellet her med bibelsynet, finner vi ingen redegjørelse for dette i M. Basilea Schlinks skrifter.<sup>7</sup> Likevel finnes det utsagn som sier noe om hennes syn på Skriftens autoritet. I og med at hun ikke redegjør for sitt bibelsyn, må jeg ut fra hennes *praktiske* bruk av Bibelen slutte meg til hennes syn på og forståelse av Skriften. Dette er ikke en optimal tilnærming, men synes å være den eneste mulige, og jeg anser den også som legitim ettersom det er “en sammenheng mellom helhetssynet på Skriften og tolkningen og anvendelsen av de enkelte tekster.”<sup>8</sup>

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<sup>4</sup> M. Basilea Schlink, *Der Ånden virker*. 3. reviderte opplag. Oslo: Luther forlag, 1975.

<sup>5</sup> Ole Modalsli, “Hva er et skriftsyn?” i: *Bibelen og teologien*, red. av Torleiv Austad. Oslo: Luther forlag, 1982 s. 141.

<sup>6</sup> Torleiv Austad, “Skriftens autoritet,” i: *Bibelen og teologien* s. 182.

<sup>7</sup> Denne artikkelen, i likhet med min hovedfagsavhandling, baserer seg på de av hennes skrifter som er allment tilgjengelige. Dette betyr at skriv beregnet på en engere krets, som Mariasøstrene eller Kanaanvennene, ikke er inkludert.

<sup>8</sup> Torleiv Austad, “Skriftens autoritet” i: *Bibelen og teologien* s. 180.

De tema jeg vil se nærmere på, er Skriftens åpenbaring og autoritet, Skriftprinsippet, forholdet mellom GT og NT og den praktiske bibelbruk.

### *Skriftens åpenbaring og autoritet*

#### **Avstand til den liberale teologi og tekstkritikken**

M. Basilea Schlink går klart i rette med den liberale teologis avmytologisering av inkarnasjonen og Jesu soningsdød.<sup>9</sup> Og ved en slik kritikk tar hun avstand fra deres bibelsyn og bibelfortolkning. I sin klare kritikk av tekstkritikkens fanebærere, plasserer hun seg i den konservative del av kristenheten både når det gjelder anerkjennelsen av Skriften som åpenbaring og når det gjelder Skriftens autoritet. Hun er meget avvisende til tekstkritikkens metoder, fordi hun selv opplevde at dette truet hennes tro.<sup>10</sup> Hennes møte med den moderne tekstkritikk var et møte med en temmelig radikal variant, slik at vi må ha med dette historiske perspektivet når vi vurderer hennes bastante avvisning av sistnevnte. Hvordan hun forholder seg til en mer modifisert variant, vet vi ikke.

#### **Skriftens autoritet.**

Det som særpreger hennes syn på Skriften, er betydningen av å ta Bibelen på alvor, at Skriften er en forpliktende autoritet, ikke bare i teorien, men også i vårt praktiske liv. Hun hevder at vi som kristne ikke tar Guds ord på alvor og hun går i rette med en lesning av Bibelen der vi legger inn et beskyttende filter slik at Guds ord ikke får ramme oss i vår synd.<sup>11</sup> Styrken i dette synet på Skriftens autoritet, er nettopp at mennesker underordner seg Bibelen, og ikke omvendt. Her målbærer hun et viktig anliggende. Men så blir spørsmålet, hva betyr det å ta Bibelen på alvor, hva betyr det å være tro mot Skriften? Hennes løsning på dette

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<sup>9</sup> M. Basilea Schlink, *Når grundvoldene vakler*. 2. opplag. Fredericia: Lohses forlag, 1974 s. 71.

<sup>10</sup> M. Basilea Schlink, *Usporlige er hans veier*. Stavanger: Nomi forlag, 1969 s. 42. Referansen er et dagboknotat fra 1924 i selvbiografien. På s. 43 samme bok reflekterer hun mange år senere over sitt møte med tekstkritikken, og selv om hun skriver noe på kontoen for manglende modenhet hos henne selv, mener jeg at hun fastholder sin skepsis til tekstkritikken.

<sup>11</sup> Jfr. M. Basilea Schlink, *Boten, det salige liv*. 2. opplag. Stavanger: Nomi forlag 1970 s. 80-90.

spørsmålet er en direkte lesning av Bibelen, uten fornuftens beskyttende filter. Ved dette tillegger hun Skriften en udiskutabel autoritet, samtidig som hun ikke vil hevde en prinsipiell ufeilbarlighet, hun havner altså ikke i fundamentalistenes rekker. Svakheten i denne direkte lesningen, som kan bli en fallgrube, er at man ikke ser skogen for bare trær, teologisk uttrykt: Uten et overordnet perspektiv på og forståelse av Skriften, kan man komme til å gjøre delsannheter til helsannheter. Man kan gå seg bort fordi en mister orienteringspunktene når alt er like viktig. I sitt oppriktige ønske etter å gjøre alvor av Bibelens autoritet, ved sin direkte lese måte, mener jeg at hun havner i en biblisistisk tendens, for ikke å si grøft.<sup>12</sup> Slik Henriksen også skriver at nettopp biblisismen med sitt uttrykte ønske om å ta Bibelen på alvor, kan ende med å undergrave Bibelens autoritet fordi den ender med å stille alt i Skriften på lik linje.<sup>13</sup> Vi finner ofte en direkte og uformidlet lesning av bibelord hos henne. Denne lese måten, som jo også er uttrykk for en tolkningsnøkkel, forutsetter et bibelsyn som tilskriver Bibelen stor formale autoritet. I dette mener jeg hennes skriftsyn ligner mer på den reformerte kirkes bibelsyn enn det vi finner i den lutherske kirke. Ulike tolkningsnøkler har sammenheng med forskjellige oppfatninger av og begrunnelser for Skriftens autoritet. Et reformert bibelsyn, som tillegger Skriftens formale autoritet stor betydning, kan lettere havne i en biblisistisk tendens, enn et luthersk bibelsyn som i større grad vektlegger Bibelens saklige autoritet, og som ved det åpner opp for å snakke om sentrum og periferi i Skriften.<sup>14</sup>

Spørsmålet som nå melder seg er hvordan man skal ta Bibelen på alvor? Skjer dette best ved en direkte og uformidlet lese måte, som i en del kretser lett kan bli karakterisert som den frommeste, eller finnes det andre måter å forholde seg til Skriften på som tar Bibelen like mye på alvor? Dette spørsmålet vil klinge med i den videre vurdering.

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<sup>12</sup> Jfr. Axel Smith, *Bruk av Bibelen i etikken*. Oslo: Det teologiske Menighetsfakultet, 1988 s. 8: "En biblisistisk tendens er derimot ikke uvanlig. Den kan skrive seg fra et oppriktig ønske om å gjøre alvor av Bibelens autoritet, men samtidig en manglende forståelse for Bibelens historiske egenart."

<sup>13</sup> Jan-Olav Henriksen, *Guds virkelighet*. Oslo: Luther forlag, 1994 s. 45.

<sup>14</sup> Einar Molland, *Kristenhetens kirker og trossamfunn*. Oslo: Gyldendal 1976 s. 233.

## *Skriftprinsippet*

Med dette mener jeg at Skriften betraktes som “eneste pålitelige og sakssvarende bevitnelse av Guds åpenbaring.”<sup>15</sup> Skriften er altså eneste autoritet for lære og liv, det er ingen autoritet som kan sidestilles med den autoritet Bibelen har.

M. Basilea Schlink betrakter Skriften som uttrykk for Guds åpenbaring. Videre tror jeg hun vil være fremmed for synspunkter som avviser Skriften som eneste norm for lære og liv. Dette mener jeg går fram av den respektfulle holdning som hun har til Skriften, selv om det er sparsomt med de eksplisitte utsagn. Skriftprinsippet tematiseres ikke i hennes litteratur, så jeg har måttet slutte meg til det ut fra en totalforståelse. I det følgende skal jeg gå et skritt videre for å se om spørsmålet kan besvares ut fra hva hun skriver. Først skal vi se på betydningen av erfaringen og dernest hvordan hun gjør bruk av åpenbaringer og syner.

## **Erfaringens betydning**

Schlink legger i sin litteratur stor vekt på det selvopplevde og refererer stadig til erfaringer man har gjort i Mariasøsterfellesskapet. Boken *Når Gud svarer* er en nedtegnelse av bønnehørelser som er opplevd i Mariasøsterfellesskapet, og i flere av historiene vises det til at de ved disse erfaringene lærte noe om forutsetninger for bønnehørelse.<sup>16</sup> I bokens etterord finner vi en liten ‘bønnedogmatikk’ der hun skriver om hva som kan hindre vår bønn, om troens bønn, om barnlig bønn, om vedholdende bønn, om alvorlig bønn og hun avslutter med et avsnitt om veien til bønn. For hvert enkelt punkt trekker hun fram erfaringene de gjorde om at når bestemte forutsetninger var oppfylt, da kom bønnehørelsen. På denne erfaringens vei har hun lært noe om når Gud griper inn med bønnehørelse, og når Han ikke kan gripe inn fordi det er noe som stenger. Også i *Boten, det salige liv* forteller hun om erfaringer de gjorde under byggearbeidet og den sammenhengen hun fant mellom Guds handlinger og deres synd. Etter at de hadde gjort bot, erfarte de igjen Guds nåde. Hun viser at Gud handler ved de minste ting som skjer med oss, og hun anfører fem belegg fra GT om sammenhengen mellom været og Guds handling med menneskene.<sup>17</sup> Hennes egne erfaringer leverer premisser for det hun lærer videre om bønn, og ut fra erfaringene trekkes konklusjoner om sam-

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<sup>15</sup> Kjell Olav Sannes, *Prolegomena til dogmatikken*. Oslo: Det teologiske Menighetsfakultet, 1985 s. 112.

<sup>16</sup> M. Basilea Schlink, *Når Gud svarer*. Oslo: Luther forlag, 1970 s. 14, 31-32, 72-73, 115.

<sup>17</sup> M. Basilea Schlink, *Boten, det salige liv* s. 79-80.



menhenger i Guds rike. Ut fra deres erfaringer avledes en dogmatikk og hun påberoper seg erfaringens ugjendrivelige bevis.

Før vi går nærmere inn på om erfaringen *er* et så ugjendrivelig bevis, vil jeg påpeke hennes ‘Tat-Følge’ (gjerning-konsekvens) tankegang som fører til en for stor vekt på vår innsats, våre kvaliteter. Den tankegangen kan for såvidt også sees som et resultat av den grunnleggende menneskelige erfaringen av at man høster som man sår. Når hun i etterordet av *Når Gud svarer* bruker uttrykket ‘alvorlig bønn’, henter hun dette fra Jak 5,16 som i tysk oversettelse (Luther-Bibel) lyder: “Des Gerechten Gebet vermag viel, wenn es ernstlich ist” (direkte oversettelse: Den rettfærdiges bønn utretter mye, når den er alvorlig). I norsk bibeloversettelse er ikke ordet ‘alvorlig’ brukt: “Et rettfærdig menneskes bønn er virksom og utretter mye.” Men når hun nå først bruker ordet ‘alvorlig’, hva vil det si å be med alvor? For meg kan det like gjerne bety å be med et oppriktig hjerte, mens hun lar det bety at bønnen kombineres med offer og forsakelse.<sup>18</sup> Og der hun skriver om hvordan synd stenger for bønnehørelse,<sup>19</sup> så reiser spørsmålet seg om når det ikke lenger *er* noen synd som stenger mellom Gud og oss, slik at våre bønner uhindret kan stige opp til ham. Slik jeg tenker, vil dette først inntreffe i en annen verden, den nyskapte. Jeg synes dette er uttrykk for en grunn syndsforståelse, som om vi her i denne verden kan oppleve at det ikke er noen synd som stenger mellom oss og Gud. I kraft av Jesu gjerning er det sant nok at det ikke lenger er noe som stenger mellom Gud og oss, men dette beror på Jesu gjerning og ikke på vår evne til å rydde synd av veien, den veien blir aldri uten steiner. Guds velsignelse finner vi i Jesus, og ikke i den gammeltestamentlige lovoppfyllelse. Schlink er i stor grad preget av den deuteronomistiske forståelsesramme der overholdelse av loven fører til velsignelse, mens ulydighet medfører forbannelse (jfr. 5Mos 28), og tolker erfaringene i dette lys. Ikke dermed sagt at vi ikke skal gjøre godt og leve forsonet med hverandre, men ikke for ved det å oppleve Guds velsignelse, f. eks. i form av bønnehørelse.

Hun karakteriserer en av erfaringene som et ‘oppdragelsesunder’,<sup>20</sup> det var Gud som ved denne erfaringen lærte dem å stille spørsmålet om hva det var hos dem som hindret bønnesvar. I den samme historien skriver hun også hvordan Gud viste dem at de ikke hadde latt seg lede av kjærlighet overfor en av hjelpearbeiderne. Det reiser seg straks et spørsmål om hvem som tolker erfaringen. Og

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<sup>18</sup> M. Basilea Schlink, *Når Gud svarer* s. 162-163.

<sup>19</sup> M. Basilea Schlink, *ibid.* s. 31-32, 72-73, 115.

<sup>20</sup> M. Basilea Schlink, *ibid.* s. 31-32.

uttrykket “Han viste oss”, hva ligger det i det? På hvilken måte viste Gud dette? Hvis modellen er at det må være en synd som hindrer, så er det kanskje ikke så vanskelig å finne en synd å henge hatten på? Synden er ikke særlig konkret angitt, “vi ikke hadde latt oss lede av kjærlighet”, hva betyr nå det? Mitt poeng er at man alltid kan finne en slik forklaring, den blir aldri ugyldig så lenge vi er her på denne jord. Det tvilsomme er den entydige tolkningen av erfaringen, uten refleksjon over hvilke premisser som ligger til grunn for tolkningen av erfaringen. Ut fra eget skriftsyn og virkelighetsoppfatning gjør man seg sine erfaringer. Men disse erfaringene kan da ikke bli stående som ugjendrivelige bevis for lovmessigheter i Guds rike. Og det er her jeg mener M. Basilea Schlink trår feil.<sup>21</sup>

Jeg har tidligere vist hvordan hun overfører ord fra GT uformidlet, f. eks. hvordan Gud styrer været. Og hvordan det sluttet å regne etter at den siste hadde bekjent sin synd. Og for å understreke lovmessigheten: “Fra da av skjedde det samme ofte.”<sup>22</sup> Når synden som stenger, er bekjent, da er igjen veien åpnet for Guds velsignelser. Og det hører med til historien at hun forteller at de opplevde noe av sannheten i bibelordene Amos 4,7 og 3Mos. 26,3-4a. Men hva med sannheten i ordet fra Matt 5,45 om Gud som “lar det regne over rettferdige og urettferdige”?<sup>23</sup> Etter min mening henter hun fram bibelvers som passer med hennes forståelse, disse bekrefter da erfaringene, og erfaringene bekrefter sannheten i bibelversene. Og da må det jo være slik, eller? Problemet er at hun henger fast i en gammeltestamentlig forståelse, i ‘Tat-Følge’ (gjerning-konsekvens) prinsippet, og lar ikke dette korrigeres av budskapet i NT. Der evangeliet bryter det deuteronomistiske prinsipp om at velsignelse forutsetter overholdelse av Guds bud, mens ulydighet fører til forbannelse. I NT er budskapet at den forbannelse som tilkom oss, den tok Jesus i vårt sted (Gal. 3, 13). Den gamle pakt avløses av

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<sup>21</sup> Ivar Asheim har en meget interessant drøfting av erfaringens plass i teologien i kapitlet “Erfaringen,” i: *Med kall fra Gud og kirken* (red. av Ingemann Ellingsen). Oslo: Luther forlag, 1976 s. 9-37. Det skal her bare kort refereres til s. 27, ettersom dette er særdeles relevant i møte med Schlinks litteratur: “Spørsmålet melder seg alltid: hvilke tradisjoner ligger bak fasaden? Hvordan har disse med sin referanseramme eventuelt *omformet* et opplevelsesmateriale, hva har de eventuelt sågar produsert hvor det ellers ingen opplevelse ville ha vært? Da blir det naturligvis også et spørsmål hva som er *holdbart* i disse tradisjoner, hva som er ‘rett’ og ‘galt’, hva som er ‘heldig’ og ‘uheldig’ (eller hvilke kategorier man nå vil anvende).”

<sup>22</sup> M. Basilea Schlink, *Når Gud svarer* s. 115.

<sup>23</sup> Her sitert etter 1930-utgaven.

den nye pakt, mens hun opprettholder det deuteronomistiske prinsipp fra den gamle pakt. Jeg mener ikke at vi skal se bort fra alt som står i GT, på ingen måte, men GT må tolkes i lys av NT. Den deuteronomistiske lovmessighet er brutt, dette ser vi allerede hos Job, og Jesus tar et oppgjør med det i fortellingen om den blindfødte i Joh 9 og om de omkomne i Siloa i Luk 13. Og indirekte i det tidligere omtalte verset fra Matt 5,45.

Med erfaringen som veiviser finner hun bekreftelse av sannheten i de gammeltestamentlige ordene, og ord fra NT utelates. Er da ordene fra NT mindre sanne? Problemet er både hennes forståelse av GT og bruken av erfaringer. Her skulle vi først og fremst se på den vekt hun tillegger erfaringen. Hennes erfaring bekrefter bibelversene, men hvorfor er akkurat *disse* bibelversene plukket ut? Bibelvers som ikke passer med erfaringen, utelates. Er det slik at “religiøse tradisjoner produserer erfaring i sitt innflytelsesområde” slik Asheim skriver?<sup>24</sup> Hvilken vekt kan man da legge på konklusjoner basert på erfaringer? Jeg mener at M. Basilea Schlink legger *for* stor vekt på erfaringene, når hun ut fra disse utleder lovmessigheter i Guds rike og påberoper seg erfaringen som ‘bevis’. Samtidig som helheten i skriftgrunnlaget forsømmes. “Det finnes også mennesker som i praksis - om enn ikke alltid i teorien - sidestiller sine egne religiøse opplevelser med Skriften.”<sup>25</sup> Jeg mener hun til en viss grad rammes av dette utsagnet. Om hun ikke går så langt som å *side stille* erfaringen med Skriften, så utleder hun like fullt i stor grad dogmatikk av erfaringer. Ut fra et luthersk skriftsyn er dette ikke holdbart, fordi Skriften da ikke får stå alene, men erfaringen er med på å bestemme dogmatikken. Erfaringen har sin plass i det kristne livet og i teologien, men den kan ikke få “konstitutiv og regulativ betydning for teologien.”<sup>26</sup> Vi ser at erfaringene knyttes opp mot utvalgte bibelsteder og at de på erfaringens vei erfarer sannheten i ordene. Ved å gjøre et utvalg av bibelord, som kan innebære at ord som ikke bekrefter erfaringen utelates, står man i fare for å la erfaringen bestemme hvilke ord som regnes som relevante. På den måten kan erfaringen overordnes skriftordet, spesielt hvis man tenker på helheten i Skriftens vitnesbyrd. Min vurdering er at hun er en tydelig erfaringsteolog fordi hun basert på erfaringene utleder lovmessigheter i Guds rike, som så belegges med et tilfeldig skriftbelegg som ikke gjør rett mot helheten i det bibelske budskap. Da står man i fare for at vår grunnleggende menneskelige erfaring av å høste som vi sår, overordnes evangeliets nådetilsagn.

<sup>24</sup> Ivar Asheim, “Erfaringen,” i: *Med kall fra Gud og kirken* s. 27.

<sup>25</sup> Torleiv Austad, “Skriftens autoritet,” i: *Bibelen og teologien* s. 161.

<sup>26</sup> Ivar Asheim, “Erfaringen,” i: *Med kall fra Gud og kirken* s. 13.

## Bruken av åpenbaringer og syner

I en bok som skildrer Jesu lidelse fra skjærtorsdag til og med korsfestelsen langfredag, *Hva min frelse kostet har*, gjør hun bruk av åpenbaringer som bønnemenesket Anna Katharina Emmerich har hatt om Jesu lidelse.<sup>27</sup> Måten M. Basilea Schlink bruker disse åpenbaringene på, mener jeg ikke skjer på en slik måte at hun sidestiller dem med Skriftens vitnesbyrd. Annerledes er det når hun i *Dem Überwinder die Krone* (direkte oversatt: Seierherrens krone) bruker et syn av presten Oberlin for å betone viktigheten av troens kamp mot våre synder,<sup>28</sup> fordi dette synet sier mer enn det Bibelen forteller om det hinsidige. Det blir derfor problematisk når hun bruker et slikt syn for å underbygge sitt budskap, fordi ved dette kan et slikt syn få samme status som Bibelen, og da er det ikke lenger Skriften alene.

Når det gjelder syner hun selv har hatt, så mener jeg disse legger premisser for hennes forkynnelse, som når hun forteller at hun så Guds frelsesplan i sin store sammenheng. Hun skriver riktignok ikke at hun hadde et syn, men hun bruker uttrykket "Han lot meg få se inn i tider som ligger langt foran oss."<sup>29</sup> Hun forteller ikke synet i detalj, så det lar seg ikke gjøre å skille synet fra hennes utlegning av synet, men hun ender opp med en forkynnelse som jeg mener går utover det bibelske budskap. Et annet eksempel finner vi i boken *Um Jerusalems willen* (direkte oversatt: For Jerusalems skyld). Forordet i boken har overskriften "Israels Weg - eine Schau" (direkte oversatt: Israels vei - et syn), og forordet begynner med å fortelle at boken er skrevet ut fra et indre syn som Gud ga henne, noe som også gjentas mot slutten av forordet.<sup>30</sup> Boken *Um Jerusalems willen* er et av hennes endetidsskrifter og bygger altså på et syn Gud ga henne. Jeg har ikke selv gått inn på en vurdering av hennes lære om endetiden, men Nyhus konkluderer

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<sup>27</sup> M. Basilea Schlink, *Hva min frelse kostet har*. Udby: De evangeliske Mariasøstre, 1976 s. 8.

<sup>28</sup> M. Basilea Schlink, *Dem Überwinder die Krone*. 12. Auflage. Darmstadt-Eberstadt: Verlag Evangelische Marienschwesternschaft, 1973 s. 15-16.

<sup>29</sup> M. Basilea Schlink, *Gud fullfører sitt verk*. Oslo: Luther forlag, 1975 s. 350.

<sup>30</sup> M. Basilea Schlink, *Um Jerusalems willen*. Darmstadt-Eberstadt 1968 s. 7, 12. Forordet er signert Mutter Martyria.

med at hennes synspunkter faller utenfor rammen av det en kan kalle en kristen apokalyptikk, og at læren er preget av det spekulative.<sup>31</sup>

Jeg mener hennes bruk av syner og de premissene dette legger for det hun skriver, er problematisk ut fra skriftprinsippet. Hun legger etter min mening for stor vekt på synene og de blir ikke korrigeret på Bibelens budskap. Når innholdet, eventuelt hennes videre utlegning, ikke bare går ut over det Skriften sier, men også går imot Skriften i flere tilfeller, ender det etter min oppfatning opp med at synene overordnes Skriften. En slik bruk av syner er uholdbart etter det lutherske prinsipp om Skriften som eneste autoritet for lære og liv.

### *Forholdet mellom GT og NT*

I boken *Når grundvoldene vakler* tar hun opp forholdet mellom det gamle testamentets bud og det nye testamentet, og hvilken betydning GTs bud har for oss i dag. Hun viser til at en rekke av budene ikke mer kan være bokstavelig å forstå pga endrede kulturelle forhold, men hun mener budenes intensjon kan overføres til vår tid, at deres åndelige innhold fortsatt gjelder. Det hun sier prinsipielt om forholdet mellom GT og NT, gjelder primært overføringsverdien av budene. Hun overfører ikke uten videre budene fra GT direkte, men modifierer dem ut fra de historiske forhold. Hun ser etter budets intensjon og beholder denne. Videre foretar hun ut fra 1Pet 2,5 en nyutlegning av andre gammeltestamentlige lover, som preste- og offerlovene. Hun sier at de er oppfylt i Jesus, men samtidig at det nå er andre offer som Guds folk må bringe sin Gud. Disse åndelige ofre består i at Jesus som er hodet tar sine lemmer med inn i sitt liv, sin kjærlighet og sitt offer.<sup>32</sup> Hvordan hun kommer fram til hva disse omtalte åndelige offer i 1Pet består i, det er ikke så lett å forstå. Avsnittet reiser tvert i mot nye spørsmål knyttet til forståelsen av Jesu offer. Jeg mener at hun ikke har noen forsvarlig eksegese av 1Pet 2,5 - da burde Rom 12,1 og Heb 13,5 vært trukket inn, og det virker helt vilkårlig ut fra 1Pet hvordan hun definerer de åndelige ofre. Jeg mener altså at det ikke er samsvar mellom hennes bibelbruk og det hun kommer fram til, det blir en svært så 'luftig' eksegese. Ut fra det jeg tidligere har skrevet er det mulig å tenke at hennes synspunkt har sin bakgrunn i et syn eller åpenbaring, og at hun legger denne forståelsen inn i 1Pet. Uansett bakgrunnen for det hun skriver, så er det ut fra luthersk bibelsyn helt fremmed at preste- og offerlovene fra GT skal

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<sup>31</sup> Kjell A. Nyhus, "Analyse og kritikk av synet på 'de siste ting' i Basilea Schlinks endetidsskrifter, med særlig henblikk på tusenårsriket." Spesialavhandling i teologi. Oslo: Det teologiske Menighetsfakultet, 1978 s. 49-50.

<sup>32</sup> M. Basilea Schlink, *Når grundvoldene vakler* s. 117.

nytolkes, disse ble oppfylt fullkomment i Jesus, én gang for alle, og skal ikke videreføres i den nye pakt, jfr. Heb 10,1-18. Også i vurderingen av hennes bibelbruk i praksis vil forholdet mellom GT og NT bli belyst.

### *Praktisk bibelbruk*

Det kan kanskje synes fremmed å ta med et slikt punkt når man skal belyse bibelsyn. Med bibelsyn tenker vi helst på en prinsipiell gjennomtenkning av helhetssynet på Skriften. Men nettopp når vi skal finne fram til bibelsynet i oppbyggelseslitteratur, kan det vise seg å være ikke bare nyttig, men helt nødvendig å se på den praktiske bibelbruk. Og selv der hvor man har et gjennomtenkt helhetssyn, er det ikke gitt at den praktiske bruken sammenfaller med den teoretiske gjennomtenkningen.<sup>33</sup> I vårt materiale er denne prinsipielle siden i liten grad til stede, slik at vi ikke finner kollisjoner mellom det teoretiske og det praktiske. For oss er det viktigere at vi kan trekke slutninger fra den praktiske anvendelse og tolkning av bibeltekster tilbake til bibelsynet.<sup>34</sup> Dette er en nødvendig nøkkel for å finne fram til hennes bibelsyn. Den videre behandlingen av hennes praktiske bibelbruk, er delt inn i fire underpunkter: Det første er bruken av løsenord. Den norske leser får kanskje ikke så mange assosiasjoner ved et slikt ord som tysk- og engelskspråklige får. Saken er at Herrnhuter Brüdergemeinde (Brødremenigheten i Herrnhut) hvert år utgir en bibelleseplan, "Løsungen", der det for hver dag blant annet er et ord fra GT. Dette er under bønn blitt trukket ut blant en stor mengde ord fra GT. 'Dagens løsen' er teknisk term for dette daglige GT-sitatet i denne bibelleseplanen, som er nokså utbredt, men som ikke finnes på norsk. Korresponderende begrep i norsk kontekst vil være mannakorn. Neste punkt er gjengivelsen av bibelord. Videre hvordan bibelord utlegges og til slutt bruken av GT og forholdet mellom GT og NT.

### **Bruken av løsenord**

M. Basilea Schlink gjør bruk av løsenord i utstrakt grad. Spesielt i selvbiografien blir dette tydelig, men også i andre bøker der det fortelles fra hennes eget liv og fra ledelsen av søsterfellesskapet, som f. eks. *Når Gud svarer*. Ut fra en stor samling bibelord på ca. 1000 ord, NT inklusive, trekkes det under bønn ut ett, even-

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<sup>33</sup> Torleiv Austad, "Skriftens autoritet," i: *Bibelen og teologien* s. 180-181.

<sup>34</sup> Ole Modalsli, "Hva er et skriftsyn?" i: *Bibelen og teologien* s. 141. Jfr. også Ivar Asheim, "Et reformatorisk skriftsyn," i: *Bibelen og teologien* s. 42.

tuelt flere, i situasjoner der man søker Guds ledelse.<sup>35</sup> I saker der man er usikker, ber man om et ord for å forvise seg om at man er på rett vei. Motivet er at man ønsker å gjøre Guds vilje og ikke gå veier som Gud ikke vil. Ofte tjener løsenordet til å bekrefte en overbevisning, og denne bekreftelsen søkes særlig hvis det er en vanskelig avgjørelse.<sup>36</sup> Både når det gjelder hennes egne indre vei, og ledelsen av Mariasøstrene, støtter hun seg i stor grad til løsenord som hun i spesielle situasjoner nedber seg.

Jeg tror at fromme mennesker til alle tider, ja også vi som ikke er så veldig fromme, har søkt å finne svar på Guds vilje i et spørsmål ved å slå opp i Bibelen. Særlig i situasjoner der et valg måtte foretas, valg man visste var viktig og som ville få konsekvenser videre i livet. Vel vitende om at den aktuelle situasjonen ikke står omtalt noe sted i Bibelen, har mange allikevel slått opp Bibelen på et 'tilfeldig' sted og forsøkt å finne et svar. M. Basilea Schlink beskriver det selv som at løsenordene tjener til å bekrefte en overbevisning.<sup>37</sup> I *Min bønn i hverdagen* skisserer hun tre måter Gud svarer på i spørsmålet om å finne Guds vilje i en sak: Gjennom indre visshet, et annet menneske eller et løsenord.<sup>38</sup> Men hvis hun mener at løsenord tjener til å bekrefte en overbevisning, så kan ikke Guds svar via et løsenord sidestilles med det å få en indre visshet, for løsenordet skulle jo tjene til å bekrefte en allerede eksisterende visshet. Med dette mener jeg å vise at løsenordet ikke bare tjener til å bekrefte en allerede eksisterende visshet, men at det bidrar til å skape denne vissheten. Det er ikke noe man allerede er sikker på som blir bekreftet, men i en situasjon med usikkerhet gir løsenordet en visshet og trygghet. På den måten får løsenordene større betydning enn om vissheten var tilstede før man trakk løsenordet.

Styrken i dette er viljen til å la seg forplikte av bibelordet, og ved det å ta Bibelen på alvor. Svakheten er at det åpner for en vilkårlig bibelbruk. For kirken er det en konstant utfordring å skape broen over 2000 år, og tekster må overføres fra sin kontekst over i vår. Det jeg kritiserer ved hennes bruk av løsenord er at de gjerne hentes ut av sin sammenheng og direkte og ukritisk overføres til en aktuell situasjon, og der brukes som svar på spørsmålet om Guds ledelse. Men hvem tolker svaret og hvem besitter den autoritative tolkning? Og hvem har den rette tolkn-

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<sup>35</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 31. Jfr. M. Basilea Schlink, *Min bønn i hverdagen*. Stavanger: Nomi forlag, 1971 s. 21.

<sup>36</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 139, 290.

<sup>37</sup> M. Basilea Schlink, *ibid.*

<sup>38</sup> M. Basilea Schlink, *ibid.* s. 21.

ing av den egne konteksten? Jeg mener hennes bruk av løsenord åpner for en svært vilkårlig bibelbruk fordi enkeltord ikke tolkes i lys av helheten. Dette blir ikke rett i forhold til Bibelens budskap og blir bare tilsynelatende å ta Bibelen på alvor, mens det i virkeligheten gjør Skriften sårbar for en veldig subjektiv lesning.<sup>39</sup> Nå mener jeg ikke at vi ikke skal gå til Bibelen med våre spørsmål for å finne svar, men svarene kan ikke søkes på en slik måte.

## Gjengivelsen av bibelord

Jeg har valgt å ta ut dette som eget punkt, i stedet for å behandle det under hvordan bibelord tolkes. Dette fordi jeg synes gjengivelsen av bibelord kommer forut for en tolkning, og når vi tenker på tolkning og utlegning av en tekst, forutsetter vi at teksten gjengis slik den står i Bibelen. Noen ganger finner vi små forskjeller på bibelordet og hennes gjengivelse, kanskje et lite ord, men som medfører en spesiell vinkling. Andre ganger kommer hun med forklarende eller utdypende tillegg midt i et bibelsitat, slik at man kan bli usikker på hva som er hva, noe som krever at man slår opp det konkrete bibelverset for å finne det ut. Hvis det da ikke er oppgitt hvor verset er hentet fra, er man avhengig av en god porsjon bibelkunnskap eller å ha en bibelordbok for hånden. Noe man ikke alltid har når man leser oppbyggelseslitteratur. Vi skal se på noen eksempler, først på *tillegg av små ord* som bidrar til nyanser i meningsinnholdet: “Herren sier at Han, den høye og hellige, bare bor hos dem som har en sønderknust og nedbøyet ånd.”<sup>40</sup> Vi ser her at det lille ordet ‘bare’ er satt inn i dette sitatet fra Jes. 57, 15. Det betyr at leseren skal være veldig oppmerksom for å registrere det. Dessuten er ikke referansen oppgitt, slik at man må huske eller finne fram til hvor dette sitatet er fra, og så slå det opp for å finne ut at det er visst ikke riktig slik det står. Bruken av ‘bare’ bidrar til å inderliggjøre og understreke betydningen av å være sønderknust, og vi får en forskyvning av tyngdepunktet i tråd med hennes totalforståelse av det bibelske budskap, en forståelse sterkt preget av botens betydning. I sammenhengen der dette bibelordet er brukt, er budskapet at Gud ikke kunne ta bolig hos henne i den grad hun hadde ønsket det, fordi hun ennå var for hovmodig, og at Han derfor måtte ydmyke og fornedre henne. Jeg synes her at det blir en slags ‘Tat-Følge’ (gjerning-konsekvens) sammenheng, i den

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<sup>39</sup> Jfr. Kjell Olav Sannes, *Prolegomena til dogmatikken* s. 114: “I mange troende menneskers omgang med Bibelen finner vi også denne tendensen til å overføre enhver tekst i Bibelen direkte på seg og sin egen situasjon, og se en Guds ledelse i alle slags bibelord (‘mannakorn’-metoden).”

<sup>40</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 79.



grad vi ydmyker oss, eller blir ydmyket, kan Gud komme og ta bolig i oss. Derfor må vi søke ydmykelser slik at dette kan skje. Dette fokuset på hva vi må gjøre for at Gud kan ta bolig hos oss, er problematisk ut fra evangelielinjen der Jesus kommer inn i vårt sted og oppfyller det vi aldri klarer å oppfylle. Jeg vil ikke hevde at M. Basilea Schlink bevisst gjengir verset feil, det kan like gjerne være at hun tror at det står slik, skjønt det grenser til usannsynlig med hennes store bibelkunnskap. Kanskje hun mener at det ikke gjør noe, fordi det hun skriver er så i tråd med versets budskap? Jeg finner det kritikkverdigg at hun gjengir bibelverset med det lille forsterkende ordet som trekker forståelsen i en bestemt retning, og som det skal noe til at leseren oppdager. Dette eksemplet er en tydelig illustrasjon av faren for å legge egne tanker og meninger inn i teksten. For å ta Bibelen på alvor, mener jeg det skal gjengis slik det står, uten egne tolkninger innvevd.

Neste eksempel er fra beskrivelsen av hennes reise til Sinai: "Sinai - Guds hellige fjell, der Han hadde sluttet en ekteskapspakt med menneskene og med sitt eget folk (5.Mos. 5,2)."<sup>41</sup> Det er bare det at verken i norske eller tyske bibler brukes ordet ekteskapspakt, men ordet pakt. Også her blir det foretatt et lite tillegg som medfører en dreining av meningsinnholdet i en bestemt retning. Det er mulig å tenke seg at hun henter inn Jes 54,5 eller Jer 31,32 i forståelsen av 5Mos 5,2, men hun bringer da inn et lite tillegg som er betinget av hennes tolkning av verset, istedet for å sitere verset slik det står. Denne tolkningen forutsetter en uhistorisk lesning av skriftene i GT, fordi det er i en helt annen tid og situasjon at Gud beskrives som Israels ektemann. Jeg kan ikke se at dette er å ta Bibelen på alvor. Foruten å belyse gjengivelsen av bibelvers, sier disse sitatene mye om tolkning av bibelvers, bruken av GT og forholdet mellom GT og NT i hennes praktiske bibelbruk. Dette skal vi komme tilbake til.

Jeg skal nå bringe noen eksempler på at hun kommer med *forklarende og utdypende kommentarer* inne i bibelsitater, noen ganger slik at en må slå opp bibelverset for å sjekke ut hva som er hva: "Og dog er det slik som Den hellige skrift sier: Når Gud tukter oss, når han griper inn i vårt liv ved nød og lidelse, da gjør han det for at vi skal få del i hans hellighet (Hebr. 12,10)."<sup>42</sup> Etter Bibelselskaps oversettelse 1978/85 lyder Hebr. 12, 10 som følger: "For fedrene tuktet oss bare en kort tid, slik de fant det for godt. Men han gjør det til vårt beste, for at vi

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<sup>41</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 216.

<sup>42</sup> M. Basilea Schlink, *Boten, det salige liv* s. 73.

skal få del i hans hellighet.”<sup>43</sup> Nå kan man si at hun her ikke pretenderer å gjengi Skriften ordrett, ettersom hun ikke har brukt anførselstegn. Samtidig ligger hennes utsagn tett opp til Skriftens ord og hun har angitt referansen. Ved å slå opp denne, ser man så at hun har puttet inn i teksten et forklarende tillegg, dette skal forklare hvordan Gud tukter oss, nemlig ved at “han griper inn i vårt liv ved nød og lidelse.” Hennes egen oppfatning av hvordan Guds tukt arter seg, legges inn i teksten på en slik måte at man lurer på om det hørte til der. Det er mulig at dette synspunktet er så selvfølgelig for henne at hun ikke stiller spørsmål ved det, og derfor skriver det på en måte som om det skulle stå slik i Bibelen. Kritikken min går på at hun ved å blande egen tolkning inn i bibelsitatet, og fordi det ved første øyekast kan være vanskelig å få øye på hva som er hva, får en autoritet og tyngde på egen tolkning som tilhører selve bibelverset, og hvor hennes tolkning ikke skal innlemmes i denne autoritet. Ikke fordi det er hennes tolkning, men fordi det er en tolkning. Og bak hennes tolkning ligger det en helhetsforståelse som i veldig stor grad vektlegger tukt, lidelse, ydmykelser og bot. En slik måte å sitere på lar ikke Bibelens ord stå der uforandret, og dette tar ikke Bibelens ord på alvor. Bibelverset bør få stå der alene, så får tolkningen komme etterpå.

Neste eksempel er hentet fra etterordet til *Når Gud svarer* der hun tar oss inn i bønnens skole:

Jesus sier: ‘Men hvem av eder som er far, vil gi sin sønn en stein når han ber om brød.’ Hvor meget mer skal da ikke vår himmelske Far gi oss gode gaver *når vi kommer som barn* (min kursivering) og ber ham om det. (Luk 11,13) Det avgjørende er altså at vår bønn springer ut av barnlig kjærlighet og tillit til vår himmelske Far. Gud vil ikke skuffe en slik tillit så sant det er en bønn etter hans hjerte. [...] Er det ikke så at dette ord fra Skriften: ‘I har ikke, fordi I ikke ber’, (Jak 4,2), gjelder oss fordi vi ikke ber som virkelige barn?<sup>44</sup>

Hun refererer her til Luk 11,13, men det hun skriver ligger tettere opp til parallellstedet i Matt 7, 9-11, derfor vil jeg gjengi dette skriftavsnittet: “Eller er det noen av dere som vil gi sin sønn en stein når han ber om brød, eller gi ham en orm når han ber om en fisk? Når selv dere som er onde, vet å gi barna gode gaver, hvor mye mer skal ikke da den Far dere har i himmelen, gi gode gaver til dem som ber ham.” Vi ser at hun gjengir bibelverset, men så kommer med et lite tillegg som vi ikke finner i bibelteksten, ovenfor markert med kursivering. Og nettopp dette tillegget “når vi kommer som barn” utdypes. Hun kan godt ha saklig rett i at vi oppfordres til å komme til Gud med et barns tillit, det er ikke det,

<sup>43</sup> Hvis ikke annet blir angitt, refereres bibelvers etter Det Norske Bibelselskaps bibelutgave 1978/85.

<sup>44</sup> M. Basilea Schlink, *Når Gud svarer* s. 160.

men det er noe annet når det gjøres til en betingelse for bønnehørelse. Det er forskjell på en oppmuntrende tilskyndelse og en forutsetning. Da endres bibelordet fra å være et løfte og en oppmuntring til å be til vår Far i himmelen, til å fortelle oss hvordan vi må be for å bli bønnehørt. Når har vi nok barnlig kjærlighet og tillit til å bli bønnehørt? Jeg mener hun her forskyver fokus bort fra Guds løfter og over på oss mennesker og hva vi skal gjøre, respektive hvilke kvaliteter vi må ha. Og dette med å be som virkelige barn, blir en intensivering med fokus på oss. Hennes tillegg til bibelverset, og det hun avleder av dette tillegget, mener jeg passer inn i hennes forståelse av det kristne livet, der det er en veldig vekt på hva vi må gjøre. Tillegget kan umiddelbart virke ubetydelig, man reagerer ikke, men så har hun plutselig trukket veksler på sitt lille tillegg som gjør at det kommer en lovisk dreining.

Med disse eksemplene mener jeg ikke å si at bibelord alltid gjengis på denne måten. Stort sett gjengis de korrekt, slik at eksemplene representerer unntakene.

## Tolkningen av bibelvers

I det følgende vil jeg ut fra eksempler vurdere hvordan hun tolker og utlegger bibelvers. Inkludert i dette punktet er også hvordan hun noen ganger bruker bibelvers i begrunnelsen av standpunkter.

Til hvem skal Jesus komme som den tilbakevendende brudgom for å hente sin brud om ikke til dem som står i boten? Han kom jo første gang til dem som tidligere hadde vært Johannes' disipler og som hadde stått i denne botsbevegelse (Joh 1,35-42). Disse hadde han aller først kalt til sine disipler. Han vil ikke gjøre det annerledes ved sitt annet komme. Og derfor er ansvaret i vår tid dobbelt stort for den enkelte troende og for menigheten.<sup>45</sup>

Her bruker hun dette avsnittet fra Johannes evangeliet for å begrunne at også Jesu annet komme forberedes ved veiryddere som står i boten. Ut fra Johannes evangeliet er det sant nok at Jesu to første disipler hadde vært disipler av Johannes, men det er ikke grunnlag for å hevde at alle tolv ble rekruttert derfra. Tvert om, i følge synoptikerne var de første disiplene fiskere, og synoptikerne nevner ikke noe om at noen av disiplene tidligere hadde vært Johannes disipler. Med denne bibelbruken hentes det ut et aspekt som overordnes, og resultatet er en betoning av boten. Hun henter ut noe som bare delvis stemmer, hun skriver som om alle disiplene først hadde vært Johannes disipler, og det stemmer ikke for Johannes evangeliet engang. Jeg mener dette viser en meget tendensiøs bibellesning i det man henter ut en liten del og absolutterer denne, uten å ta hensyn til helheten i det

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<sup>45</sup> M. Basilea Schlink, *Boten, det salige liv* s. 100.

bibelske vitnesbyrd. I mitt eksempel et lite sideblikk til synoptikerne. Slik jeg ser det, er ikke dette en bibellesning som tar Bibelen på alvor, men som tvert om legger den åpen for egne tanker og synspunkter. Og i hennes lære om boten brukes dette lille avsnittet fra Johannes evangeliet for å begrunne bibelsk at vi ved bot skal rydde vei for Jesu annet komme. At hun mener det er én ting, men måten hun bruker Bibelen for å begrunne sitt standpunkt, er noe annet, og er etter min mening uholdbar.

Følgende eksempel har også fokus på boten: “Det var alltid et kald til bod, der lød, når der blev vidnet om Guds rige, og der blev kaldt til Guds rige (Matt. 3,2; Apg. 3,19 og 20). Stillet overfor den nihilisme, der er ved at fullbyrdes og den overhåndtagende lovløshed, er det derfor i vor tid det ene råb, som det kommer an på: Gør bod!”<sup>46</sup> Matt. 3,2 er Johannes døperens ord, Apg 3 er en av Peters misjonstaler til jøder. I de stedene hun refererer, er det en klar sammenheng mellom kallet til bot og kallet til Guds rike, men er alt sagt med det? Hva med andre utsagn i Bibelen som supplerer bildet? Når det f. eks. gjelder kallelisen av disiplene og Jesu programtale i Luk. 4,18-19, finner vi ikke den koblingen av kallet til bot og Guds rike som hun hevder. Vi ser altså igjen at hun henter ut noen vers som passer til hennes budskap, mens andre som ville bidra til å nyansere bildet, utelates. Dette blir for meg en eklektisk bibelbruk, der det lett kan bli slik at man finner bibelske belegg for egne synspunkter, men der man ikke tar tilstrekkelig hensyn til helheten i det bibelske budskap. Tilsynelatende begrunner hun sine synspunkter med henvisning til Bibelen, men tar man helheten i betraktning, så holder det ikke. Den vanlige leser av oppbyggelig litteratur, uten teologisk skoloring, kan ha problemer med å se dette og kan overbevises av hennes begrunnelse, spesielt fordi hun stadig henviser til Bibelen. Neste eksempel er hentet fra *Jesu vei - vår vei*, en bok som handler om etterfølgelsen i Jesu spor. “Den som ofrer seg og lar seg utnytte, den som f. eks. når han kommer trett hjem fra arbeidet, ikke gjør krav på omsorg, ro og hvile, men strammer seg opp for med sin siste kraft å tjene de andre (Luk 17,8), han går tjenerens vei, ringhetens vei som Jesus gikk, og han står i levende tro på Guds Sønn (Gal 2,20).”<sup>47</sup> Hun bruker her lignelsen om tjeneren for å fortelle hvordan vi skal forholde oss til våre medmennesker, at vi skal ofre oss helt for andre. Ved å hente ut vers 8 fra lignelsen i Luk 17,7-10, ser hun ikke verset i sin sammenheng. Jesu fortelling i Luk 17,7-10 handler om tjenesten og gudsforholdet, hvor konklusjonen er at selv med all vår tjeneste er vi uverdige, det er altså ikke

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<sup>46</sup> M. Basilea Schlink, *Når grundvoldene vakler* s. 155.

<sup>47</sup> M. Basilea Schlink, *Jesu vei-vår vei* s. 20-21.

tjenesten for Gud som gjør oss verdige. M. Basilea Schlink bruker denne fortellingen til å si noe om forholdet mennesker i mellom, uten å ta hensyn til at det ikke er det som er saken her. Verset tas ut av sin sammenheng og flyttes direkte over i en annen sammenheng. Som nevnt tidligere, hun kan godt ha sine meninger, men denne begrunnelsen er ikke god nok, fordi hun ikke ser verset i sin sammenheng og stiller det grunnleggende eksegetiske spørsmål: Hva handler denne teksten om? Jeg mener dette blir en vilkårlig bibelbruk som tjener til begrunnelse av egne standpunkter, og jeg kan ikke se at det er å ta Bibelen på alvor. Det siste eksemplet under dette punktet dreier seg ikke om tolkningen av et vers eller en tekst, men mer om forståelsen av Bibelens budskap: “Selv om jeg kjente så mye av Bibelen, hadde det ennå ikke gått opp for meg at det i Bibelen dreier seg om én ting: å hate synden. Om man betrakter forholdet bare under dette perspektiv, har frelsen sin enestående store betydning.”<sup>48</sup> Dette er hennes forståelse av budskapet i Bibelen, og blir en nøkkel til hennes bruk og tolkning av bibelvers og -tekster. Denne forståelsen er på en måte overraskende, samtidig som den forklarer mye av hennes forkynnelse. I veldig mye av litteraturen hevder hun viktigheten av å kjempe mot sine synder, mest markert i *Slik blir man annerledes*. Vektleggingen av bot passer også inn i dette bildet, fordi syndserkjennelse, bot og troens kamp mot våre hovedsynder hører sammen. Utsagnet er slik sett en nøkkel til hennes lære, like fullt er utsagnet overraskende fordi det virker så fremmed ut fra et luthersk ståsted, hvor man betrakter Bibelen som budskapet om hva Jesus har gjort for oss syndere, eller sagt på en annen måte: Guds handling til frelse for oss.<sup>49</sup> Kan hennes utsagn så forklares ut fra konteksten i *Slik blir man annerledes*? Tatt i betraktning at hele hennes litteratur er preget av botens budskap, og hennes stadige fokusering på hva vi skal gjøre, mener jeg at et slikt forsøk på forklaring ikke treffer. Min konklusjon blir derfor at jeg mener utsagnet er representativt for hennes bibelsyn, og at dette avviker klart fra et luthersk bibelsyn.

## Bruken av GT og forholdet mellom GT og NT i praktisk bibelbruk

M. Basilea Schlink gjør flittig bruk av GT og anvender ord fra GT ofte meget direkte inn i situasjoner i sitt eget liv og inn i Mariasøstrenes fellesskapsliv. Ordet tas på alvor, anvendes konkret og betraktes som forpliktende. Vi ser ofte at Guds handling med Israel oppfattes nærmest forbilledlig. Slik Herren ledet sitt folk i den gamle pakt, slik leder Han også sitt folk i dag. Det som møter oss f.

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<sup>48</sup> M. Basilea Schlink, *Slik blir man annerledes* s. 15.

<sup>49</sup> Jfr. Axel Smith, *Bruk av Bibelen i etikken* s. 3.

eks. i naturfenomener, ja også naturkatastrofer, er ikke uttrykk for naturens tilfeldige lunefullhet, men uttrykk for Guds handling.

Jeg skal først bringe noen eksempler på den sammenhengen hun ser mellom været og Guds handling med oss:

Mor Martyria og jeg forsøkte å overbevise våre åndelige døtre om at dette nok måtte være Guds tale. Men søstrene som bygget, forteller: 'På den tiden var vi særlig uvillige til å innse dette. Vi ville ikke alltid være dem som hadde skylden for alt, og vi gav en fornuftig forklaring på alt, selv om det i Bibelen så ofte står at Gud styrer været, skyene, bølgene og vinden, at Han lukket himmelen og åpnet den og at Han lot det regne eller ikke på et område - alt ettersom Han måtte straffe eller ikke. Selvsagt kunne ikke alle bønnene om tørt vær bli hørt når vi hadde en slik innstilling.'<sup>50</sup>

Tilsvarende tankegang finner vi mange steder i hennes forfatterskap, f. eks. i *Boten, det salige liv*: "Vi kan lese at det er en sammenheng mellom været og Guds handling med menneskene, f. eks. i 3Mos 26,4; 5Mos. 11,14; 5Mos 28,12 og 1Kong 17,1. Ganske tydelig sier Amos 4,7."<sup>51</sup> Vi ser her at hun lister opp fem vers fra GT til støtte for sitt syn. Og de som ikke klarte å gå angerens og botens vei slik hun foreskrev den, hvilket trolig innbefattet at man ikke delte hennes tolkning av situasjonene, forlot fellesskapet: "Til tross for Guds dommer, som var håndgripelige og vedvarende siden Han tuktet oss med alle midler, ville flere av søstrene likevel ikke gå angerens og botens vei. Vi måtte be enkelte søstre om å forlate oss, fordi de var blitt døde lemmer, eller det hendte at de gikk av seg selv. Kjærligheten til Jesus var sloknet i dem, og de var ikke villige til å vende om."<sup>52</sup> Når hun i de ovennevnte eksemplene ser en sammenheng mellom været og Guds handling med oss, mener jeg hun her anvender ord fra GT uten å se dem i forhold til NT. Det blir en selektiv bibelbruk, fordi hun ikke tar i betraktning Jesu ord i Matt 5,45 om den Far i himmelen som "lar det regne over dem som gjør rett og dem som gjør urett." Når hun bringer skriftbelegg fra GT uten å se det i lys av NT, så mener jeg dette skyldes at ordene fra GT passer i hennes 'Tat-Følge' (gjerning-konsekvens) konsept, slik vi finner det hos deuteronomisten (5Mos 28 og 30). Overholdelse av Guds bud medfører velsignelse, mens ulydighet fører til forbannelse. Denne måten å la ord fra GT stå alene, mener jeg har med forholdet mellom GT og NT å gjøre. I sitatet fra *Når Gud svarer* ovenfor kommer det fram

<sup>50</sup> M. Basilea Schlink, *Når Gud svarer* s. 114.

<sup>51</sup> M. Basilea Schlink, *Boten, det salige liv* s. 79-80. Også i heftet *Når Gud trer ut av sin taushet*. Arneberg: De evangeliske Mariasøstres forlag, 1995 s. 12-14, 24, 29-30 beskrives naturkatastrofene på tilsvarende måte som Guds inngrep.

<sup>52</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 140.

at søstrene ikke var så villige til å se regn eller ikke regn som uttrykk for Guds tale og Guds straff. Dette betrakter jeg som en berettiget motforestilling, men da dette ikke kunne forenes med Schlinks eget syn endte det med at de som ikke delte hennes tolkning, forlot fellesskapet. Hennes tolkning av situasjonen, med henvisning til GT, tjente til å fremme angeren og boten i søsterfellesskapet. Hvis vi omvender oss, kan Gud igjen la sin velsignelse strømme over oss, bokstavelig talt hvis det da var regn man trengte. Det kan selvfølgelig diskuteres om det er synet på anger og bot, eller synet på GT som er det primære. Det synes jeg ikke er så vesentlig, jeg tror at de forutsetter hverandre. Hennes lære om boten bygger på en slik forståelse av GT og hun bringer da også rikelig med eksempler fra GT i kapitlet “Boten og tukten” i *Boten, det salige liv*.

Hun betrakter GTs ord som like forpliktende som NTs ord, og overfører GTs tankegang og teologi til vår tid. Noen eksempler for å tydeliggjøre dette:

I juli 1950 kom Mutter Martyria ut til oss på byggeplassen og talte over ordene fra Bibelen om da Nehemias bygde Jerusalems murer. Hun sa at alt det som skjedde på Bibelens tid, også kunne skje i dag. Bibelens lover har gyldighet også i vår tid. Derfor var hun kommet på den tanken at vi på byggefeltet også burde ha et bønnetelt, så kunne vi bygge Herrens hus både med murskje i hånden og med bønn.<sup>53</sup>

Det som skjedde da kan skje nå, det er de samme lover som gjelder i dag som den gang: “Disse lover er Guds evig gyldige lover. Derfor kunne det heller ikke være annerledes med oss om vi skulle få åpenbare noe av hans rikes kjærlighet gjennom vårt ‘Kanaan’. Som en liten skygge av hva Israels folk opplevde, måtte også vi føres på de samme veier.”<sup>54</sup> Også her brukes uttrykket ‘lover’, og de er evig gyldige, altså gjelder de ikke bare i gammeltestamentlig tid, men også over i vår tid. Dette utsagnet viser hvordan GT leses typologisk, i det hun trekker en parallell mellom Israels folk og Mariasøsterfellesskapet. I selvbiografien skriver hun om livet på Kanaan og forteller om problemer de hadde med skadedyr og kaniner som truet med å ødelegge avlingene. M. Basilea Schlink ble overbevist om at de ikke skulle bruke giftstoffer i bekjempelsen av skadedyrene, men at de heller skulle kjempe troens kamp. Hvis de levde etter Guds vilje og kjempet mot sine synder, ville plagene kunne overvinnes. Dette syn begrunnes med to sitater fra GT: “Jeg vil true småeteren” (Mal 3,11) og “Fang de små rever som ødelegger vingårdene” (Sal. høys. 2,15).<sup>55</sup>

<sup>53</sup> M. Basilea Schlink, *Når Gud svarer* s. 25.

<sup>54</sup> M. Basilea Schlink, *ibid.* s. 135.

<sup>55</sup> M. Basilea Schlink, *Gud fullfører sitt verk* s. 266, 268.

Vi ser også at forordninger fra GT videreføres og utvides:

Derfor hører vi også i 3Mos 5,16 at etter Guds bud skal den skyldige ikke bare bære fram et skyldoffer og erstatte det han har stjålet eller ødelagt. Han skal også 'legge femtedelen til'. Når dette allerede var ventet i den gamle pakt, hvor meget mer må ikke da den nytestamentlige menighet gjøre godt igjen mange ganger. Derfor innebærer også den kjærlighet som vi får del i ved Jesu forbønn og som bergprekenen taler om, at det ikke skal settes grenser i det hele tatt for våre velgjerninger mot slike mennesker vi skylder noe.<sup>56</sup>

Sammenhengen her er at ved en sann anger og bot søker jeg å gjøre godt igjen det jeg har forbrutt meg. Og forordningen fra GT overføres til vår tid i en skjerpet utgave. Dette mener jeg fører til en ikke-kristologisk radikalisering av de gammeltestamentlige krav.

Når det gjelder forholdet mellom GT og NT slik dette avspeiler seg i hennes praktiske bibelbruk, skulle disse eksemplene ha vist at hun tillegger ord fra GT samme autoritet som ord fra NT, og at de er uttrykk for Guds vilje også i dag. Derfor brukes ofte belegg fra GT for å vise hvordan Guds handlemåte er. GT brukes uformidlet, GT korrigeres ikke av NT, men overføres direkte, alt synes å stå på lik linje og er like gyldig. Teoretisk har hun en viss tilrettelegging, men det blir helst med prinsippet, de eksemplene hun bringer viser at det også der blir overført nokså direkte. Jeg mener et slikt syn på GT og anvendelse av GT blir problematisk i forhold til et luthersk skriftsyn, men kan være mer i tråd med reformert tenkning der GT tradisjonelt har hatt en større plass enn i luthersk teologi.<sup>57</sup> I praksis tillegger hun GT like stor vekt som NT, og jeg mener at hun ved det nærmer seg en biblisistisk holdning, som jo nettopp kjennetegnes av at alt står prinsipielt på samme plan og er sidestilt.<sup>58</sup> Hennes typologiske lesning av

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<sup>56</sup> M. Basilea Schlink, *Boten, det salige liv* s. 48-49.

<sup>57</sup> Jfr. Ernst Baasland, *Ordet fanger. Bibelen og vår tid*. Oslo: Universitetsforlaget, 1991 s. 196-197.

<sup>58</sup> Jfr. Ole Modalsli og Leif Gunnar Engedal, *Evangelisk tro*. Oslo: Luther forlag, 1980 s. 30 og Kjell Olav Sannes, *Prolegomena til dogmatikken* s. 104.



GT, mener jeg har den svakhet at GT blir en bok på samme nivå som NT og leses uten det nødvendige frelseshistoriske perspektiv.

Styrken i hennes bibelsyn er hennes uttrykte vilje om å ta Bibelen på alvor og la seg utfordre av Bibelens budskap. Svakheten er hennes vilkårlige bibelbruk og løsrevne tolkning av bibelvers. Bruken av erfaringer og syner gjør forkynnelsen sårbar for hennes totalforståelse av Bibelens budskap, en forståelse preget av vektlegging av vår innsats. Min konklusjon blir at hennes skriftsyn knapt kan sies å være luthersk.



## Acts of the Holy Spirit. Hermeneutical and Historiographical Reflections

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### Introduction

A quarter of a century ago a historian, whose thesis at the University of Georgia treated the Pentecostal-Holiness movement, offered a pastoral suggestion: “I believe that God has called us to build charismatic bridges rather than charismatic walls. We must always endeavor to ‘keep the unity of the Spirit in the bond of peace’ (Eph 4:3) if we are to effectively evangelize the world and renew the church.”<sup>1</sup> Some may have interpreted this suggestion as encouraging a missionary-minded outreach to other Christian traditions which invoke the rationalistically inclined “apostolic age” or “Pentecostal age” and accordingly bypass the narrative theology and examples and precedents in Luke-Acts of Pentecostal phenomena. In any case, a substantial demographic advance has since transpired that now appears compatible with the apparent concerns of this earlier suggestion. But now, this same historian has composed a historiography treating the

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<sup>1</sup> Vinson Synan, *Charismatic Bridges* (Ann Arbor, Michigan: Word of Life, 1974), xiii. With respect to these bridges, Synan refers to the Lutheran Reformation, the Wesleyan Reformation, and the Pentecostal Reformation (47-50), speculating on the future of the Charismatic Renewal (50-52). Reformed scholar J. Rodman Williams had earlier expressed the realization that global Pentecostalism was comparable in importance to both the advent of Christianity and the Protestant Reformation, suggesting that “We are called upon to delay no longer in giving ourselves to fuller experiential and theological understanding,” in his “The Upsurge of Pentecostalism: Some Presbyterian/Reformed Comment,” *Reformed World* 31 (1971): 339-46 (341). Now, Cheryl Bridges Johns, “The Adolescence of Pentecostalism: In Search of a Legitimate Sectarian Identity,” *Pneuma: Journal of the Society for Pentecostal Studies* 17/1 (1995): 3-17 (13, 14), again argues that this experiential and theological understanding that Williams realized should be sought: “The Pentecostal primal narrative is that of an oppressed people yearning for and receiving emancipation from an oppressive empire. Pentecostalism was birthed out of the hungering cries of simple people who desired to see the glory of God. Dead orthodoxy and credal rigidity had hid the face of God from the humble, the contrite and the broken. God heard the cries of these people and filled their empty hearts with His fire... Lament is a part of Pentecostalism’s primal identity.”

past century of Holy Spirit revival,<sup>2</sup> wherein he advances various claims that appear difficult to understand and that give rise to wider issues. Given the global magnitude of these experiences of renewal/revival and their far-reaching pragmatic implications, Synan's current claims in *Century* and the apparent historiographical perspectives connected to these claims seem worthy of attention and critique.

Perhaps it is inevitable that an impersonal secular style of historiography would seem apropos to some as a vehicle for describing the Pentecostal/Charismatic Reformation, but does such historiographical fare flow from or best describe either the ethos or the spirituality or the motivation of the participants whose hallmark is personal testimony? Are the acts of the Spirit over the past century well served thereby? Does the minimalization of the personal, the motivational and the intentional, perhaps in deference to old-style secularized historiography wherein these categories would be demeaned as devotional and not in accord with the supposedly proper exclusion of unnatural phenomena, offer the best historiographical style to describe non-Enlightenment oriented events? It is these questions and the necessarily conjoined hermeneutical basis for expectation of acts of the Spirit that this present study attempts to address.

While some impressions may be subjective, *Century* appears on the surface to be a reporting of events, events seemingly rendered in a secularly indebted historiographical style, understandably still fashionable to some (the contributions to the volume by David Daniels,<sup>3</sup> Peter Hocken,<sup>4</sup> Susan Hyatt,<sup>5</sup> and Gary McGee

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<sup>2</sup> In Vinson Synan, ed., *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, How God used a Handful of Christians to Spark a Worldwide Movement* (Nashville: Thomas Nelson, 2001). This new effort, one probably destined to be widely perused by English readers, features a number of vignettes and pictures about participating characters, but a number of these cameos might impress some as being composed from the point of view of impersonal historical observers who dutifully record appropriate facts, many of which are interesting and informationally apropos.

<sup>3</sup> David Daniels, "African-American Pentecostalism in the 20th Century," in Synan (ed.), *Century*, 265-91. An important continuation of this topic draws attention to the potential erasure of tarrying due to negative criticisms from Evangelicals. The seminal experience of tarrying so as to yield to the Holy Spirit was marginalized in the Church of God in Christ in America due to the pressure of evangelicalization with "apostolic age" hermeneutics and dogmatic dictums of a "once-for-all" trickle-down Pentecost, cf. David Daniels, "Until the Power of the Lord Comes Down: African American Pentecostal Spirituality and Tarrying," in *Contemporary Spiritualities: Social and Religious Contexts* (Clive Erricker and Jane Erricker, eds.; London/New York: Continuum, 2001), 173-91 (189).

being refreshing exceptions). Perhaps the vitality of underlying motivations appears diminished and somewhat camouflaged thereby. Perhaps a new more testimonial-critical style of historiography would better account for motivational underpinnings and outcomes in the version of New Testament Christianity being described. In the historiography in question there is certainly one noteworthy exception to the perhaps less than expected content of personal testimony that could be critically employed as documentary evidence characterizing the Renewal/Revival. This is a welcome vignette of Presbyterian theologian J. Rodman Williams regarding his reception of the gift of the Holy Spirit.<sup>6</sup>

It seems appropriate to observe at this juncture that the secular dislike of the existence of God and of the ensuing implications of possible divine action are no longer historiographically tenable as an axiom in what may be called the “New

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<sup>4</sup> Peter Hocken, “The Catholic Charismatic Renewal,” in Synan (ed.), *Century*, 209-32. For important background on these developments, cf. Peter Hocken, “The Significance and Potential of Pentecostalism,” in Simon Tugwell, Peter Hocken, George Every, and John Orme Mills, *New Heaven? New Earth? An Encounter with Pentecostalism* (Springfield, Illinois: Templegate, 1976), 15-67; Paul Josef Cordes, *Call to Holiness: Reflections on the Catholic Charismatic Renewal* (Collegeville: Liturgical Press, 1997), 38-55.

<sup>5</sup> Susan B. Hyatt, “Spirit-Filled Women,” in Synan (ed.), *Century*, 233-63.

<sup>6</sup> Vinson Synan, “Charismatic Renewal Enters the Mainline Churches,” in Synan (ed.), *Century*, 149-76 (174, 175). For personal vignettes of the revival of Pentecost that do accord well with a testimonial-critical style, not a secularized one, cf. “Personal Stories of Encounters With the Holy Spirit” in French Arrington, *Encountering the Holy Spirit: Pathways to Christian Growth and Service* (Cleveland: Pathway, 2003), 423-66; cf. a review of *Encountering* in *Refleks: med karismatisk kristendom i fokus* 3-1 (2004): 95-100.

Era of the Glimpse of God.”<sup>7</sup> For example, the phenomena of the New Testament cannot be assigned to mythological categories as a matter of methodology, but only as a philosophical preference. Similarly, the humanistically and rationally inspired construct of an “apostolic age” or “Pentecostal age,”<sup>8</sup> arguably dominate in the ecclesiology of Evangelicalism, with an ensuing historiographi-

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<sup>7</sup> Humankind entered the new era in 1963 with the discovery of a cosmological beginning, cf. Paul Elbert, “The Globalization of Pentecostalism: A Review Article,” *Trinity Journal* 23 (2002): 81-101 (95-97); idem, review of Walter Hearn’s, *Being a Christian in Science*, in *Ashland Theological Journal* 34 (2002): 177-80. Then God’s existence immediately became a respectable hypothesis and an ongoing attractive speculation that profoundly effects academic disciplines. Further discovery in 1992 made headlines around the world (front page of the *London Times* five consecutive days) and has continued to fascinate the television and journalistic media. Its intellectual implications may be described in the following manner: “The discovery of the century, if not of all time” (Stephen Hawking), “Unbelievably important... The significance of this cannot be overstated. They have found the Holy Grail of cosmology” (Michael Turner), “It’s like looking at the face of God” (George Smoot). Robert Jastrow, in his very popular *God and the Astronomers* (2nd ed.; New York/London: Norton, 1992), 107, quipped that “For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.” Indeed, since 1963, it is the non-existence of God and of divine action that has become the unattractive intellectual speculation, as argued by Stephen M. Barr, *Modern Physics and Ancient Faith* (Notre Dame: University of Notre Dame Press, 2003).

<sup>8</sup> So, Otto Procksch, “hagios im Neuen Testament,” *Theologisches Wörterbuch zum Neuen Testament* I, 101-16 (105). Procksch is influenced by previous periodizations that appear ingrained within his concepts of a *Pfingstzeit* and of *Pfingstzeitalter Anwendung* (“Pentecostal age” and “Pentecostal practice”). Not motivated to pause and examine the potential philosophical underpinnings of these ideas, Procksch simply repeats the highly questionable notion (so questioned in my arguments presented below) that these concepts must have arisen entirely from New Testament documents, and so assigns them to the documents themselves under the title “‘Holy’ in the New Testament.” For Procksch, the “Holy Spirit” is used only of Pentecostal practices, that is, of such practices supposedly identified and encapsulated in an “apostolic age.” The clear implication is that a post-Pentecost Holy Spirit is now operative. The Holy Spirit operative beyond the confines of epochal truncation is not involved in “Pentecostal practices.” This illustrates how pervasive and influential the rationalistic concept of epochal truncation - and its ramifications - have become and how they function as prominent and unexamined hermeneutical presuppositions.

cal constraint that personal motivations, intentions, and testimony inconsistent with this selective encapsulation and truncation of prophetic fulfillment are on their face of questionable worth compared to propositional truth, also seems to be an explicitly inappropriate basis for recounting acts of the Spirit in the past century.

While the historically venerated epochal division of an “apostolic age” has arguably had its effect on New Testament interpretation,<sup>9</sup> over the past century its artificiality and arbitrary nature has, for the most part, not been an impediment to interpretation by Christians who believe they are participating in a “Pentecostal age,” but not the age inherited and accepted by Procksch (n. 8). The truncation of New Testament phenomena dictated by the “apostolic age” hermeneutical presuppositions accepted by Procksch has had little influence in this sector of Christendom, as well as mainly (currently unmeasured) in the recent Charismatic or Neo-Pentecostal sector (perhaps depending on the evidence one considers among these diverse groups). In these sectors of Christianity it is widely (but not universally) assumed that the Lukan gift of the Holy Spirit provides power to be a better witness, that it was given to believer-disciples who were already witnesses (Luke 24:48), and that it was not just for dispensational “apostles,” but for all Christians who live, not in the legacy of cessationistic truncation, but in the time of the gift of the Holy Spirit (*die Zeit der Geistesgabe*),<sup>10</sup> in the time of service as empowered witnesses in our present world just as early Christians did in their world. Perhaps then the following critique of some timely historiographical and hermeneutical issues raised by the appearance of *Century* might be of interest to both participants and to empathetic or negatively critical observers of that sector of world Christendom whose roots were not indebted to “apostolic age” or to “word-only” hermeneutics.

### *Breezy historiographical style and hermeneutical convlicts*

Synan offers an oratorically attractive harmonization:

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<sup>9</sup> So, Paul Elbert, “Pentecostal/Charismatic Themes in Luke-Acts at the Evangelical Theological Society: The Battle of Interpretive Method,” *Journal of Pentecostal Theology* 12/1 (2004): 181-215.

<sup>10</sup> With, for example, Rudolf Pesch, “Die Gabe des Heiligen Geistes (Apg 2,38),” *Bibel und Kirche* 21 (1966): 52-53 (53).

Beginning with a handful of students in Topeka, Kansas, on New Years Day, 1901, Christians around the world have experienced a renewal of the gifts of the Holy Spirit that dwarfs anything seen since the days of the early church. This movement, which now constitutes the second largest family of Christians in the world (after the Roman Catholic Church), is found in practically every nation and ethnic group in the world. By the end of the century, over 500,000,000 people were involved in this revival which continues its massive growth into the new millennium.<sup>11</sup>

I would define global Pentecostalism as those Christians who distinctively employ one of the two main narrative-rhetorical themes in Luke-Acts, that of the gift of the Holy Spirit.<sup>12</sup> This experience is variously described in Luke-Acts by delicate and judicious experiential expressions like receiving the Holy Spirit, being filled with the Holy Spirit, being baptized in the Holy Spirit by the heavenly Jesus, and the Holy Spirit falling upon believer-disciples. In the Re-

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<sup>11</sup> Vinson Synan, "Preface," in Synan (ed.), *Century*, ix-xi (ix). To correct any oratorical misimpression, the students referred to here prayed for and received the baptism in the Holy Spirit by the heavenly Jesus (or the Lukan gift of the Holy Spirit) as illustrated by the narrative-rhetorical examples and precedents in the anonymous double-work at the heart of the New Testament, the second part of which unfortunately became dubbed as "Acts of the Apostles." Such experiential description of a supernatural phenomenon along with documentation having obvious historical merit might be inappropriately ignored in some secular historiographical style, although the same style would routinely cite a Polybius or a Livy (although the writer of Luke-Acts is compared to these great ancient historians). This style has traditionally demonstrated a bias against the phenomena of the New Testament as a possible phenomenon of history, given the assignment of the New Testament to the world of myth by some influential historical-critical scholars. In my judgement this historiographical style is *not worthy of imitation today* given the widely recognized academic options available since the discovery of a cosmological beginning in 1963 which suggests the existence of God and the intelligibility and possibility of divine action.

For the latest statistical inferences on this Renewal/Revival in the United States, cf. Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge: Harvard University Press, 2001), 271-72.

<sup>12</sup> On this point, cf. Paul Elbert, "Towards an Understanding of Luke's Expectations for Theophilus Regarding the Lukan Gift of the Holy Spirit," in *Pentecostal Mission at 2000: Issues Home and Abroad*, Conference Papers of the 29th Annual Meeting of the Society for Pentecostal Studies, Northwest College, Kirkland, WA (Lexington, Kentucky: Society for Pentecostal Studies, 2000), 1-50. "Towards an Understanding" addresses probable expectations for Luke's reader, places the two main narrative themes found in Luke-Acts (salvation and the gift of the Holy Spirit, each with their descriptive cognates) within the framework of examples and precedents as understood in the Graeco-Roman narrative-rhetorical world.

newal/Revival it is widely believed that Luke extends the promise of this empowering experience to all disciple-believers beyond narrative time via his fulfillment of prophecy theme (Luke 3:16; 11:5-13; 24:49; Acts 1:4, 5, 14; 2:4, 33, 38c, 39). This Spirit-reception occurs through asking, seeking, and knocking in prayer, prayer being “the primary theological activity of Pentecostals,”<sup>13</sup> which is in line with another Lukan emphasis, Luke’s first book often being called the Gospel of prayer.<sup>14</sup> Synan suggests that Charismatics may be defined as those who do not necessarily appeal to the examples and precedents of inspired and unlearned prophetic speech in Luke’s narrative as evidence of the experience which Luke, probably after discussion, experiential reflection, and interaction with previous oral memory, describes as being filled with the Holy Spirit. Whether this actually defines the majority of Neo-Pentecostals or Charismatics is quite debatable.<sup>15</sup> However, all these Christians would of course subscribe to the thesis that all the Pauline interpersonal spiritual gifts are for today. Yet it may be asked whether that intellectual subscription or rational assent alone would define someone as a “charismatic,” or would something else, some experience, be required? And if so, what? Can this experience be described with the common

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<sup>13</sup> Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (Journal of Pentecostal Theology Supplement Series 1; Sheffield: Sheffield Academic Press, 1993), 166.

<sup>14</sup> For example, A. Hamman, *La Prière, I: Le Nouveau Testament* (Bibliothèque Théologique; Tournai: Desclée, 1959), 144; Augustin George, “La prière,” in his *Études sur l’oeuvre de Luc* (Sources Bibliques; Paris: Éditions Gabalda, 1978), 395-427 (403), lists 127 instances of the vocabulary of prayer in Luke-Acts.

<sup>15</sup> It is beyond the present scope to consider this question in detail, but some literature from the Catholic sector of the Charismatic Renewal may suffice to illustrate my point with respect to the majority. Becoming a ‘charismatic’ does not predominately appear to be a matter of rational assent, that is of a Christian deciding that he or she will become a ‘charismatic,’ rather the designation rests on the experience of Spirit-reception, Spirit-baptism, and/or prayer for the Lukan gift of the Holy Spirit cf. Léon Joseph Suenens, *Une nouvelle Pentecôte?* (Paris: Desclée de Brouwer, 1974); Francis A. Sullivan, *Charismes et renouveau charismatique: Etude biblique et théologique* (Loir-et-Cher: Nouan-le-Fuzelier, 1988); Heribert Mühlén, *Einübung in die Christliche Grunderfahrung: Lehre und Zuspruch* (2 vols; Mainz: Matthias-Grünewald-Verlag, 1976), I, 45; *Grundentscheidung. Weg aus der Krise I* (Mainz: Matthias-Grünewald-Verlag, 1983), 78; Evert Veldhuizen, *Le Renouveau charismatique protestant en France (1968-1988)* (Ph. D. diss., Sorbonne, 1995), passim, and Lucy Rooney and Robert Faricy, *Lord, teach us to pray: Leaders Manual* (2 ed.; Vatican City: International Catholic Charismatic Renewal Services, 1998), 84-91, 103.



language of Luke-Acts and the Pauline letters without challenging historic Reformed/Evangelical, Catholic, and Orthodox traditions that have muted Luke-Acts within a divisional “apostolic age” or have erased it phenomenologically by inattention to the ancient narrative-rhetorical technique of illustrating a main point by expected examples and precedents? Would the language of Spirit-reception (1 Thess 4:8; Gal 3:2, 14b; 1 Cor 2:12a; Rom 5:5; 8:15, 26) describe this experience as befitting a sensible continuation of previously established pneumatological description as apparently delineated in the subsequent historical composition of Luke-Acts? And if this experience cannot be described without some challenge to the interpretive dictum of a divine action or policy that installed a non-interactive epoch terminating prophetic fulfillment when twelve male apostles died, without some challenge, say, to what has become traditional Evangelical theology,<sup>16</sup> this alone may be an important issue that the Renewal/Revival is raising.

In any case, Synan’s oratorically styled harmonization between Pentecostals and Charismatics or Neo-Pentecostals is factually far less than universal, since many Neo-Pentecostals or Charismatics (such as, for example, J. Rodman Williams,<sup>17</sup> Dennis Bennett,<sup>18</sup> and Howard Ervin<sup>19</sup>) have adopted, and attempted to strengthen

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<sup>16</sup> As, for example, a challenge to the views of George Eldon Ladd, *A Theology of the New Testament* (Donald A. Hagner, ed.; Grand Rapids: Eerdmans, 1993), 383, who, entirely overlooking the Lukan theme of prophetic fulfillment, claims that when the Jerusalem/Petrine tradition reached Samaria the gift of the Holy Spirit “resulted only from the imposition of hands” and that the previous preaching about and prayer for the gift of the Holy Spirit is seemingly an “exception.” If such views are arguably wrongheaded, Ladd’s unilateral non-Lukan assertions that the theological significance of Spirit-baptism is “nowhere expounded in Acts” (384) and that the New Testament “nowhere commands believers to be baptized with the Spirit” (385) are even more askew.

<sup>17</sup> Cf. his trilogy, *Renewal Theology: Systematic Theology from a Charismatic Perspective* (3 vols.; Grand Rapids: Zondervan, 1988, 1990, 1992), available in a single volume since 1996, and “The Person and Work of the Holy Spirit, with Special Reference to ‘The Baptism in the Holy Spirit,’” in *Presence, Power, Praise: Documents on the Charismatic Renewal* (Kilian McDonnell, ed.; 3 vols.; Collegeville: Liturgical Press, 1980), I, 287-317.

<sup>18</sup> Cf. Bennett’s ecclesiastical chastisement for his belief that he had a Pentecostal experience as detailed by Vinson Synan, “The Role of Tongues as Initial Evidence,” in *Spirit and Renewal: Essays in Honor of J. Rodman Williams* (Mark W. Wilson, ed.; Journal of Pentecostal Theology Supplement Series 5; Sheffield: Sheffield Academic Press, 1994), 67-89 (67-69).

an interpretation challenging Evangelical theology, one already advanced by Pentecostals that inspired speech, what Luke calls glossolalia and/or (supernaturally motivated) prophecy, is to be expected when praying for the gift of the Holy Spirit according to the teaching on prayer by the earthly Jesus (Luke 11:5-13), prayer that is erased from Jesus' teaching on prayer by the assumption of an "apostolic age." This assumption may also be considered as motivating the removal of the gift of the Holy Spirit from its narratively connected sequence and as motivating its reinterpretation in naturalistic categories.<sup>20</sup> This epoch, described by Procksch, philosophically attractive to some, is at odds with an understanding of the promise of a Lukan gift of the Holy Spirit extending beyond narrative time and with the prevalent understanding of what narrative entailed, that is, how it should be composed in the first century Graeco-Roman literary world. This narrative-rhetorical tradition strongly suggests that Luke would be expected to illustrate one of his main themes (the other main theme based around descriptions of Jesus as Savior), namely the activity of the Holy Spirit, by narrating examples and precedents with clarity, plausibility and persuasiveness in order to show just how the gift of the Holy Spirit to disciple-believers from the heavenly Jesus was

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<sup>19</sup> Cf. Howard M. Ervin, *These Are Not Drunken as Ye Suppose* (Plainfield: Logos International, 1968); "As the Spirit Gives Utterance," *Christianity Today* (April 11, 1969), 7, 8, 10; *This Which Ye See and Hear* (Plainfield: Logos International, 1972); *Conversion-Initiation and the Baptism in the Holy Spirit: A Critique of James D. G. Dunn, Baptism in the Holy Spirit* (Peabody: Hendrickson, 1984); *Healing: Sign of the Kingdom* (Peabody: Hendrickson, 2002).

<sup>20</sup> This historically unsurprising reinterpretation is not confined to the commentary tradition of narratively unattuned Evangelical tomes, all of which almost automatically presume, sometimes blatantly so, the unarticulated "apostolic age" erasure. Otherwise critical scholarship too provides some suggestive material that is not totally corrective of narrative discontinuity and of the pre-Pentecostal erasure within ecclesiastica of prayer according to Luke 11:5-13; for example, François Bovon, *Das Evangelium nach Lukas (Evangelisch-Katholischer Kommentar zum Neuen Testament 3/2)*; Zürich: Benziger/Neukirchen-Vluyn: Neukirchener, 1996), 157, while properly noting the narrative connections between Luke 11:13 and 24:49; Acts 1:4 (narratively continuities and connections attacked by Evangelicals in their "apostolic age" hermeneutical style as "cryptic references" [so R. T. France in Ladd, *Theology*, 244]), also reinterprets the Lukan gift of the Holy Spirit as the signaling of fortunate events (*glücklichen Ereignisse*) or human charity (*menschlichen Liebe*).

to be understood and experienced.<sup>21</sup> Luke does not disappoint, neither does he demonstrate unawareness of narrative devices previously employed in the great literature of his day to frame fulfillment of prophecy and narrative prediction beyond narrative time, as with the conclusion of Peter's speech at Acts 2:38c, 39.

The dismissal of the Lukan Peter's projection of the Lukan gift of the Holy Spirit beyond narrative time, by means of a series of well chosen examples and precedents as expected in the first century rhetorical culture, is much indebted within Reformed tradition to the artificial epochal truncation made to the Lukan gift of the Holy Spirit by Calvin.<sup>22</sup> Calvin's rationally presumptuous and politically self-serving ploy became embellished and formally concretized in Reformed ecclesiology. The Geneva divine, familiar with earlier cessationist theories, found them to be a convenient fallback in his polemical debates concerning the miraculous. Such dogmatic invocations were also timely and convenient insofar as sac-

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<sup>21</sup> These virtuous qualities of narrative composition (clarity, plausibility and persuasive-ness) would be expected to be well displayed by Luke and are highly touted by his contemporary, Theon of Alexandria, cf. Michael Patillon and Giancarlo Bolognesi, eds., *Aelius Théon Progymnasmata, Texte établi et traduit* (Collection des Universités de France; Paris: Les Belles Lettres, 1997).

<sup>22</sup> This epochal truncation was done in the face of his own exegesis, from which he surmised that Peter was promising a "Pentecostal" gift of the Holy Spirit to his hearers at Acts 2:38c, 39. Calvin overrode this interpretation in an ecclesiastically comfortable and hand waving style of justification so as to confine such experience to an "apostolic age," cf. my "Calvin and the Spiritual Gifts," in *An Elaboration of the Theology of Calvin: Articles on Calvin and Calvinism* (Richard Gamble, ed.; vol. 8; New York/London: Garland, 1992), 303-31; John Calvin, *The Acts of the Apostles 1-13* (J. W. Fraser and W. J. G. McDonald, trs.; D. W. Torrance and T. F. Torrance, eds.; Grand Rapids: Eerdmans, 1965), 81. In his sermons on Acts as well, Calvin continued this approach in his exegesis as if it was an assured philosophical fact, making no attempt in those sermons published so far, to justify his deliberate imposition of such a theoretical scheme upon biblical texts. Perhaps this is understandable, given his situation, but our historical understandability cannot convert his hand waving style of exegesis into an assessment of being "Scriptural." Calvin did not attempt to base his arbitrary confinement of the gift of the Holy Spirit to Lukan characters upon exegesis, rather he appealed to rationalistic speculation.

A complete understanding of why Calvin took this unharmonious tact, given his profession of what he thought Scripture to be, will never be known, but his humanist backgrounds and his political need to deny his opponents their miraculous claims are a part of it. In any case, it cannot be proven, in my judgement, that Calvin believed biblical miracles served only to confirm enscription.

ramentalism was concerned, which gave control of the laity to the clergy and explicitly claimed the supposed automatic action of the Holy Spirit in liturgical and sacramental actions.<sup>23</sup> Out of this mix also comes the “once-for-all” corol-

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<sup>23</sup> What I mean by presumptuous invocation is that that a Christian minister cannot presume to give a spiritual gift from the Holy Spirit to another person, cannot claim or infer, nor should promote the perception of an ability to automatically transmit the Holy Spirit’s sovereign action and/or God’s grace to another person. He or she may pray that this will happen, but only the Holy Spirit can make this happen. It is entirely possible to be offensive to God by inwardly presuming that one is able to do this or to outwardly suggest and/or imply that one is doing this. The Spirit cannot just be “invoked” and then represented to be operating via ecclesial assertions. This misrepresents or at least overlooks the sovereignty of the Spirit and may be fraudulent.

The anthropocentric sacramental tradition is historically insensitive to these concerns. An *exception* to clerical presumptuousness may be found in the ministry of Padre Pio, whose intensive prayer, honesty, and submission to the divine will enabled him to effectively overcome the ecclesiastical pitfalls of liturgical sacramentalism, cf. Vincenzo Frezza, “Priesthood and Eucharist in Padre Pio,” in *Acts of the First Congress of Studies on Padre Pio’s Spirituality* (Gerardo Di Flumeri, ed.; Mary Brink, tr.; San Giovanni Rotondo: “S. Maria Delle Grazie,” 1978), 346-62; Mary F. Ingoldsby, *Padre Pio: His Life and Mission* (Dublin: Veritas, 1978), 99-106. The same untraditional non-sacramental lack of presumptuousness characterized his written ministry as well, cf. Padre of Pietrelcina, *Letters, I: Correspondence with his Spiritual Directors, 1910-1922* (Gerardo Di Flumeri, ed.; Mary Ingoldsby, tr.; San Giovanni Rotondo: “Voce Di Padre Pio,” 1980), with my review in *Laurentianum* 24 (1983) 230-31.

lary of “apostolic age” osmosis.<sup>24</sup> While not overtly, but nevertheless implicitly, embracing the anti-supernatural bias typical of Western rationalism, Lukan and Pauline cessationism gradually became reinforced and traditionalized. Lukan dispensational truncation and its embellishment was given a boost.

It may be timely to observe that current reticence of the Protestant Reformation legacy to carefully consider the portrayal of the gift of the Holy Spirit rendered by Luke has its roots in three highly related and traditionally influential non-Lukan presuppositions: (1) that the Lukan gift of the Holy Spirit is confined to Lukan characters’ lives based upon the cessationist construction of a so-called “apostolic age” when the miraculous and supernatural occurred to confirm enscripturation; (2) that although the Reformed tradition’s truncation of Pauline categories of spiritual gifts is to be questioned and perhaps rejected,<sup>25</sup> discursive

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<sup>24</sup> Alan M. Stibbs and James I. Packer, *The Spirit Within You: The Church’s Neglected Possession* (London: Hodder & Stoughton, 1967), clobber Luke with the claim that the purpose of Pentecostal manifestations was “dispensational rather than personal” (33, emphasis theirs). Totally ignoring the Lukan theme of prophetic fulfillment, Stibbs and Packer dismiss Luke’s personalized descriptions, rationalizing that they “died out rapidly at the end of the apostolic age” (31). Many insisted upon osmosis theory, that what happened to Lukan characters with respect to the gift of the Holy Spirit somehow had an effect on all other believers via an undisclosed mechanism of spiritual osmosis, hence the fanciful dubbing of Pentecost as “once-for all.” The Gentile Pentecost of a Roman centurion and his friends somehow effected and filtered down to all other Gentile believers throughout time as did the first Jerusalem Pentecost via a mysterious spiritual osmosis to all future Jewish believers, cf. Richard B. Gaffin, *Perspectives on Pentecost: New Testament Teaching on the Gifts of the Holy Spirit* (Phillipsburg: Presbyterian and Reformed, 1979), 22, 23. F. F. Bruce, *Commentary on the Book of the Acts* (Grand Rapids: Eerdmans, 1954), 76, in uncritically accepting the “once-for-all” theory, although recognizing the problem of “vital unity” the osmosis theory creates with future believers portrayed in Acts and for those beyond, nevertheless uncritically hand-waves his way around its inappropriateness to the entire text without investigating further. Apparently Stibbs, Packer, Gaffin, and Bruce have uncritically accepted the cessationistic “once-for-all” tradition of Pentecostal spiritual osmosis as an intellectually assured “apostolic age” presupposition.

<sup>25</sup> “Word and Spirit, Church and World: The Final Report of the International Dialogue Between Representatives of the World Alliance of Reformed Churches and Some Classical Pentecostal Churches and Leaders (1996-2000),” *Asian Journal of Pentecostal Studies* 4/1 (2001): 41-72 (52), states that “In previous centuries, Reformed theologians usually said that all signs and wonders were confined to an ‘apostolic age.’ Increasingly, theologians, pastors, and church members see that this opinion finds no ground in Scripture.”

language found in Paul's letters like "receiving the Spirit" is *not* to be considered in light of the examples and precedents found in the narrative of Luke-Acts (although the same language is used there), this eclipse based in large part on the faulty non-exegetical assumptions that the narratively connected phenomena Luke describes had ceased even *before* he wrote (pre-Lukan cessationism), and that only arbitrarily selected passages of Paul should be used to interpret Luke; and (3) that this reticence to consider the narrative cohesion and continuity in Luke's double work should really *not* be seen in the context of influence and pressure of the traditional backgrounds of Evangelicalism and Sacramentalism which have traditionally minimized the book of Acts as if it were a history lesson encapsulated in an epoch dubbed the "apostolic age," *nor* seen in the context of ecclesiastical backgrounds which have ignored Luke's strong emphasis on prophetic fulfillment, and which have justified ensuing non-experience of phenomena described in Luke's narrative by a rationalistic bias against experience and against supposedly undue interactivity with the divine (other than the reading of texts).

The traditional lack of recognition of Lukan theology/pneumatology that has been adopted by some forms of Charismatic Renewal, like the Vineyard Movement and Peter Wagner's "New Apostolic Church," is noted by Synan: "Only time will tell if Wagner's attempt to bypass the baptism in the Holy Spirit and the Pentecostal emphasis on tongues as an essential part of the experience will change the direction of the World Pentecostal movement. At the very least, almost every feature of the 'New Apostolic Church' movement Wagner describes was given to the body of Christ by Pentecostals and charismatics."<sup>26</sup> However, it might be a dubious historiographical exaggeration, as well as an imbalanced demographic move, to suggest that this emerging group of churches wishing to

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<sup>26</sup> Vinson Synan, "Streams of Renewal at the End of the Century," in Synan (ed.), *Century*, 349-80 (378). Perhaps the temptation to return to the historical eclipse of narrative theology under the influence of evangelicalization, the temptation to uncritically embrace insufficiently examined underpinnings of sacramental ecclesiology and its presumption of divine action under the influence of sacramental tradition, and the temptation to marginalize Christian experience, personal testimony, and tarrying so as to adapt to more rationalistic "apostolic age" and evangelicalized versions of Christianity, are challenges to be met in interactive Pentecostalism today. Exaggerated Synanian historiography may in itself offer one such challenge, but this may be a matter of differing opinion. In any case, an awareness of such issues is demonstrated by Matthew Clark, "Questioning Every Consensus: A Plea for a Return to the Radical Roots of Pentecostalism," *Asian Journal of Pentecostal Studies* 5/1 (2002): 73-86 (84-86).

preserve their version of “essential” doctrine, with their narrative unawareness of the fulfillment of prophecy theme in Luke-Acts and their virtual imitation the traditional Lukan cessationism of English *et al* in the *New Scofield Reference Bible* (1967),<sup>27</sup> is about to derail or evangelize global Pentecostalism. Indeed, Pentecostalism has obviously influenced this budding attempt of some pastors to emerge from the suffocation of dispensationalism, and one might well wonder why global Pentecostalism should now adopt traditional Reformed/Evangelical ideas instead of allowing Luke’s great double narrative to speak freely, unshackled from epochal constraints. However, it was only in the last quarter of the past century that New Testament scholarship began to acknowledge that the book of Acts contained both history and theology/pneumatology, and was not just history alone. Given this, it is not unexpected that the pervasive influence of the legacy of the Protestant Reformation toward Luke-Acts should hold sway in Wagner’s group. The pressure of “apostolic age” hermeneutics is very real. It is also apparent that rejection of this paleoreformed paradigmatic package represents a decoupling from Evangelical/Reformed traditions which may engender personal social disgrace in the eyes of those who might be able to theoretically accept that “all the Pauline interpersonal spiritual gifts are for today.”

Perhaps consideration of the three traditional non-Lukan presuppositions I have suggested above may give pause to the bypassing of Luke-Acts under the traditional pressures of evangelization. Synan, in formerly following Luke and in formerly explaining that the heavenly Jesus’ baptism of disciple-believers in the Holy Spirit involves much more than inspired speech or speaking in tongues,

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<sup>27</sup> Elmer L. Towns (Liberty University, Lynchburg, Virginia) stresses that “These churches are not changing the essentials of Bible doctrine,” but rather methods of leadership, worship, and evangelism, in his Foreword to *The New Apostolic Churches* (C. Peter Wagner, ed.; Ventura: Regal, 1998), 7-9 (9). Wagner (13-25) then asserts that “Even those new apostolic churches that do not consider themselves charismatic usually have a sincere openness to the work of the Holy Spirit and a consensus that all the New Testament spiritual gifts are for today,” among his claims about “The New Apostolic Reformation” (25). Since the reinterpretation and dogmatic cessation of interpersonal spiritual gifts was curiously never a “Bible doctrine” that needed to be changed, where is the “reformation”? Allegiance to the dispensational quagmire of “essential” doctrine that fragmented the New Testament and relegated the contents of Luke’s second book, and significant portions of his first book, to a bygone historical epoch may not be the right recipe for “reformation.”

mentions power and boldness for witnessing.<sup>28</sup> So perhaps questioning the long-term result of bypassing Luke-Acts should now be addressed to the entire legacy of the Protestant Reformation and should indeed raise, rather than silence, the question as to whether power and boldness for witnessing will appear if Luke-Acts is bypassed.<sup>29</sup>

Bypassing Luke-Acts surely cannot be logically expected to produce the empowerment narratively depicted therein as a result of prayer for and reception of the gift of the Holy Spirit. Only a convincing argument demonstrating that Lukan characters that pray in obedience to the teaching of the earthly Jesus are considered by Luke to be non-exemplary could such an expectation possibly be sus-

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<sup>28</sup> *Charismatic Bridges*, 33-35. In Bridges Synan scored another point that is germane: "Because of the traditional Pentecostal teaching that glossolalia is the 'initial evidence' of receiving the baptism in the Holy Ghost, many have dubbed the Pentecostals the 'tongues movement.' Pentecostals have never accepted that appellation. It is no more logical than calling the Baptists the 'water movement' or the Presbyterians the 'predestination movement'" (33-34). One might also wonder, as Synan now seems to suggest in his current historiographical contribution under question here, if a person can be described in accurate historiography as a Pentecostal without believing that a personal Pentecost is possible for every disciple-believer-witness who prays for it? Maybe so. Scholars trained in some humanities faculties, where the technological, agricultural, industrial, engineering, and scientifically-based economies and intellectual cultures of the real world with its administrative and communicative functions are thought to be wrapped in a fuzzy cocoon dubbed the "postmodern" world, may very well not look either to history or to Scripture for guidance, but rather to selected observations of their own choice, or to themselves, so as to define Pentecostalism for their audience in any manner suitable to what they would like it to have been, to be, or to become, cf. Elbert, "Globalization," 95-100.

<sup>29</sup> However, in this respect one might consider the following potentially confusing statement by Synan: "In emphasizing and experiencing the charismata or gifts of the Spirit, Pentecostal/Charismatics have tended to single out two gifts above all others, glossolalia (speaking in tongues as evidence for receiving the baptism in the Holy Spirit) and divine healing as a 'signs and wonders' gift useful for edification and evangelization," in his "A Healer in the House: A Historical Perspective on Healing in the Pentecostal/Charismatic Tradition," *Asian Journal of Pentecostal Studies* 3/2 (2000): 189-201 (189). One might surely ask if this a rewriting of history? Aside from the fact that there is no gift of tongues in Luke-Acts and that using Paul to interpret Luke-Acts is a non-starter, Pentecostalism and foundations of Charismatic Renewal arguably do not owe their beginnings to the gift of tongues as mentioned by Paul in his catalog of interpersonal spiritual gifts, where one believer edifies another by sharing a gift, where the Holy Spirit operates through one person to edify another person.



tained. Only by arguing that the characters in Acts, who are connected to the earthly Jesus and/or to Jesus tradition, no longer remember the teaching of Jesus on prayer, could such personification in Luke's narrative world be sustained. Such an argument, which would run counter to several significant narrative and syntactical features of Luke's double-work, has yet to be advanced. Instead, the trickle-down osmosis theory of Lukan cessationism runs counter to the implied urgency for the composition of Luke-Acts, with its imitation of the narrative technique of prophetic fulfillment found in the great literature of the Graeco-Roman world and in the Jewish scriptures. This explicit theme, which ostensibly promises the Lukan gift of the Holy Spirit to all disciple-believer-witnesses beyond narrative time who will pray for it, is carefully crafted and is a difficult to deny. If Luke-Acts had been a mythological text, instead of a text believed to lay a pattern for Christian experience, I suggest that classicists would have been discussing this very point in their literature with great ease and agreement. In any case, such bypassing is unlikely to be permanently convincing, although it was implicitly sustained for many centuries prior to the Pentecostal Reformation. Moreover, the traditional bypassing, wherein the portrayal of Lukan character's lives is regarded as primarily an historical artifact,<sup>30</sup> is highly resonant with the three unLukan presuppositions I have suggested, hidden presuppositions which until the past century were never seriously questioned. That Lukan characters might serve as exemplary figures setting reliable models as in the narrative-rhetorical tradition of historical exemplification, but with a new distinctively *Christian* theological and pneumatological emphasis, may seem beyond the pale to some in the Western mindset, but would not seem so to Luke in his literary context. Some Reformed/Evangelical scholars are currently divorcing themselves from the encapsulation of Corinthian character's lives in the divisional

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<sup>30</sup> Lukan characters' lives viewed in this way carries a certain illogical component. Readers in Rome, for example, of Luke's double-work who had previous access to Paul's letter to the Romans could have easily been seeking clarification of the experiential meaning of Paul's many discursive phrases regarding the Holy Spirit raised by their reading of his letter. Although probably most of these were understandable from common Christian experience by those who had been given the Spirit (Rom 5:5), examples and precedents from common experience in the Jerusalem/Petrine tradition and their connection to Jesus tradition would help illuminate them. The arrival of Luke-Acts and its narrative-rhetorical treatment of the gift of the Holy Spirit could not help but provide beneficial examples and precedents on which to rely. Further, it is difficult to believe that the version of Christianity portrayed by Luke, wherein a Roman centurion and other characters receive the gift of the Holy Spirit, would come as a complete surprise to readers in Rome given the urgency of preaching and the state of oral and written communication in the Empire.

“apostolic age” with the admission that supernatural interpersonal gifts from the Holy Spirit are for today, but Lukan character’s lives and the narrative connections *they* pose to theological reformation, are, as yet, another matter.<sup>31</sup>

If my understanding of Luke’s expectations for Theophilus regarding the gift of the Holy Spirit is anywhere near correct, and Luke has captured a vibrant and dynamic early Christian tradition originating in Palestine and Jerusalem, then the explosive growth Luke himself reports is harmonious with the global statistics we see today. It is difficult to believe that Luke and his predecessors did not appreciate a correlation between experiential empowerment and the gift of the Holy Spirit that he describes for believer-disciples in his narrative. It is even more difficult to believe that Luke did not intend his programmatic theme of mysterious empowerment (Acts 1:8 and ensuing examples) to set a precedent for his readers. He had the precedents of great literature and of narrative-rhetorical tradition with him, and he obviously felt the need to improve upon the personification of those who, at the outset of their stories (as in Mark 1:8; Matt 3:11), would have their central character hearing a prophecy by another significant character about what the central character will do, and then have the central character take no note either to implement or to discuss his prophetic-fulfilling role. Such rhetorically unsatisfying personification could appear to present an unrealistic narrative world which a literary minded writer would naturally desire to improve upon. Further, the need, quite possibly thought to be an urgent pastoral need, to improve upon the writers before him perhaps reflects, in part, a desire to make this correlation between experiential empowerment and Spirit-reception a genuine Graeco-Roman theological precedent with all the literary expectation of personal exemplification.

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<sup>31</sup> For current argument that these lives and their narratively connected experience does matter, bearing on the intentional vitality of Lukan theology, cf. Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody: Hendrickson, 1984); James B. Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke-Acts* (Peabody: Hendrickson, 1991); Roger Stronstad, *Spirit, Scripture and Theology: A Pentecostal Perspective* (Baguio City, Philippines: Asian Pacific Theological Seminary, 1995); idem, *The Prophethood of All Believers: A Study of Luke’s Charismatic Theology* (Journal of Pentecostal Theology Supplement Series 16: Sheffield: Sheffield Academic Press, 1999); William W. Menzies and Robert P. Menzies, *A Call to Evangelical Dialogue: Spirit and Power, Foundations of Pentecostal Experience* (Grand Rapids: Zondervan, 2000); Elbert, “Towards and Understanding;” and Arrington, *Encountering*.

To excise the examples of Lukan characters who pray for empowerment via the Lukan gift of the Holy Spirit is also to remove Luke-Acts from the narrative-rhetorical tradition of the first century and the Graeco-Roman world. Synan appears to have independently reached a similar conclusion on other grounds: “The Pentecostal experience and the doctrine explaining it has galvanized the most explosive movement among Christians since the days of the Reformation. It is unthinkable that the Pentecostal movement could have developed as it did without the initial evidence position.”<sup>32</sup> Whether the three non-Lukan presuppositions I have cited could combine to influence the course of interpretation and pastoral use of Luke-Acts within this global Renewal/Revival movement, in order to evangelicize it, may depend on how much the Pentecostals and the Charismatics pay attention to developments in hermeneutical issues being raised, for example, by Menzies and Menzies, who attempt to demonstrate the “Quiet Revolution”<sup>33</sup> in interpretive methods and by Berlin, who wisely attempts to define credible interpretive procedure.<sup>34</sup>

Synan introduces his historiographical remarks with “The Pentecostal Century: An Overview,”<sup>35</sup> beginning with the Spirit-baptism of holiness preacher Agnes Ozman, who appears not to be a part of Synan’s dichotomized and oratorically nebulous “modern Pentecostalism.”<sup>36</sup> Following the Wesleyan second blessing or entire sanctification experience, the holiness tradition migrated to (as in shame-based historiographical style of stumbling upon) a “baptism in the Holy

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<sup>32</sup> Synan, “The Role,” 82.

<sup>33</sup> Menzies and Menzies, *Call to Evangelical Dialogue*, 37-45, passim; cf. an earlier cogent assessment of interpretive and theological issues by Robert P. Menzies, “Evidential Tongues: An Essay on Theological Method,” *Asian Journal of Pentecostal Studies* 1/2 (1998): 111-23.

<sup>34</sup> Adele Berlin, “A Search for New Biblical Hermeneutics: Preliminary Observations,” in *The Study of the Ancient Near East in the Twenty-First Century: The William Foxwell Albright Centennial Conference* (Jerrold S. Cooper and Glenn M. Schwartz, eds.; Winona Lake: Eisenbrauns, 1996), 195-207.

<sup>35</sup> *Century*, 1-13.

<sup>36</sup> Vinson Synan, “Pentecostal Roots,” in Synan (ed.), *Century*, 15-37 (29).

Spirit.”<sup>37</sup> Could this migration be based upon a reasonable reading of New Testament texts? Synan defines this new group (who identified a baptism in the Holy Spirit by the heavenly Jesus for disciple-believer-witnesses who pray for it) as distinctive, which of course they are as compared to the paleoreformed elite (but not so distinctive against the preformed tradition narrated in Luke-Acts). He describes them thusly: “Coming from the holiness movement in the early 20<sup>th</sup> century, a new enthusiastic movement appeared that emphasized signs and wonders and the gifts of the Holy Spirit. Followers called themselves ‘Pentecostals,’ since they looked back to the Day of Pentecost and the outpouring of the Holy Spirit in the Upper Room as their inspiration.”<sup>38</sup>

This oratorical description bears some resemblance to reflection found in the Catholic Charismatic Renewal, for example by Matteo Calisi: “Evangelisation... which is an extension of the Risen Lord, must be accomplished by the divine charisms of the Holy Spirit, as is described to us in the Acts of the Apostles and the Gospel of Mark (see Mk 16, 18b).”<sup>39</sup> Given the location of two major narrative themes in Luke-Acts (one, repentance/faith/forgiveness/salvation, and two, the gift of the Holy Spirit to disciple-believers with its cognate descriptions), Calisi’s apparent bypassing of one these major themes, the one relegated by pre-Pentecostal tradition to an “apostolic age,” is perhaps counterbalanced by other

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<sup>37</sup> Synan, “Pentecostal Roots,” 15 (quotation marks his, although I see no reason for a secular historiographical style to reasonably eschew the identification of the documentary source of this experientially descriptive phrase, a methodology now questionable [cf. nn. 7 and 11 above]).

<sup>38</sup> Synan, “Pentecostal Roots,” 15.

<sup>39</sup> Matteo Calisi, “The Ministry of Healing in the Catholic Church,” *ICCRS (International Catholic Charismatic Renewal Services) Newsletter* 27/5 (Sept.-Oct., 2001): 1, 3 (1). Calisi employs Acts 1:5 and Acts 1:8 to describe the baptism in the Holy Spirit, then immediately jumps off to Pauline *charismata* rather than to contextual Lukan episodes (“Waiting for the Renewal to Happen: What Should You Do?,” *ICCRS Newsletter* 25/6 [Nov-Dec, 1999]: 2). This perhaps demonstrates the effect of New Testament scholarship that has interpreted Luke-Acts through Pauline spectacles instead of the other way around, but it probably demonstrates much more the effect of centuries of Lukan cessationism wherein the Spirit-receptions portrayed in Acts are confined to an “apostolic age.”

reflection in this sector of Renewal/Revival.<sup>40</sup> However, Calisi's interpretation of Luke via Paul's letters is certainly *not* entirely representative of material which appears in the *ICCRS Newsletter* where Jesus' baptism in the Holy Spirit is often upheld as a central feature, for example in the many excellent contributions to the *Newsletter* by Charles Whitehead, "At the heart of this great move of God is the Baptism in the Holy Spirit."<sup>41</sup> Whitehead testifies: "What made them so committed? The explanation is in the second chapter of Acts. As they obediently gathered in prayer they were suddenly baptised in a powerful and dramatic outpouring of the Holy Spirit (Acts 2:1-4). It was a moment they would never forget... I've noticed that behind the really committed people lies an experience which has formed and changed their lives. My own commitment to the Lord is rooted in my baptism in the Holy Spirit in 1976. I know I'm in good company - I share that experience with the apostles!"<sup>42</sup> However, perhaps a point of interest is that both Calisi's and Synan's more oratorical descriptions do not reflect or represent the theological reflection of the majority of Pentecostal and neo-Pentecostal scholars over the past century.

Further, Synan's description of an emphasis on signs and wonders needs to be put in the context of New Testament history and oral tradition (instead of removed from it by the dictates of post-Enlightenment rationalism now mightily displaced in the new era inaugurated in 1963), wherein these phenomena appeared as recorded in the long ending of Mark,<sup>43</sup> perhaps in accord with expecta-

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<sup>40</sup> For example, Francis Martin, *Baptism in the Holy Spirit: A Scriptural Foundation* (Steubenville: Franciscan University Press, 1986), based on his "Le baptême dans l'Esprit: tradition du Nouveau Testament et vie de l'Eglise," *Nouvelle revue théologique* 106 (1984): 23-58; Raniero Cantalamessa, *The Mystery of Pentecost* (Glen S. Davis, tr.; Collegeville: Liturgical Press, 2001); Francis Sullivan, "Baptism in the Spirit," *Gregorianum* 55 (1974): 49-66; idem, *Charismes et renouveau charismatique, passim*.

<sup>41</sup> Charles Whitehead, "The Challenge of the New Millennium," *ICCRS Newsletter* 25/6 (Nov-Dec, 1999): 1.

<sup>42</sup> Charles Whitehead, "Commitment is Costly," *ICCRS Newsletter* 18/6 (Nov.-Dec., 1991): 1.

<sup>43</sup> James A. Kelhoffer, *Miracle and Mission: The Authentication of Missionaries and Their Message in the Longer Ending of Mark* (Wissenschaftliche Untersuchungen zum Neuen Testament 112; Tübingen: Mohr-Siebeck, 2002), 137-50, rightly concludes that the longer ending depends on oral tradition. As to literary composition, the ending shows an awareness of pre-Synoptic material (Jesus tradition) and possibly of pre-Acts material (the Jerusalem/Petrine tradition).

tions raised by Christian preaching about them (as in Acts 2:17-21; 4:30). Also, his reference to prayerful employment of interpersonal gifts of the Holy Spirit for the beneficence of ministry needs again to be put in the context of the practice and literature of the Pentecostal sectors, where the main emphasis is upon the centrality of a Fourfold or Fivefold Full Gospel. Synan's approach seems to be the evangelization of the Fourfold or Fivefold Gospel. One component of this Gospel is a forward looking expectation that the heavenly Jesus would be expected to pour out the Lukan gift of the Holy Spirit as portrayed in the examples and precedents of this phenomenon which are described with various experientially vivid terminologies in Luke's second book.<sup>44</sup> The Pentecostal movement did not just reverse the established paradigm that categories of interpersonal spiritual gifts should be truncated and/or stripped of their supernatural content, although the movement did that,<sup>45</sup> but it ventured to discover a long idle narrative expectation of the Lukan gift of the Holy Spirit as prophetic fulfillment.

Synan offers the following rhetorical observation: "As the century came to an end, both Catholic and Protestant leaders were calling for a new Pentecost with a restoration of the signs and wonders that had characterized the early church. In a sense, the entire 19<sup>th</sup> century was like a Pentecostal novena - the church waiting in the Upper Room, tarrying for power, and praying for and expecting an outpouring of the Holy Spirit with a renewal of gifts of the Spirit for the new century that was about to dawn."<sup>46</sup> Characteristically left unmentioned in Synanian historiography is that the upper room, tarrying for power, expectant prayer, and outpouring is based upon Luke 3:16; 11:13; 24:49; Acts 1:4, 8, 14; 2:4, 33, 38c, 39 and the fulfillment of prophecy beyond narrative time. Are readers who might wonder what is expected to happen in this metaphorical upper room well served

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<sup>44</sup> Regarding centrality of the Fivefold Gospel, cf. Land, *Pentecostal Spirituality*, 15.

<sup>45</sup> Synan claims that a rediscovery of Pauline spiritual gifts was "the most striking teaching" (*Century*, 18) of Pentecostalism. Historically, one must identify this as a rewriting of history or a falsification of history. While it is true that the movement produced substantial material along these lines, like Harold Horton, *The Gifts of the Spirit* (Nottingham: Assemblies of God Publishing House, 1934), it is impossible to believe that this was the most striking teaching because the literature of the movement indicates that the employment of charisms in interpersonal ministry and fellowship one with another proceeded from experience stemming from the much more central teaching of a baptism in the Holy Spirit by the heavenly Jesus, in accordance with the teaching on prayer by the earthly Jesus.

<sup>46</sup> Synan, "Pentecostal Roots," 36.

historiographically (in the new era inaugurated in 1963!) by what appears to be an undue adherence to secular methodological insistence on the phenomena of the New Testament as being outside of legitimate historical concerns?

Synan's rhetorical observation again cites the expectation of a renewal of spiritual gifts, a topic not under consideration in the upper room where prayer for the gift of the Spirit was the topic (Acts 1:13). As in classical times, orators can rewrite history for political reasons. However, if readers would obediently pray for these interpersonal gifts as urged by Paul (1 Cor 12:31; 14:1, 39), who also desired to prayerfully impart them (Rom 1:11), do they need to be in the "upper room" or just read a letter from Paul front to back, as they would be expected to do? Reading front to back would mean noticing that prayerfully and zealously seeking Pauline spiritual gifts, in order to be able to minister effectively in the Spirit, brings in the context of addressees who had previously been known to have "received the Spirit," and this realization would foster the question as to what Paul and his readership meant by that phrase. In 1 Cor 2:11-16 it is the experientially perceived and commonly described giving of the Spirit that is crucial, leading to the detectable searching and revealing that Paul, and by implication, his readers are experiencing. Is the phenomenon being described here really confined to the Holy Spirit of the supposed "apostolic/Pentecostal age," with its pneumatological continuity rooted in earlier Christian experiential practice and tradition, or is it not? The giving and receiving of the Spirit is a serious contextual question which has generated little scholarly exploration within Evangelical traditions, perhaps because it enjoins terminology in Acts which is associated with a cessationistically frozen epoch supposedly instituted and maintained by heavenly edict. This construct has begun to thaw under the heat of questions like "Why would God declare an operationally anti-Lukan agenda after helping Luke compose his double-work?", "Why should Paul's letters be read as if disconnected from Luke-Acts?", and "Why would Luke, who promotes Paul's ministry, not desire to clarify his letters?" Are bible students then, who might be left to wonder via Synanian historiography if the Pentecostal, Neo-Pentecostal and Charismatic movements exist simply because interpersonal spiritual gifts briefly catalogued by Paul are for today, really well served by Synan's breezy and con-

textually insensitive characterizations? If readers would draw this conclusion it would be a very false impression indeed.<sup>47</sup>

While some Evangelicals, Protestants, Orthodox, and Catholics<sup>48</sup> agree to theoretical existence today of Pauline *charismata*, such doctrinal admission or affir-

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<sup>47</sup> Synan's historically inaccurate assertion (which future critical historians will have to assess as just *plainly wrong*), that "the most striking teaching" of Pentecostalism is a discovery of interpersonal spiritual gifts ("Pentecostal Roots," 18), offers, in my judgement, both a *false* impression and a *revised evangelicalized version* of history. But in fairness to Synan he has given readers some guidance as to what he thinks. Readers need that input from historians as well as from sociologists in what they write about; for example, Robert Mapes Anderson, *Vision of the Disinherited: The Making of American Pentecostalism* (New York: Oxford University Press, 1979), shares his viewpoint that social forces are responsible for religious events. Anderson's presuppositional approach is highly secular, completely rational, and professionally naturalistic. He is not ashamed of it. It is interesting, however, that Anderson, does not say exactly *why* he adopts this viewpoint or why he thinks it should be persuasive in the new era (which he ignores as if divine interaction is an impossible intellectual option). It is certainly not at all obvious why this secular viewpoint results in, or necessarily represents, a method for "a good sociological study" (so Synan, *Century*, 13). In my view, Anderson's study is just an outcome of his original presuppositions which are not necessarily worthy of imitation in the new era; nevertheless, the intrinsic accuracy of Anderson's study stands or falls on whether one is persuaded that social forces and sociological experience explain the Pentecostal movement. If that is good sociology and an accurate understanding of history, then Synan is right.

If not, he is wrong, and such secular historiographical style is open to serious question, as is that of Pablo A. Deiros and Everett A. Wilson, "Hispanic Pentecostalism in the Americas," in Synan (ed.), *Century*, 293-323. Here adherents to Pentecostalism are in "social transition" which functions "as a social and spiritual bridge," the social placed far ahead of the spiritual as would be expected from a secular perspective. Main characters like pioneer Pentecostal educator Alice Luce are too seldom allowed to speak for themselves, instead they are depersonalized and portrayed in secular or evangelicalized historiographical perspective. Deiros-Wilson's rendition via sociological categories continues throughout; the concepts of "social vacuum," "social values," "socioeconomic," "sociopolitical," "sociocultural," "social institutions," "social controls," and related jargonizing socio-terminology dominates their historiography. Any impression left by Deiros-Wilson that Pentecostals were (and are) amateur Christian sociologists in disguise, engaged in "social redemption," would be misleading.



mation does not necessarily translate into engagement in zealous prayer for these interpersonal charisms or stimulate thinking as to their potential relation to previous Christian experience of Paul and his addresses.<sup>49</sup> Neither does such quasi-doctrinal affirmation necessarily translate into the employment of Luke-Acts in order to locate narratively connected spiritual experience one would reasonably expect to lie therein. Nevertheless, the historic eclipse of Luke-Acts as practical narrative-theology and narrative-pneumatology, mitigated by the secularizing shadow of rational presumptions in the service of an anthropomorphic “post-apostolic age” Holy Spirit, is still widely felt. Given this circumstance, the detachment of interpersonal spiritual gifts from their New Testament context may appear to some as an ecclesiastically attractive, although indeed a contextually fragmentary, option.

*Understanding a deeply rooted tradition in its hermeneutical context*

Gary B. McGee notes in a historically and motivationally accurate account that Christianity saw its most vigorous advance around the world in the 20<sup>th</sup> century.<sup>50</sup> McGee reports that

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<sup>48</sup> Veli-Matti Kärkkäinen, “The Ecumenical Potential of Pneumatology,” *Gregorianum* 80 (1999): 121-145, reminds us that many Catholics also, before Vatican II, were under the impression that the Pauline interpersonal spiritual gifts had not survived the supposed apostolic eclipse posited in traditional cessationistic ecclesiology and dogma.

<sup>49</sup> For some heuristic exploration of this continuity, cf. Robert P. Menzies, “Spirit-Baptism and Spiritual Gifts,” in *Pentecostalism in Context: Essays in Honor of William W. Menzies* (Wonsuk Ma and Robert P. Menzies, eds.; Journal of Pentecostal Theology Supplement Series 11; Sheffield; Sheffield Academic Press, 1997), 48-59; David Petts, “The Baptism in the Holy Spirit: The Theological Distinctive,” in *Pentecostal Perspectives* (Keith Warrington, ed.; Carlisle, Cumbria: Paternoster, 1998), 98-119 (119).

<sup>50</sup> Gary B. McGee, “To the Regions Beyond: The Global Expansion of Pentecostalism,” in Synan, ed., *Century*, 69-95.

Pentecostals pressed to recapture the apostolic dimension of the early church, especially with their emphasis on speaking in tongues and prayer for the sick. Not surprisingly, this scandalized other Christians who feared the potential extremes of experiential piety... Lacking the education and financial support of the mainline missionaries and facing the rejection of their evangelical and holiness counterparts did not keep the Pentecostals from eagerly accepting the task before them. The leveling effect of the outpouring of the Holy Spirit meant that anyone could be called to preach. In contrast to the stiffly rationalistic piety of much of evangelical Christianity at the turn of the 20<sup>th</sup> century, the experiential dynamic of Pentecostal faith captured the interest of peoples in the mission lands whose worldviews more closely resembled those of ancient times than post-Enlightenment Western civilization.<sup>51</sup>

McGee brings readers today into exciting contextual contact with original literature, like that by missionary Cora Fritsch: "I am now sailing to the regions beyond where Jesus wants to use me and the glory of God is [surging] through my body again and again... Best of all I feel the sunshine of my Savior's face beaming down upon me and the assurance that God is pleased with me."<sup>52</sup> This detectable experiential presence in the body is something that Spirit-filled Pentecostals everywhere can immediately relate to. McGee's interpretation of Cora Fritsch's testimony is sensitive: "Underneath her youthful exuberance rested deep-seated commitment. Indeed she knew that the Pentecostal baptism had empowered her for sharing the Good News."<sup>53</sup>

According to Synan, the Azusa Street testimony, "I am saved, sanctified, and filled with the Holy Ghost,"<sup>54</sup> became the rallying cry of the movement, an affir-

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<sup>51</sup> McGee, "Regions Beyond," 71, 94. Some recent scholarship appears quite harmonious with Pentecostalism in the realization that experience is significant for properly understanding both the New Testament and practical missionary work, although experience was long recognized as a significant factor in creating New Testament descriptive language, cf. James W. Voelz, "The Language of the New Testament," *Aufstieg und Niedergang der römischen Welt* II.25/5, 893-997 (928-30). Luke Timothy Johnson, *Religious Experience in Earliest Christianity: A Missing Dimension in New Testament Studies* (Minneapolis: Fortress, 1998), rightly argues that Christian experience portrayed in texts is a neglected factor in scholarship treating these texts. This is of course quite understandable given the undeniable influence that unarticulated "apostolic age" hermeneutical presuppositions have had.

<sup>52</sup> McGee, "Regions Beyond," 94.

<sup>53</sup> McGee, "Regions Beyond," 94.

<sup>54</sup> Vinson Synan, "The Holiness Pentecostal Churches," in Synan (ed.), *Century*, 97-122 (121).

mation distinctly different from a gradually developing awareness within some other Christian traditions that all the Pauline interpersonal spiritual gifts may be for today. The Azusa Street testimony also contradicts Synan's ostensibly evangelized and misleading historiography that interpersonal spiritual gifts are associated with a metaphorical upper room and that the most striking teaching of Pentecostals treats interpersonal gifts.<sup>55</sup>

All historians are able to see that the Fourfold/Fivefold Gospel of these Holiness-Pentecostal churches "became the first theological manifesto of world Pentecostalism," hosting the development of "the formative teachings that produced the first Pentecostal churches in the world,"<sup>56</sup> but to really understand how these teachings became integrated into the fabric of people's lives, one cannot do better than to consult Land's two chapters, "Pentecostal Spirituality as Apocalyptic Vision" and "Pentecostal Spirituality as Missionary Fellowship"<sup>57</sup> where some human and theological flesh is built on the articulation of the Fivefold doctrine. This historical Fourfold/Fivefold Gospel has continuing potential to become a gird for further theological reflection, as the *Institutes* did in Reformed tradition. With respect to the heavenly Jesus as healer, perhaps this potential is evidenced, for example, by Thomas' seminal study on healing.<sup>58</sup>

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<sup>55</sup> Both DuPree and Wacker appear to responsibly capture the elements of experience and scriptural focus of the Azusa Street tradition: "The Azusa Street Revival sparked the Pentecostal and Charismatic movement. The movement is an emotional movement, with behavior ranging from moaning and shouting in the Spirit to the more sophisticated, ordinary behavior like reading the Bible, especially Acts 2:4, and praying" (Sherry Sherrod DuPree, "In the Sanctified Holiness Pentecostal Charismatic Movement," *Pneuma: Journal of the Society for Pentecostal Studies* 23/1 [2001]: 97-114 [113]). Wacker, in his discussion of Pentecostal worship patterns, *Heaven Bound*, 99-111 (111), is also sensitive to many experiential details which lead him to conclude, "Pentecostal worship was more than it seemed. Outsiders saw only fanaticism, but insiders saw more. They discerned order within disorder, reason within unreason. Not a bad bargain for saints heaven bound."

<sup>56</sup> Synan, "Holiness Pentecostal," 121.

<sup>57</sup> Land, *Pentecostal Spirituality*, 58-121 and 122-81, respectively.

<sup>58</sup> John Christopher Thomas, *The Devil, Disease and Deliverance: Origins of Illness in New Testament Thought* (Journal of Pentecostal Theology Supplement Series 13: Sheffield: Sheffield Academic Press, 1998).

As the Pentecostal Renewal/Revival penetrates Protestant denominations, we continue to see the ecclesiastical effects of centuries of established presuppositionally loaded tradition in conflict with a new and, very startling to some, more attractive holistic narrative-rhetorical understanding of Luke-Acts within the setting of the New Testament documents, amidst an equally unsettling rejection of previous inerrant “biblical” interpretation highly touted as “the rational rock.” Alternatively, the internal dynamism of what can happen to prayerful believer-disciples when the heavenly Jesus pours out the gift of the Holy Spirit, with the phenomena of inner spiritual strength being one interior effect, is aptly illustrated by the personal testimonies of Dennis Bennett and J. Rodman Williams.<sup>59</sup> The lives of Bennett and Williams, as recipients of a New Pentecost, were forever changed with respect to their ecclesiastical contexts and missions. Nevertheless, Protestant denominational reaction in the United States exhibits overtones of colonialist position-protection. For example, the Church of the Nazarene and the Church of God (Anderson, Indiana, or identified by their preferred label of choice, the “non-pentecostal” Church of God), in 1985 and 1986 respectively, issued dictums to the effect that “To affirm even a special or any alleged physical evidence or ‘prayer language’ is evidence of the baptism with the Holy Spirit is contrary to the biblical and historical position of the church.”<sup>60</sup> Such official assessments are indeed harmonious with both the overbearing ethos of imposed epochal boundaries and the quick and dogmatic ecclesiastical “solutions” to problems arising from past philosophical choices inherent in a self-serving ultra-rationalistic approach to Scripture. Mühlen is right to observe that the god of the

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<sup>59</sup> Synan, “Charismatic Renewal,” 152, 174, 175. Personal testimony of the non-rational is highly apropos in Homeric and Lukan historiographical style where a narrator puts more emphasis on the speaking of characters than on narrative speech, when the narrator’s voice is muted when appropriate and the characters speak for themselves. Perhaps this is more worthy of imitation today than is admitted by some.

Presbyterian theologians Charles Farah and J. Rodman Williams served as pioneers of worldwide Neo-Pentecostal Renewal/Revival in Reformed/Evangelical churches, similar to Larry Christenson with Lutherans, Dennis Bennett with Anglicans, and Brick Bradford and Robert Whitaker with Presbyterians. These pioneering efforts were certainly not about the admission or the discovery that all the Pauline spiritual gifts are for today. Williams’ influential books, *The Pentecostal Reality* and *The Gift of the Holy Spirit Today*, are thought to be helpful in this regard; for a bibliography of Williams’ works, cf. Wilson (ed.), *Spirit and Renewal*, 205-208.

<sup>60</sup> Vinson Synan, “The ‘Charismatics’: Renewal in Major Protestant Denominations,” in Synan (ed.), *Century*, 178-208 (206).

philosophers is unhistorical and inconsiderate of the undetermined or mysterious.<sup>61</sup> This is the god of philosophical historiography and of tradition, not of Lukan historiography.

One would not expect such ecclesiastical dictums to attempt to identify and biblically assess the theories that others believe to have historically mothered a truncating and constrictive view of the vision captured in Luke-Acts and contiguously, one could argue, in the Pauline letters, a view that fostered a lack of sensitivity to Luke's obvious and well-documented interest in prophetic fulfillment (Lukan *Erfüllung und Verheißungstheologie*),<sup>62</sup> and that marginalized serious engagement with the narrative continuity, connectivity, and personifications portrayed in Luke-Acts. Nor would one expect such documents to interact with the three non-Lukan presuppositions I have articulated above. Nevertheless, one of the components of the Jerusalem/Petrine tradition that characters in the narrative world of Acts 4 have *heard* in oral memory of Jesus material (as implemented in Luke 11 and developed in Luke 24 and Acts 1) is that the earthly Jesus instructed that prayer for the gift of the Holy Spirit be fervently made. This they remembered. They had experienced the results of an answer to that prayer. After all, when the earthly Jesus instructed disciple-believers on how to pray in Luke 11:2-13, the command to ask, seek and knock for the gift of the Holy Spirit at the narrative zenith (or forceful *Zielpunkt*) of his teaching on prayer comes with the expectation that these believers will receive a definite answer, an answer the narra-

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<sup>61</sup> Heribert Mühlen, "The Person of the Holy Spirit," in *The Holy Spirit and Power: The Catholic Charismatic Renewal* (Kilian McDonnell, ed.; Garden City: Doubleday, 1975), 11-33 (17). Mühlen notes that "Today, however, an experience has emerged in the charismatic pneumatic renewal which though preserving the past is modifying it so as to set the stage for the beginning of a new age" (32). This essay originally appeared under its more descriptive title, "Die epochale Notwendigkeit eines pneumatologischen Ansatzes der Gotteslehre," in *Wort und Wahrheit* 18 (1973): 275-87.

<sup>62</sup> As outlined in my "Spirit, Scripture and Theology Through a Lukan Lens," *Journal of Pentecostal Theology* 13 (1998): 55-75 (71-73), and developed further in "Luke's Fulfillment of Prophecy Theme: Joel and the Last Days," paper read at the annual meeting of the Evangelical Theological Society (Atlanta, 2003) and discussed at the annual meeting of the Society for Pentecostal Studies (Marquette University, Milwaukee, 2004).

tor makes clear and vivid with a series of the narratively required and expected examples and precedents.<sup>63</sup>

I sincerely appreciate the politically awkward denominational impulse of attempting to prohibit clientele from praying for the gift of the Holy Spirit *and* from having Lukan expectations. Political reluctance prohibits making a clear point, like “*Do not pray for what we do not want you to pray for.*” And to rehash that Pentecost was “once-for-all,” and that Paul’s descriptive experiential phrases with respect to the Holy Spirit must be viewed through the lens of an “apostolic age” and exhibit discontinuity with similar Lukan language, may afford even less “biblical” credibility. It might be helpful to recognize that such hierarchical proclamations may be based as much upon traditional considerations as on “biblical” ones.

However, one might gain the impression that Synan has synchronized his historiography from the outset with the perspective of the aforementioned dictum writers. His own presuppositional alignment appears to manifest itself in an uncritical, and arguably wrongheaded, interpretation of the ecclesiastical proclamations of the Church of the Nazarene and the Church of God, namely that they are “a disavowal of the initial evidence theory propounded by Pentecostals in the early part of the century. Very few charismatics in the mainline churches would disagree with this position as it relates to glossolalia.”<sup>64</sup> This *astonishing* interpreta-

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<sup>63</sup> A competent narrator in the narrative-rhetorical and Graeco-Roman literary tradition, which by all indications of his use of syntax, grammar, and narrative techniques Luke certainly was, would *quickly understand* that it is difficult to sustain prayer for something specific, identified in Luke 11:13 as the gift of the Holy Spirit, if you will not be able to recognize it when you receive it. *The heavenly Jesus answered the prayer of his former disciple-believer-witnesses with a definite experience.* Luke uses common literary conventions of his time, especially the exemplar tradition, to make it clear how this teaching on prayer by the earthly Jesus should be expected to be fulfilled by the heavenly Jesus in the lives of other characters, cf. Elbert, “Towards an Understanding,” *passim*.

<sup>64</sup> Synan, “The ‘Charismatics,’” 206. This contradicts what has been observed (as in Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* [Grand Rapids: Eerdmans, 1977], 254-55), and what is currently observable at centers of Revival/Renewal. It also directly contradicts a goodly amount of scholarship (but not all) in various sectors of the Charismatic Renewal. It certainly contradicts the tone of such scholarship. Therefore, Synan’s “very few” may be assessed as excessive and ostensibly inaccurate global historiography. It rests upon Synan to show that it is the “modern” majority who treat the emphases of the Fourfold/Fivefold Gospel as “theory.”

(footnote continued)

tion rather totally misses the point. Aside from dichotomizing Pentecostalism into “early” and contemporary, labeling the central doctrine of global Pentecostal expansion as “initial evidence theory,” and dismissing substantial scholarship within the Charismatic Renewal as being advocated only by a “very few,” Synan apparently does not grasp the core issue. The physical manifestations narratively linked to the gift of the Holy Spirit in Luke-Acts, so as to clarify what the pre-Lukan Christian understanding of the promised action of the heavenly Jesus in the Jerusalem/Petrine tradition understood this phenomenon to entail, and why it should be identified by the concept of being filled with the Spirit, is *not at all* the main reason for ecclesiastical hostility. Physical manifestation is but a convenient strawman. The fundamental reason is rather that this emphatic feature of Jesus’ teaching on prayer in the third Gospel has been traditionally removed from the “Lord’s Prayer” or the “Our Father.” Pastoral portions of Luke-Acts with evident authorial relevance have been treated as impractical and irrelevant ecclesial information, information about the earthly and heavenly Jesus that may be interesting, but supposedly firmly lodged nonetheless in an artificial anti-Lukan time capsule, in an encapsulation of astonishingly uncritical scholarly proportions that functions as well to isolate both the text of Luke-Acts and the Lukan Paul from Paul, writer of letters.

Accordingly, the ecclesiology of Christian tradition in-between the Protestant Reformation and the Pentecostal Reformation has not and does not encourage prayer for the gift of the Holy Spirit. Prayer for the gift of the Holy Spirit is systematically ignored in Calvin’s *Institutes* (and in ensuing dependent *ecclesiastica*) when Luke 11:2-13 arises therein and it is certainly never connected to the experiential examples portrayed by *Luke*, since these disappeared in the politically convenient epochal occultation. This tradition of erasure of the Lukan gift of the Holy Spirit from the teaching of the earthly Jesus is and has been very per-

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While Synan pours historiographical odium on the Fourfold/Fivefold Gospel, others, going in a diametrically opposite direction, now report that the cessationist “word-only” doctrine (the “rational rock”), long vaunted as “biblical” and thus opposed to Pentecostalism, is becoming regarded as a “theory” that no longer holds the mindset of an entire denomination, given that spiritual waves have begun to erode it, cf. Douglas A. Foster, “Waves of the Spirit Against a Rational Rock: The Impact of the Pentecostal, Charismatic, and Third Wave Movements on American Churches of Christ,” *Restoration Quarterly* 45/1-2 (2003): 95-105.

vative in some Christian tradition.<sup>65</sup> To bring this component of Jesus' teaching back to the fore and to reconsider that characters in Luke-Acts, via the fulfillment of prophecy, provide an example and a precedent of obedience to Jesus' teaching on prayer for the gift of the Holy Spirit and for receiving an answer to that specific prayer is therefore difficult to countenance. Herein lies the fundamental pastoral problem that Reformed/Evangelical tradition, and perhaps to lesser extent Catholic and Orthodox tradition, now faces. Of course it is far easier to attack a non-rational manifestation as not "biblical," which will hopefully stifle or prevent prayer according to the teaching of the Lukan Jesus for the gift of the Holy Spirit with Lukan expectations from penetrating the churches, where prayer for the gift of the Holy Spirit is not being mentioned or encouraged. But pastors could be left in the untenable and unintelligible position of having to imply, 'Pray for the gift of the Holy Spirit, ask, seek, knock, but do not expect connected experiences clearly narrated in Luke-Acts to happen to you.'

Further, Synan's characterization of an initial evidence "theory" as one linked to and propounded by "early" characters, as if later more contemporary characters have not substantially bolstered the interpretation and ensuing practice of the "early" characters, appears overtly unhistorical. This is surely a questionable dichotomizing comment, with marked overtones of a worldview possibly prompted by evangelicalization, stimulating then an inaccurate evangelized historiography. Its global historicity or partial historicity would be in need of documentation. It appears nearly one hundred and eighty degrees out of phase with the 740 Pentecostal denominations throughout the world and their mission fields. It disagrees with the doctrinal statement of the European Pentecostal Theological Association. That Pentecostals around the world *today* who hold to this "theory" in doctrine and practice would think of themselves as "early," as having somehow been swept from history, rather than as contemporary, living and ministering today in continuity with a reasonable understanding of Jesus' teaching and Jerusalem/Petrine tradition as clarified by Luke, is an opinion that probably does not have a solid statistical basis. Synan's characterizations could seem retrograde to those in the mainstream of the current global Pentecostal tra-

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<sup>65</sup> It is encouraging therefore to see narrative exegetical leadership in the International Catholic Charismatic Renewal coming from Cantalamessa, *Mystery*, 30, who observes that "As we set out to proclaim the word of God, we must make sure that the Spirit is with us and, above all, that we are with the Spirit. How? The first means that the Acts of the Apostles suggests to us *prayer*. The Holy Spirit came upon the apostles while they 'devoted themselves with one accord to prayer' (Acts 1:14) and Jesus says that the heavenly Father will 'give the Holy Spirit to those who ask him' (Luke 11:13)."



dition (both denominational *and* grassroots independent) *and* to the probable statistical majority in the Charismatic Renewal who have sought and received a New Pentecost.<sup>66</sup> That only those “early” disturbing Pentecostal characters, who can no longer present a challenge to traditional polity, and that only a “very few” contemporary characters in the pesky Charismatic Renewal may yet adhere to such a historically unwelcome “theory” seems potentially misrepresentative with unknown research to back it up. While all along it was, ironically, not this “theory” that was so really bothersome; it was the uncomfortable issue it continued to raise for church leadership in contradistinction to centuries of ingrained “apostolic age” tradition: how is the impulse this “theory” continually raises among the laity who connect experiential narrative descriptions in Luke-Acts to the discursive Spirit-language of Paul to be handled? How can this ecclesiastically non-conforming information which generates an impulse urging the laity to pray fer-

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<sup>66</sup> For comments by Leslie Newbigin, Henry P. Van Dusen and John A. Mackay pertaining to the validity of such a description, cf. Williams, “Upsurge,” 340-44, this prompting Williams’ realization that Pentecostalism had rediscovered “a dimension of the Holy Spirit’s activity that had been long overlooked” (346). This dimension is not captured by the occasional use of an interpersonal spiritual gift or fruit, keeping in mind as well that in much Reformed/Evangelical scholarship and ecclesial practice the non-rational dimension in Pauline experiential descriptions of interpersonal spiritual gifts and has been supplanted by naturalistic and humanistic speculation.

vently for the Lukan gift of the Holy Spirit with Lukan expectations be deflected?<sup>67</sup>

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<sup>67</sup> One tact is to reinterpret the gift of the Spirit to be salvation, given that Luke's soteriological portrayals were historically not confined to "apostolic age" encapsulation. Another tact is clearly revealed in scholarship imbued with historic Lukan cessationism and its epochal truncation of Luke's prophetic fulfillment beyond narrative time of the gift of the Holy Spirit to disciple-believers. John F. Walvoord, *The Holy Spirit* (3<sup>rd</sup> ed.; Grand Rapids: Zondervan, 1954), 152, 153, wherein Luke 11:13 is dismissed as a "problem passage," makes the extraordinary claim that Acts 1:14; 4:24; 8:15 do not indicate believers praying for the gift of the Holy Spirit (although Luke plainly indicates otherwise), so that at Acts 2:4; 4:31; 8:18 no Lukan character is portrayed in obedient connection with the earthly Jesus' earlier teaching on prayer. Walvoord's claim that believers are not praying for the gift of the Holy Spirit supposedly prevents the experience of Lukan characters from escaping the confines of the text (obviously the desired goal), thereby giving his readers the misimpression that Luke's narrative world belongs, when appropriate, to an "apostolic age." This tact is essentially identical to that of Max Turner, *Power from on High: The Spirit in Israel's Restoration and Witness in Luke-Acts* (Journal of Pentecostal Theology Supplement Series 9; Sheffield: Sheffield Academic Press, 1996), who advances the equally unconvincing claim that in the world of Luke's text "No one prayed in accord with Lk 11:13b" (340). This type of wooden assertion really leaves all semblance of narrative-rhetorical exegesis behind. Further, according to Turner, Luke believes that his readers would make a "mistake" to apply Acts 1:8 to themselves (399), because Luke does not want to portray the whole church as involved in witness (432). One has to wonder what Walvoord and Turner think Luke understood his characters at Acts 1:14 (following Luke 24:49; Acts 1:4, 5, 8); 4:24; and 8:15 to be praying about in their narrative contexts Luke has so carefully and clearly laid out. Reinventing the narrative world in a way that abuses the communicative skills and intelligence of a competent narrator is not a convincing tactic. The various connective contexts Luke provides, together with vivid narrative examples, all connected to the motivational command to ask, seek, and knock for the gift of the Holy Spirit in the earthly Jesus' teaching on prayer in Luke 11:2-13, make Walvoord's and Turner's claims of narrative extraction and reinterpretation seem very *non-Lukan*, although, with all due respect, they appear highly resonant with a philosophical tradition having peculiar views about divine action (rather than resonant with a text emphasizing the fulfillment of prophecy). Scholars like Walvoord and Turner apparently do not want readers of Luke-Acts or of the New Testament to be praying in concert with, or in imitation of, Lukan characters who pray for the gift of the Holy Spirit according to the teaching of the earthly Jesus on prayer. But they face two major difficulties: one, they are dealing with a text that purports to be historical, not mythological, so narrative predictions of main characters can impact the personal experience of readers; second, the text contains the expectation of prophetic fulfillment beyond narrative time. Walvoord and Turner might

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English *et al* answered this impulse that one century of practical attention to what may be reasonably understood to be Lukan pastoral concern has initiated with the claim that “For the Christian to go back to Luke 11:13 is to forget Pentecost.”<sup>68</sup> This chastisement of supposedly wayward Christians by English *et al* clearly presumes the cessationistic “once-for-all” tradition of spiritual osmosis as an intellectually assured dogma; it is still a widespread assumption, ecclesiastically visible throughout Protestant and Catholic Christendom, but now facing hard questions. English *et al* are correct to assume that prayer for the gift of the Holy Spirit will lead disciple-believer-witnesses narratively in Luke-Acts to a personal Pentecost. This potential Christian experience is a violation of the assumption

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appear much more credible to the academic community if they were able to argue that Luke expected his narrative to be confined to an epoch encapsulating his characters. But Luke presents an inverse model of what cessationism requires. Walvoord and Turner’s problem is that narratively sensitive readers do care that the Lukan Peter appears to predict or prophesy that the promise of the gift of the Holy Spirit extends beyond narrative time to them. And literary minded readers are not unconcerned about the examples and precedents of this personal experience and its mysterious purpose for disciple-believer-witnesses. It is difficult to see how Walvoord and Turner’s agenda can be squared with Lukan expectations.

<sup>68</sup> So, E. Schuyler English, Frank E. Gaebelein, William Culbertson, Charles L. Feinberg, Allan A. Mac Rae, Clarence E. Mason, Alva J. Mc Clain, Wilbur M. Smith, and John F. Walvoord, eds., *The New Scofield Reference Bible* (Oxford/New York: Oxford University Press, 1967), 1097. English *et al* quite overlook the possibility that readers of Paul’s letter to the Romans, Christian readers in Rome, were perhaps aware of some Jesus tradition and some Jerusalem/Petrine tradition with their prophetic backgrounds, tradition in oral memory that finds narrative portrayal in Luke-Acts (see, too, n. 30 above).

When Luke-Acts was eventually read in Rome, the theme of fulfillment of prophecy employed therein (a narrative technique appearing in the influential literary epics of Homer and Virgil as well as in the composition of Samuel-Kings) with regard to the gift of the Holy Spirit, could very well have been an exciting development for practical students of the Christian tradition. Roman readers of Luke-Acts might easily be prompted to re-read Paul’s letter to them in order to help them clarify the meaning of Paul’s discursive Spirit-language; they could easily find Paul’s discursive descriptions to be in need of narrative clarification.

The fact that Luke does not refer to Paul’s letters would not hinder such investigation; neither does it mean that Luke has not read them, rather that they are not useful for his narrative purpose, cf. Paul Elbert, “Paul of the Miletus Speech and 1 Thessalonians: Critique and Considerations,” *Zeitschrift für die neutestamentliche Wissenschaft* 95/2 (2004): 258-68 (264-65).

that the Evangelists believed that the heavenly Jesus' baptism in the Holy Spirit of disciple-believer-witnesses ceased before they composed. This termination of this ministry by the heavenly Jesus is then justified by other assumptions, also seldom articulated, namely the incredible assumption that the Evangelists believed that such events were divorced from any connection to the fulfillment of prophecy, prophecies which the Evangelists themselves record, and that they believed that such events in past Christians' lives were endowed with a kind of osmotic transcendence. This supposed osmotic transcendence meant that the very existence of any such past events somehow trickled down a spiritual essence to all Christians for all time, including all the disciple-believers in the ministry of the earthly Jesus who still were alive. But did the Evangelists believe this truncational construct of "apostolic age" hermeneutics? What evidence from New Testament documents align with this venerated construct? I suggest very little, if indeed any. This is not a New Testament theory. Why then is it so influential? Could the answer lie in a very much greater value being placed on tradition and on circumstance rather than on Scripture,<sup>69</sup> given that English *et al*, like the denominationally reactive in Protestantism, are not nearly as concerned with the forgetting of Pentecost as with its potential remembrance?

The traditional Calvinistic excision of and historical forgetting of the gift of the Holy Spirit in Luke-Acts - as it appears in clear and vivid narrative portrayal in that text with linguistic linkage to other New Testament thought - currently resonates with some Reformed/Evangelical theological mindsets. Lukan cessationism is well established in the ecclesiology and scholarship of Evangelicalism. It is solidly entrenched in their educational systems and in pastoral information presented to the laity. It is explicitly and implicitly taught to students as one of the unchangeable essentials of bible doctrine, the "rational rock," right alongside the inspiration of Scripture itself. Under these circumstances, Pentecostal and Neo-Pentecostal students dangerously exposed to this tradition may become ashamed of their testimony, since they are often taught that Christian experience is far inferior to the rational reading of texts, particularly to how texts should be understood under the guidance of pre-Pentecostal tradition stemming from the Protestant Reformation with its associated "apostolic age" reinterpretive style and reconfigured Holy Spirit. They are not taught to move from the non-rational to thoughtfulness, from heavenly action to missionary zeal. They are taught instead that true Christian experience must be rational and that non-rational experience must be brought under suspicion. They are given the misimpression that such teaching is intellectually credible and "biblical" in origin. But one might ask

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<sup>69</sup> Suggested by Elbert, "Pentecostal/Charismatic Themes," *passim*.

whether acts of the Spirit of Jesus would be consistent with this anachronistic version of Christianity?

The idea that believer-disciples today should begin to pray for and seek after the gift of the Holy Spirit with Lukan expectations is an unwelcome and disturbing idea for some in sectors of Christendom with vested interests in protecting the prophetic truncations and the narrative and discursive disconnections of their past, raising the prospect of non-rational prophetic-type phenomena unrelated to enscripturation.<sup>70</sup> The idea is especially unwelcome when associated with other Lukan descriptions, which probably reflect some collective experiential recognition and understandable linguistic consensus, some underlying thoughtfulness and oral history, like Luke's description of the personal infilling of the Holy Spirit.<sup>71</sup> To contemplate a specific New Testament concept of infilling with specific supernaturally oriented interior and exterior effects, especially one with conceptual origins in the supernaturally oriented teaching of the earthly Jesus, is to allow for a unity with Jesus tradition and with common pre-Pauline pneumatological description that Evangelicals, for example, have yet to explore.<sup>72</sup> To contemplate an understanding of the New Testament where early pre-Lukan and pre-Pauline tradition was incorporated into Luke-Acts as an improvement on many previous efforts, perhaps even those of Mark and/or Matthew, and that this Jerusalem/Petrine tradition is actually substantially reflected in the discursive language of Paul, is a contemplation of daunting proportions. Why would many previous efforts need improving? Only because they lacked historical facts? That Luke-Acts may then be valuable in interpreting Paul, instead of the other way around, is equally perturbing to some.

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<sup>70</sup> As to the nature of this irrationality, cf. Steve Summers, "Out of my Mind for God': A Social-Scientific Approach to Pauline Pneumatology," *Journal of Pentecostal Theology* 13 (1998): 77-106.

<sup>71</sup> So, too, Robert Morgenthaler, *Lukas und Quintilian: Rhetorik als Erzählkunst* (Zürich: Gotthelf, 1993), 385. On Luke's handing of this Christian description of interiority, cf. James B. Shelton, "'Filled with the Holy Spirit and 'Full of the Holy Spirit': Lucan Redactional Phrases," in *Faces of Renewal: Studies in honor of Stanley M. Horton* (Paul Elbert, ed., Peabody: Hendrickson, 1988), 80-107.

<sup>72</sup> For example, David Wenham, "Unity and Diversity in the New Testament," in Ladd, *Theology*, 684-719, fails to appreciate that Paul's ostensible connection with Jesus tradition also suggests as well his probable connectivity with a core of common pneumatological descriptive tradition residing within the experiential and theological Jerusalem/Petrine tradition that Paul respects.

In any case, Synan's relegation of the main message of Pentecostalism to the "early," the "very few," and to "theory" is, as far as known evidence is concerned, a historiographical misrepresentation. Synan's assertions are insufficiently documented within world Christendom. They do not accord well with the scholarly output of the Pentecostal sector of Christendom. They are, however, entirely harmonious with subservience to the pressure of evangelicalization, a pressure to rationally conform, which, conveniently for his historiography, Synan says does not even exist! The relegation and confinement to an "apostolic/Pentecostal age" or Synan's supposed "early age" of the main message of Pentecostalism is undoubtedly as premature as the similarly relegated and annoying question "Did you receive the (gift of the) Holy Spirit, having believed?"<sup>73</sup>

### *Conclusions*

When attempting to recount acts of the Holy Spirit that will appear to some to be surreal and offensive to others, care needs to be taken to avoid the impression of manipulation of story. If a historiographical style, for whatever reason, conscious or unconscious, co-opts the truthfulness of story, this has serious implications for the kind of persons we will become, where our allegiances will lie.<sup>74</sup> For example, Synan's dichotomizations, portraying Pentecostals as a group that seem to have entirely unbecome themselves, and are to be separated non-chronologically into "early" and "modern" categories, are based on no known research and are highly questionable. To claim that "very few" participants in the international Neo-Pentecostal Charismatic Renewal advocate what Pentecostals have articulated over the past century in their vast literature with respect to Spirit-baptism appears both flowery and quite questionable, based on no known research. This calls Synan's unclear definition of what a "charismatic" is into question. To adopt as inclusive the notion that all Christians are by definition automatically 'charismatic' or that one becomes a 'charismatic' rationally via intellectual assent, is misleading unless this is so explained, since such clearly evangelicalized understandings are not the predominate meanings of the appellation in the Charismatic Renewal/Revivals. Further then, both of Synan's afore-

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<sup>73</sup> As to a narrative-rhetorical assessment of the probabilities that this English translation of Acts 19:2a is the correct Lukan intent, cf. Paul Elbert, "An Observation on Luke's Composition and Narrative Style of Questions," *Catholic Biblical Quarterly* 66/1 (2004): 98-109.

<sup>74</sup> Richard Bondi, "The Elements of Character," *Journal of Religious Ethics* 12 (1984): 201-18 (201).

mentioned sweeping and undocumented dichotomizations are, on their face, potentially misleading. Cora Fritsch, for example,<sup>75</sup> is mainly representative of Pentecostal missionaries today insofar as their motivations and intentions are concerned, not just of the supposedly “very few” or the supposedly non-chronological “early.” Perhaps Synan’s excessive dichotomizing claims might suggest an obvious manipulation of historiography treating a version of Christianity which is known to be unacceptable to those who may be incontrovertibly wedded to epochally oriented interpretation and its ostensibly humanist and rational underpinnings. Synanian historiographical style is very accommodating to Lukan cessationism, offers an unseemly rewriting of history, and may be reasonably assessed as often inaccurate. It is not impossible that Synan’s reconstructions are the product of some selected observations that he has made. However, clarification via some systematic data collection, analysis, argument, and via cogent articulation of any confusing hidden or evangelicalizing agenda, which in itself could historiographically reinterpret main emphases of a vibrant past *and* present, appears to be in order before controversial assertions from any historian are to accrue credible historicity. The Neo-Pentecostal sectors could especially be in need of grassroots individualized investigation, given that some participants therein, under the influence of “word-only” type claims, have been reluctant to describe their prayerfully sought Spirit-filling and glossolalia/inspired prophetic speech with either the connected narrative vocabulary of Luke-Acts or with the Spirit-reception/Spirit-giving language of other New Testament writers. The tutelage that “All the Pauline spiritual gifts may be for today” cannot be projected onto global Pentecostalism, and it is not particularly helpful for other “spiritual waves” which are interactive with the first wave. It is a pity that Synan, under the guise of historicity, often renders as factual a historiographical portrayal that is ostensibly unharmonious with and disconnected from evidence that can be readily understood to contradict his assessments.

Of course it is inevitable that the historiography of the unwanted, the *Untermensch*, or the fringy unpersons, on the pens of those under the influence of academic history acquired both in secular and in Evangelical-Reformed traditions, might understandably be prone to “sanitization” wherein the past is made to conform to a desired present, where a desired perception of the present influences a

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<sup>75</sup> See McGee’s historiography, nn. 50-53 above.

misperception of the past in an effort to control the present.<sup>76</sup> Could scholars be made ashamed of their previous Pentecostal identity and have an inferiority complex?<sup>77</sup> Of course there are differences, as there must be, in overlapping Christian traditions, but a story of people, where much of their interior dynamism, spiritual motivation, and biblical inspiration is ignored, and where the majority of their theological tradition is inexcusably marginalized, may encourage observer/readers to become people who do not understand the story. It may encourage them to become people who are ashamed of the story, taking them back to before the story began, placing them outside the story and distancing them from the courage and conviction of its participants. Given the struggle that Pentecostalism and the Charismatic Renewal face to avoid subservience to rationalist presuppositions, anti-supernaturalism, and the influence of the three non-Lukan presuppositions I have detailed above, it may be suggested that an approach not availing itself of the potential of a new academic historiography in the “New Era of the Glimpse of God,” is not as opportunistic as one might wish. In the new era the well-expressed interior motivations of narrated characters which interact with supernatural origin and with the phenomena of the New Testament no longer need to be or can be ignored. This is especially helpful for scholarship that operates from within technologically and scientifically based economies, given that an explanatory account of historical events has traditionally (before the onset of

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<sup>76</sup> Breezy and ostensibly inaccurate historiographical performances relative to *Pfingstgeschichte* may have ephemeral appeal to some, but make all the more certain our appreciation of more sober efforts, as, for example, Nils Bloch-Hoell’s classic historiography of Pentecostalism, cf. Tormod Engelsviken and Geir Lie, “Nils E. Bloch-Hoell: In Memoriam,” *Refleks: med karismatisk kristendom i fokus* 1-2 (2002): 2.

<sup>77</sup> Johns, “Adolescence” (n. 1), argues that “In order to grow up the Pentecostal movement must embrace the fire, for the fire is not just found in its infancy. It is at the heart of the Pentecostal identity. In this fire there should emerge a *new form* of Pentecostal scholarship. It would not be a scholarship based on shame, *assuming that scholarly work has to fit into the categories of others*” (17, emphasis mine).



post-Enlightenment secularism) required that the narrator make clear the reason for the things he or she is narrating.<sup>78</sup>

Further, and perhaps apropos to the question of potentially evangelicalized historiography in the future that might be prone to marginalize what may be unwelcome by some, it is necessary to underscore the point that, *contrary* to Synan, the evangelicalization of Pentecostalism is hardly just the concern of “pundits.”<sup>79</sup> To suggest now that the concern about the evangelicalization of Pentecostalism is to be relegated to a genre of uninformed pundits does indeed flabbergast and seems, in my view, to serve only the most breezy of historiographical styles. This assertion, combined with Synan’s apparent rewriting or falsification of history with the claim that Pentecostalism’s most striking discovery is the existence of interpersonal spiritual gifts, and that the Christian experience of Pentecostals should be characterized along the lines of undefined categories (early and modern), and that the neo-Pentecostal movements are inhabited by very few who would or have applied the belief that a personal Pentecost is available for disciple-believer-witness who pray for it, also contributes to an impression of a cohesive misrepresentation of global reality. Synan’s unbelievable assertion about the concerns of supposed “pundits” now appears, unless an untoward impression has been gained, to be simply self-serving on two fronts: that of statistically uninvestigated sweeping claims advanced as if they were known facts and that of the omission of much highly relevant documentary evidence (both motivational and hermeneutical) that would be unsupportive of Synan’s claims.

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<sup>78</sup> This is the issue of bones versus flesh and bones. How much would an anatomy class learn if the only knowledge they had of the human body was from skeletons? A narrative which systematically lacks attention to personal motivational detail is fundamentally incomplete (a point well recognized by those in the Graeco-Roman world advising students of narrative composition, cf. Patillon and Bolognesi [eds.], *Aelius Théon*, 38). An incomplete and even superficial outcome is the result of the reporting of bare historical facts. This phenomenon varies in its manifestations from obvious omission, to rewriting history (perhaps to rationally sanitize history purporting impossible non-rational elements), to an inexplicable lack of curiosity.

<sup>79</sup> Synan claims that the evangelicalization of Pentecostalism was (and by implication now is) the concern of pundits in his “Streams of Renewal,” 350. Synan’s claim, which may be assessed by objective observers as *utterly unbelievable*, and his own ostensibly evangelicalized bent towards the rewriting of history appear symbiotic indeed. One cannot help but take note of cases where historically inaccurate claims have been advanced as a pretext for other agendas, cf. Donald Dayton, “Yet another Layer of the Onion or Opening the Ecumenical Door to let the Riffraff in,” *Ecumenical Review* 40/1 (1988): 87-110 (95, 102).

Daniels (n. 3), Hocken, Johns, Lewis, and Pinnock, for example, have raised the issues inherent in evangelization for legitimate reasons of substance; they are not “pundits” and the issues raised are worthy of serious consideration. Their concerns, ignored by Synan, touch a vital part of what the engine of Renewal/Revival is all about, and are as historically important and deserving of interest by observers and participants as are reports of various happenings. Pinnock urges Pentecostals today to “resist the pressure from the paleo-Calvinist segment of Evangelicalism and persist in their witness to the relational dynamism of God.”<sup>80</sup> Pinnock is to be commended for exhorting contemporary Great Commission Christians to do something similar to what Luke himself does via his own employment of vivid, persuasive, and plausible examples and precedents, providing authentic motivation for prayerful and obedient imitation in the expected style of Graeco-Roman narrative-rhetorical tradition. Pinnock worries that “What concerns me about Pentecostal theology is that certain evangelicals may infect Pentecostal work with an unrelational virus, hamper Pentecostal theological development and diminish Pentecostal vitality. I fear that Evangelicals may sneeze and Pentecostals catch cold.”<sup>81</sup> The same context of concern with the potential submission by Pentecostals to a paleoreformed paradigm which either bypasses or shreds the narrative theology of Luke-Acts, while potentially reinterpreting or ignoring some Pauline discursive language, perhaps supplies some of the motivation for the following pastoral observation by Hocken:

Where these rationalist patterns are operative in the realm of theology they cannot help but be reductionist in their effects - taking a richer reality and filtering it through a theological grid that eliminates non-rational non-logical elements, even at the same time protesting vigorously against those who utilize the same *Zeitgeist* in more blatantly unbelieving ways... The Evangelicalism of Pentecostalism, as it has been called, represents at one and the same time contradictory tendencies: on the one hand, the acceptance of fundamental biblical principles that are essential for authentic spiritual growth, and on the other hand, yet another attempt to curb and constrain the divine *largesse* into restricted theological categories.<sup>82</sup>

Lewis points out that “Pentecostal experience is inseparable from Christian experience, since the Pentecostal life is Christian. In fact, Pentecostals believe that

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<sup>80</sup> Clark H. Pinnock, “Divine Relationality: A Pentecostal Contribution to the Doctrine of God,” *Journal of Pentecostal Theology* 16 (2000): 3-26 (25).

<sup>81</sup> Pinnock, “Divine Relationality,” 22.

<sup>82</sup> Peter Hocken, “A Charismatic View on the Distinctiveness of Pentecostalism,” in Ma and Menzies eds., *Pentecostalism in Context*, 96-106 (105).

the Pentecostal experience is available and even intended for all believers.”<sup>83</sup> The rationalistic epistemology of some Evangelical theology argues that “experience cannot form a separate sense” of knowing,<sup>84</sup> whether it is textually based or not. On the other hand, Lewis argues that it is the evangelization of Pentecostalism that brings into focus the “stark contrast between the more cognitive, Enlightenment-influenced Evangelicalism and (the) orality-pneumatologically based Pentecostals.”<sup>85</sup> Johns suggests that in some cases evangelization is so invasive that:

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<sup>83</sup> Paul W. Lewis, “Towards a Pentecostal Epistemology: The Role of Experience in Pentecostal Hermeneutics,” *The Spirit & Church* 2/1 (2000): 95-125 (103).

<sup>84</sup> So, Stanley Grenz, *Revising Evangelical Theology: A Fresh Agenda for the 21<sup>st</sup> Century* (Downers Grove: InterVarsity, 1993), 92.

<sup>85</sup> Lewis, “Towards,” 119. Although there is nothing “modern” about this characterization, one might say that the Pentecostals would opt “for Luke-Acts over Paul; for Aldersgate and Azusa Street over Geneva and Princeton; for narrative forms of theologizing (hence the import of the testimony) over semantic propositionalism; for experience over rationalism” (so Amos Yong, “The Word and the Spirit or the Spirit and the Word: Exploring the Boundaries of Evangelicalism in Relationship to Modern Pentecostalism,” *Trinity Journal* 23 [2002]: 235-252 [249], parenthesis his).

Many North American Pentecostal denominations have failed to articulate intentionally the particular dynamics of their faith, and have consequently adopted standard Evangelical approaches to discipleship. The testimony service, the practice of foot washing, intergenerational worship, tarry meetings, and other rituals which have powerfully expressed the Pentecostal faith are being abandoned for other rituals and programs... There is, therefore, a great need for Pentecostals to be intentional about our faith formation.<sup>86</sup>

For pastors and laypersons in Protestant and Catholic traditions who are a part of the Pentecostal Reformation, perhaps many of the characters now treated in various archives may serve as inspiring examples to be considered for imitation. For observers who might be empathetic, perhaps these might spark curiosity. Yonggi Cho,<sup>87</sup> Thomas Ball Barratt,<sup>88</sup> Howard Ervin,<sup>89</sup> Donald Gee,<sup>90</sup> Cora Fritsch, Alice

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<sup>86</sup> Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (Journal of Pentecostal Theology Supplement Series 2; Sheffield: Sheffield Academic Press, 1993), 140. With respect to women's ministries, like Johns and Elbert ("Globalization," 98-99), Lewis too is critical in this regard of recent Pentecostal capitulation to the self-fulfilling concerns of the National Association of Evangelicals, especially in the "reversal of the role of women in ministry and demise of the belief of the Spirit's presence and work in the present age" (Lewis, "Towards," 119-20). A negative historical perception of the influence of the National Association of Evangelicals may also be gained, cf. Cecil M. Robeck, Jr., "The Assemblies of God and Ecumenical Cooperation: 1920-1965," in Ma and Menzies, eds., *Pentecostalism in Context*, 107-150 (esp. 132-150). Given the onset of the evangelicalization of Pentecostalism between the 1940s and the 1970s, it can be argued that an "evangelical regularization of the classical Pentecostals occurred" (so Russell P. Spittler, "Are Pentecostals and Charismatics Fundamentalists? A Review of American Use of These Categories," in Karla Poewe, ed., *Charismatic Christianity as a Global Culture* [Studies in Comparative Religion; Columbia: University of South Carolina Press, 1994], 103-16 [112]).

<sup>87</sup> Cf. Hong Young-gi, "The Charisma of Cho Yonggi and its Routinization in the Yoido Full Gospel Church of Korea," *Journal of Asian Mission* 2/1 (2000): 65-90; and the entire issue of the *Asian Journal of Pentecostal Studies: David Yonggi Cho, His Life, Theology and Ministry* 7/1 (2004).

<sup>88</sup> Cf. David Bundy, "Social Ethics in the Church of the Poor: The Cases of T. B. Barratt and Lewi Pethrus," *Journal of the European Pentecostal Theological Association* 22 (2002): 30-44.

<sup>89</sup> Cf. P. H. Alexander, "Ervin, Howard Matthew," in *New International Dictionary of Pentecostal and Charismatic Movements* (Stanley M. Burgess and Eduard van der Maas, eds.; Grand Rapids: Zondervan, 2002), 600.

Luce,<sup>91</sup> Lewi Pethrus,<sup>92</sup> David du Plessis,<sup>93</sup> Elize Scharten,<sup>94</sup> William Seymour,<sup>95</sup> J. Rodman Williams, and Elva Vanderbout<sup>96</sup> come quickly to mind, for example. As far as current biblical scholarship is concerned, there is little motivation to carefully examine an understanding of the meaning of Luke-Acts that is a bit too far outside the box (perhaps classicists may be better at this over time than New Testament scholars, the former being totally immune from ecclesiastical contacts). And, since so much scholarship surrounding Luke-Acts has been driven

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<sup>90</sup> Cf. Lois Gott, "Donald Gee: the Apostle of Balance," in *Essays on Apostolic Themes: Studies in honor of Howard M. Ervin* (Paul Elbert, ed.; Peabody: Hendrickson, 1985), 173-83.

<sup>91</sup> Cf. Mikeuel Peterson, *Led by the Spirit: The Missiological Influence of Alice Eveline Luce* (D.Miss. diss. Asbury Theological Seminary, 2004), forthcoming; Elbert, "Pentecostal/Charismatic Themes," 202, 203.

<sup>92</sup> Cf. Ivar Lundgren, "Lewi Pethrus and the Swedish Pentecostal Movement," in Elbert (ed.), *Essays on Apostolic Themes*, 158-72; McGee, "Regions Beyond," 77-78.

<sup>93</sup> Cf. R. P. Spittler, "Du Plessis, David Johannes," in Burgess and van der Mass, eds., *New International Dictionary*, 789-93; Synan, "Streams of Renewal," 361-63.

<sup>94</sup> Cf. Cornelis van der Laan, "Beyond the Clouds: Elize Scharten (1876-1965), Pentecostal Missionary to China," in Ma and Menzies, eds., *Pentecostalism in Context*, 337-60.

<sup>95</sup> Cf. Douglas J. Nelson, "The Black Face of Church Renewal The Meaning of a Charismatic Explosion, 1901-1985," in Elbert (ed.), *Faces of Renewal*, 172-91; David Daniels, "African-American Pentecostalism," 273-76.

<sup>96</sup> Cf. Julie C. Ma, "Elva Vanderbout: A Woman Pioneer of Pentecostal Mission among Igorots," *Journal of Asian Mission* 3/1 (2001): 121-40; idem, *When the Spirit Meets the Spirits* (Studien zur interkulturellen Geschichte des Christentums 118; Frankfurt am Main/New York, 2000), 74-86.

by issues of historicity and theories of creative composition, many scholars have taken up interests elsewhere.<sup>97</sup>

In any case, since the purpose of historiography is to help those who follow to understand events of the past - what lay behind, brought about or motivated these things,<sup>98</sup> perhaps we might, in the new era inaugurated in 1963, wish for more substantive personal evidence stemming from the experience of the participants being portrayed in a work like *Century*. We might also at the same time wish for a more substantive historiographical awareness of reasonable scholarship stemming from investigations of New Testament texts within the tradition of the past century. Given the attractive speculation for the existence of God based on recent experimental cosmological discoveries, old-style historiography with its

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<sup>97</sup> There is of course original thinking going on about interesting things in Acts, as illustrated for example by the recent commentaries of F. Scott Spencer (*Acts* [Sheffield: Sheffield Academic Press, 1997]) and Beverly Roberts Gaventa (*The Acts of the Apostles* [Abingdon New Testament Commentaries; Nashville: Abingdon, 2003]), but there is no direct acknowledged contact in these efforts with ideas and arguments suggested within the Pentecostal/Charismatic tradition. Nevertheless, some demographic influence from that tradition is perhaps felt. It is probably fair to observe that Spencer and Gaventa continue only with a variant of the legacy and influence that “apostolic age” hermeneutics has had on New Testament scholarship. While they may linger as whispers in the air, *gone* are the cessationist claims of the non-existence of phenomena supposedly tied to enscripturation, *gone* are the dispensational claims of the interpersonal *charismata* ceasing when the church matures sometime after the New Testament canon was completed, *gone* are the claims that no characters experienced salvation in Luke’s first book or if they did it was vanishing salvation only made salvific by the first Jerusalem Pentecost that trickled down to all first-book characters, *gone* are the trickle-down osmosis theories invoked or alluded to by commentators that Pentecost was “once-for-all,” and unrepeatable, and *gone* is the claim that receiving the Lukan gift of the Spirit as evidenced by glossolalia or inspired prophetic speech is automatically linked to the incorporation of new people groups. However, what continues is the implication that the “Pentecostal” episodes in Acts bear no serious connection to fulfillment of prophecy or narrative prediction or to Jesus’ teaching on prayer, along with the implication that they are disconnected singularities with no narrative coherence of any significance, perceivable purpose, or pastoral relevancy for Luke. Herein lies a valid challenge for Luke-Acts scholarship today.

<sup>98</sup> Motivations and reasons why characters did what they did must accompany any cogent historical account in order to provide requisite illumination of narrated events, a very long-standing point which is, in the case of some who attempt to portray Pentecostal historiography, even more appropriate today, cf. Lucian, “How to Write History” in *Lucian* (K. Kilburn, tr.; Loeb Classical Library 430; Cambridge: Harvard University Press, 1959), 65.

insistence on natural categories of description, on sociological explanations, and on a view of the historical phenomena of the New Testament as historiographically offbeat, is much less appealing. This is not to say that Synan unabashedly embraces these attributes of secular historiography, but it is to say that he appears under their stylistic sway. Further, care must also be taken not to fine-tune the past in order to make it more acceptable or more soothing to some in light of selected features in the present, for then all historiographical bets are off. And significantly, in contrast to paleo-Calvinistic Evangelicalism and Secularism, the Pentecostal paradigm is fundamentally non-Enlightenment.<sup>99</sup> This was true at the beginning of the past century and it is true today. Wacker is, I suggest, astute to find that for one country, which should not be regarded as the center of the world by any means:

America has changed dramatically since then, and Pentecostals have changed with it, but only superficially. At the end of the twentieth century the creative tension – or creative complementarity – between the primitive and the pragmatic persisted as productively as ever. On the one hand the theology and worship patterns that energized the movement’s inner life survived largely untouched by the secular culture’s lapse into moral and epistemological relativism. Biblical inerrancy and wooden literalism hovered as close to the ground at century’s end as they did at the beginning... Holy Ghost periodicals brimmed with stories of stunning healings and supernatural interventions in daily life. In the late 1990’s millions – literally millions – reportedly flocked to the nonstop revival at the Brownsville Assembly of God Church in Pensacola, Florida. If one looked in the right places, miracles continued to dance before believer’s eyes as frequently and as wondrously as ever.<sup>100</sup>

Pentecostalism without the personal Pentecost is unlikely to sustain genuine propagation in the centuries ahead, with an empowered vision and burden for mission, serving to effectively evangelize the world and renew the church. Music, technology, pageantry, drama, learning more and more bible verses, and bigger buildings, while blessings in themselves, will not serve in the long run as a substitute within future generations for Pentecost and its prophetic spiritual dimension containing collaborative power.<sup>101</sup> Given the inevitable threat of evan-

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<sup>99</sup> With Lewis, “Towards a Pentecostal Epistemology,” 124.

<sup>100</sup> Wacker, *Heaven Bound*, 266-67.

<sup>101</sup> Re the distinctive New Testament motif of supernatural power, experiential interactivity with God and the heavenly Jesus, cf. Manual A. Bagalawis, “‘Power’ in Acts 1:8: Effective Witnessing through Signs and Wonders,” *Journal of Asian Mission* 3/1 (2001): 1-13; Peter J. Gräbe, *The Power of God in Paul’s Letters* (Wissenschaftliche Untersuchungen zum Neuen Testament 2/123; Tübingen: Mohr Siebeck, 2000), *passim*.

gicalization to Pentecostalism, Cox is right to suggest that “Whether such core ideas as ‘experience’ and ‘Spirit’ are interpreted in ways that push the movement - against the grain of its history - in the fundamentalist direction, remains to be seen.”<sup>102</sup>

If the manuscript of Luke-Acts had not survived, much of the dynamism of the early church could not be understood, the probability of experiential identification of some discursive Spirit-language in Paul’s letters would be eliminated or at best reduced, and the interpersonal spiritual gifts recognized by Paul would be severed from their motivational context within the Jerusalem/Petrine tradition, as would the motivational origins and ministerial deportment of Paul himself. Given how quickly fervor was replaced in a few centuries by an ecclesiastically self-serving and spurious conception of an “apostolic age” or a “Pentecostal age” when one of the two main narrative themes in Luke-Acts was lost,<sup>103</sup> how prayer

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<sup>102</sup> Harvey Cox, *Fire From Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion* (Reading: Addison-Wesley, 1995), 319.

<sup>103</sup> These two main narrative themes in Luke’s double work clearly reflect the extant Graeco-Roman narrative-rhetorical tradition of illustrating main themes by examples and precedents that are worthy of imitation and which are consistent with literary expectation, following the strong oratorical tradition of this approach as taught in the Graeco-Roman educational system. The two main narrative themes are highly visible, being illustrated clearly and vividly by the nexus of salvation, repentance, forgiveness, faith, and Lukan conversion, and then complemented by clear and vivid exemplification of ongoing prophetic fulfillment with respect to the other main theme of the gift of the Holy Spirit, baptism in the Holy Spirit, or reception of the Holy Spirit.

*(footnote continued)*



for the gift of the Holy Spirit with Lukan expectations was then lost, how Ananias' ministry of the gift of the Holy Spirit and the continuation of this Jerusalem/Petrine tradition by the Lukan Paul was divorced from interpretation of the Pauline letters, one might raise the following suggestion. If there be those in the Pentecostal/Neo-Pentecostal sectors of Christendom who have unduly succumbed to the unexamined presuppositions of an "apostolic age," perhaps they might need to rethink the veracity of their personal testimony, to seek and tarry before God, and scrap, if appropriate, any shame-based identity.<sup>104</sup> If the Pentecostal/Charismatic Reformation continues to be guided in its experience by the biblical scholarship available to it, following the trail blazed by the anonymous writer who improved on many previous efforts with his historical, theological, and pneumatological double-work, and if it continues to *value* interactive "di-

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This latter Lukan theme was lost and replaced under the influence of epochal encapsulations and periodizations superimposed upon Luke's text (arbitrary division, selective pigeonholing and disconnecting, and, ultimately, narrative revisioning in the past century). English *et al*, Gaffin, Packer, Stibbs, Turner, and Walvoord, for example, may be understood as attempting to improve and embellish on the ramifications of creative and narratively incoherent "ages" foisted upon Luke-Acts. Such secularizing presuppositions were established in Protestant tradition with respect to activities of a post-Pentecost Holy Spirit and were simply accepted without question by Procksch (n. 8) and by Heinrich von Baer, *Der Heilige Geist in den Lukasschriften* (Stuttgart: Kohlhammer, 1926). Then uncritically again, while insufficiently engaging reasonable narratively holistic challenges to them, by James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Holy Spirit in Relation to Pentecostalism Today* (London: SCM, 1970). Dunn's dissertation, instead of considering how Paul might be understood in light of Luke, attempted to refurbish von Baer's epochalized version of Luke with a particular reading of Paul. Dunn's understanding of Paul could not escape the influence of previous scholarship which distanced the Lukan Paul from the Paul of the letters and assumed a very late writing of Luke-Acts, both in order to support a theory that the assuredly epochalized double-work represented a reaction to a delay of the *parousia*.

<sup>104</sup> I follow Johns ("Adolescence," 17; *Pentecostal Formation*, 140), as to the possible operative existence of this potential identity, existence made believable by the amazingly intense resistance against the challenge to intellectually tenuous concepts traditionally married to the concept of an "apostolic age" and its ramifications, resistance to which Pentecostals have been and are currently exposed. Of course I do *not* suggest by any means that every individual in global Pentecostalism and neo-Pentecostalism is so affected, rather that Johns may have reasonably drawn attention to one factor potentially operative in the evangelization of Pentecostalism among its adherents.

rect”<sup>105</sup> spiritual fellowship with God, experiential non-rational fellowship both “living and real”<sup>106</sup> where the Holy Spirit is given to prayerful disciple-believer-

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<sup>105</sup> Pierre Bonnard, *Les Épitres Johanniques* (Commentaire du Nouveau Testament 2/13c; Geneva: Labor et Fides, 1983), 23; Matthew Vellanickal, *The Divine Sonship of Christians in the Johannine Writings* (Analecta Biblica 72; Rome: Pontifical Biblical Institute Press, 1977), 196.

witnesses who are then *thankful and grateful* for that gift, the goal of evangelizing the world could continue apace.<sup>107</sup>



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<sup>106</sup> George G. Findlay, *Fellowship in the Life Eternal: An Exposition of the Epistles of John* (London: Hodder and Stoughton, 1909), 90; Joseph Bonsirven, *Épîtres de Saint Jean* (Verbum Salutis 9; Paris, Beauchesne, 1936), 181-85. The highly valued direct experiential fellowship (1 John 1:3b) is based upon personally receiving the Spirit. In early Christian oral tradition it was apparently necessary to develop and employ explicit language so as to describe the reception of the Spirit as a gift to persons (1 John 3:24b).

<sup>107</sup> I am grateful to my colleagues, Drs. Terry Johns and Robert Debelak, for their heuristic suggestions and critical readings of earlier drafts of this paper.

## E.W. Kenyon og tidshusholdningslæren

Geir Lie, er lektorutdannet med kristendomskunnskap hovedfag fra Det teologiske Menighetsfakultet i Oslo.



“De senere årene har pastor Åge Åleskjær i Oslo Kristne Senter skrevet og undervist mye rundt temaet ‘Den nye reformasjonen’,” skrev Leif S. Jacobsen i en kritisk anmeldelse av Åleskjærs nyutgitte bok *Fullstendig frihet* (2004). Boken hevder, ifølge Jacobsen, “et syn på Skriften og en fremstilling av loven og de ti bud som istedet for fullstendig frihet kan føre leseren inn i den totale forvirring.”<sup>1</sup> Jacobsen hevdet videre at mye av Åleskjærs budskap, ikke bare var “velkjent stoff i andre teologiske tradisjoner enn den flertallet av evangeliske kristne i Norge befinner seg i,” men at dette både for lesernes – og for forfatterens vedkommende – var “nye toner”.<sup>2</sup>

Det vakte interesse da Åleskjær umiddelbart parerte og påstod å være “helt på linje med den kjente amerikanske predikanten Kenneth E. Hagin”, idet han “[holdt] seg til trosbevegelsens røtter.”<sup>3</sup> Vel så interessant, kanskje, er denne artikkels forsøk på å avdekke trosbevegelsens *egentlige* røtter, ikke i generell forståelse vel å merke,<sup>4</sup> men i dette spesifikke henseende. Rent konkret dreier det seg her nemlig om Åleskjærs bifall av Hagin (som har plagiert landsmannen E.W. Kenyon) sitt hermeneutiske grep hvor de fire evangelieskriftene primært omhandler – ikke nytestamentlige ‘Jesustroende’, men troende jøder under den gamle pakt. Den kristne menighet ble nemlig til på pinsedag (jfr. Apgj 2). Fortolkningsmetoden ‘Rightly dividing the Word of truth’ (2 Tim 2,15) blir i denne sammenheng ensbetydende med å henføre et gitt skriftavsnitt til dets dertil tilhørende tidshusholdning. Det er nettopp denne metode Jacobsen advarer mot.

<sup>1</sup> Leif S. Jacobsen, “Fullstendig frihet eller total forvirring?” *Magazinet* nr. 6 (13. feb. 2004) s. 23.

<sup>2</sup> Jacobsen, *ibid.*

<sup>3</sup> Tore Hjalmar Sævik, “Oppgitt over anmeldelse.” *Dagen* 21. feb. 2004 s. 6.

<sup>4</sup> For ytterligere opplysninger om Kenyon, samt generell informasjon om trosbevegelsens røtter, se Geir Lie, *E.W. Kenyon: Cult Founder or Evangelical Minister?* (Oslo: Refleks Publishing, 2003).

## *Dispensationalism*

Som vi snart skal se, har Kenyons hermeneutiske grep sin forankring i den såkalte tidshusholdningslæren (engelsk: 'dispensationalism'). Om ansatser til denne kan påvises lengre tilbake, tilskrives britten John Nelson Darby (1800-82) den noe tvilsomme æren å ha systematisert læren.

Darby var vel bereist, i perioden 1862-77 besøkte han USA sju ganger. I løpet av disse femten årene skal han endog ha oppholdt seg i landet i nærmere sju år.<sup>5</sup> Darbys innflytelse har primært gjort seg gjeldende blant konservative kristne, først og fremst innen millennialistiske (pre-fundamentalistiske) kretser og innen hellighetsbevegelsen. En person med sterke sympatier i begge leire (som for øvrig til en viss grad sammenfalt), amerikaner Cyrus Ingerson Scofield (1843-1921), populariserte Darbys tanker, blant annet gjennom bøkene *Rightly Dividing the Word of Truth* (1888) og den såkalte *Scofield Reference Bible* (1909; revidert i 1917). Sandeen skriver om sistnevnte:

The *Scofield Reference Bible* combined an attractive format of typography, paragraphing, notes, and cross references with the theology of Darbyite dispensationalism. The book has thus been subtly but powerfully influential in spreading those views among hundreds of thousands who have regularly read the Bible and who often have been unaware of the distinction between the ancient text and the Scofield interpretation.<sup>6</sup>

En viss sammenligning mellom Darby og Scofield vil bli foretatt i min kortfattede gjennomgang av tidshusholdningslæren. Det vil dog ikke bli gjort noe forsøk på å kartlegge avvikende læreposisjoner hos Darby og Scofields ideologiske etterkommere.<sup>7</sup>

Darby ble født i London, men flyttet i ungdomsårene til Irland hvor han i 1825 ble prest i den anglikanske kirke. Prestetjenesten der ble dog kortvarig. I 1828

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<sup>5</sup> Ernest R. Sandeen, *The Roots of Fundamentalism* (Chicago: University of Chicago Press, 1970) s. 71.

<sup>6</sup> Sandeen, *ibid.* s. 222.

<sup>7</sup> Pr. i dag foreligger ingen norsk kontrastering mellom Darby/Scofield og senere dispensasjonalister som for eksempel Lewis Sperry Chafer, John Flipse Walvord, Charles Caldwell Ryrie og J. Dwight Pentecost. Et interessant skandinavisk studium burde også innbefatte en ideologisk kontekstplassering av nordmannen Oskar Edin Indergaard hvor sistnevntes moderate ultradispensasjonalisme bl.a. kontrasteres med britten Ethelbert William Bullingers mer radikale variant.

utgav han sin første traktat,<sup>8</sup> “Considerations on the Nature and Unity of the Church of Christ”. Ekklesiologien ble fra nå av Darbys primæranliggende. Darbys tidshusholdningslære var ikke – som mange synes å tro – først og fremst en eskjatologisk læreposisjon, men derimot en syntese av ekklesiologi og eskjatologi hvor den første gav føringer for den andre og ikke vice versa.

Ifølge Darbys tidshusholdningslære styrer Gud historiens gang gjennom to separate Gudsfolk – Israel og menigheten - som hver især tjener to separate hensikter. En tidshusholdning kjennetegnes av at Gud i åpenbaringsform gir en spesifikk forordning som Hans folk ansvarliggjøres i forhold til. De fleste er ulydige mot forordningen og rammes av Guds dom. Like fullt innebærer ofte innvarslingen av en ny tidshusholdning at de spesifikke forordninger fra forrige husholdning følger med, om enn de suppleres med ytterligere forordninger. En liten minoritet – en rest, eller, som Darby skriver, ‘a remnant’ – frelses, det vil i denne konkrete sammenheng si at de får bli med i Guds nye frelsesordning i neste tidshusholdning.

### **Scofield's første og andre tidshusholdning**

Forutfor vannflommen under Noah opererer ikke Darby med noen tidshusholdning, først etter flommen gav Gud spesifikke forordninger som Hans folk som sådan ble ansvarliggjort i forhold til i dispensasjonalistisk mening. Selvsagt ble konkrete ansvarsområder lagt på de første mennesker i Edens hage, med dertil etterfølgende domsutsagn fra Gud, idet de ikke innfridde kravene. Perioden kvalifiserte like fullt ikke som tidshusholdning (‘dispensation’) fordi Guds ‘styre’ ikke var forankret i en spesifikk person eller institusjon.

Scofield, derimot, regner den første tidshusholdningen, *uskylden*, fra de første menneskers tilblivelse til de ble fordrevet fra Edens hage. Scofield's neste tidshusholdning, *samvittighetens* husholdning, strekker seg fra Adams fall til vannflommen under Noah. Scofield forutsetter nemlig ikke, tilsvarende Darby, et administrativt senter for Guds styre for at en gitt tidsperiode skal kvalifisere som tidshusholdning. Som det fremgår av betegnelsen *samvittighetens* tidshusholdning, mener Scofield at de første menneskers ulydighet mot Gud under *uskyldens* tidshusholdning resulterte i en iboende eksperimentell evne til å skjelne mellom godt og ondt. Det gode under *samvittighetens* tidshusholdning ble følgelig lydighet overfor Guds åpenbarte vilje, mens det onde, motsatt sett, ble ulydighet over-

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<sup>8</sup> Darbys litterære sluttresultat strekker seg over omlag 50 bind, hvert av disse på rundt 400 sider.

for det samme. Samvittigheten ble vekket nettopp gjennom den nye evnen til å skjelne.

### Darbys første og Scofield's tredje tidshusholdning

Et sentralt skriftsted relatert til Darbys første tidshusholdning, *menneskets styre* (human government) *under Noah*, er 1 Mos 9:6a – “Når noen utøser menneskeblod, skal hans blod bli utøst av mennesker.” Noah ble i denne tidshusholdning menneskeslektens overhode, og Guds styre på jorden skulle ideelt sett gå via ham. “God sets humanity in power with the right of the sword in order that it might rule, and repress and restrain evil upon the earth.”<sup>9</sup> Dessverre endte denne tidshusholdning (som de etterfølgende) med Guds dom:

Noah, the head of this new world, failed when he got drunk and lost the respect of his own son who should have been the first to obey. The consequence of Noah's failure was the continuation of evil unrepressed.<sup>10</sup>

Guds domshandling overfor denne første tidshusholdning var å “forvirre deres språk, så den ene ikke skjønner hva den andre sier!” (1 Mos 10:7) Dette igjen førte til ytterligere moralsk degenerering. Scofield's tredje tidshusholdning sammenfaller i store trekk med Darbys første.

### Darbys andre og Scofield's fjerde tidshusholdning

Darbys tidshusholdning nummer 2, *Abrahams kall og utvelgelse*, bryter ikke med prinsippet fra forrige husholdning om at Gud styrer på jorden gjennom sin representant. Dette styringsprinsipp suppleres imidlertid nå med atskillelse fra verden. Abraham fikk nemlig et kall fra Gud om å bryte eksisterende familie- og venns-kapsrelasjoner ved å “dra bort fra [s]itt land og [s]in ætt og [s]in fars hus til det landet som [Gud] vil[le] vise [ham]” (1 Mos 12:1). Darby sier lite og ingenting eksplisitt vedrørende hvilken test Abraham ble underlagt i denne tidshusholdningen. Darby hevder like fullt at Abraham utviste manglende tro til Gud da han, for å unngå hungersnød, forlot løfteslandet Kanaan til fordel for Egypt. Tilsvarende hevder han at Abraham ikke levde opp til trosidealene, idet han ikke stolte

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<sup>9</sup> Larry Vance Crutchfield, “The Doctrine of Ages and Dispensations as Found in the Published Works of John Nelson Darby (1800-82).” Ph.D. diss., Drew University, 1995 s. 131.

<sup>10</sup> Crutchfield, *ibid.* s. 132.

på at Gud ville bevare ham om han innrømmet overfor Farao at Sara var hans kone (1 Mos 12:10ff).

*Løftets tidshusholdning* under Scofield tilsvarende samme tidsperiode som *Abrahams kall og utvelgelse* under Darby. Det eneste som krevdes under denne husholdningen, ifølge Scofield, var at Abrahams etterkommere skulle 'bli i løfteslandet'.<sup>11</sup> Ved ikke å gi akt på Guds befaling, gikk folket glipp av konkrete velsignelser som tidligere hadde blitt gitt også til Abraham. Guds dom i denne tidshusholdningen var at Israelsfolket ble slaver under egypterne.

### **Darbys tredje, fjerde og femte tidshusholdning**

En kan saktens spørre seg hvorvidt Darbys neste tidshusholdning, etter *Abrahams kall og utvelgelse* strekker seg fra Moses til babylonkongen Nebukadnesars regjeringstid, eller om det er tale om tre separate husholdninger innenfor denne perioden – nemlig jødene under henholdsvis (a) loven, (b) prestedømmet og (c) kongedømmet. Israel er nå Guds kalte og utvalgte folk, underlagt Hans styre slik det nedfelles i loven. Ikke slik å forstå at loven frelser, dens funksjon er først og fremst å overbevise paktsfolket om synd. Guds velsignelse over folket står fra nå av i forhold til folkets overholdelse av loven. Darby har lite å si vedrørende Guds domshandling over folket under loven. Vi blir heller ikke klokere med henblikk på den angivelige tidshusholdning under prestedømmet. Kanskje var den spesifikke forordningen at man skulle bruke glør fra brennofferalteret i forbindelse med det velluktende røkelsesofferet for Herrens åsyn på den store forsoningsdagen? (3 Mos 16:12) Var det bruddet på denne forordning (jfr. 3 Mos 10:1) som bevirket Guds domshandling overfor denne angivelige tidshusholdning? Darby er knapt klarere med hensyn til tidshusholdningen under kongedømmet. Hovedsynden synes å ha vært ugudelighet (for eksempel kong Salomos bifall av sine hustruers polyteisme). Domshandlingen er primært relatert til tistammefolkets landflyktighet i Assyria og tostammefolkets tilsvarende skjebne i Babylon.

### **Darbys sjette og Scofields femte tidshusholdning**

Scofield opererer med én samlet tidshusholdning fra og med loven under Moses til Jesu korsdød. I store trekk følger han Darby: domshandlingene er relatert til Israels fangenskap under henholdsvis assyryerne og babylonerne. Hovedforskjel-

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<sup>11</sup> "Det ble uår og hungersnød I landet, slik det hadde vært en gang før, på Abrahams tid. Da drog Isak til Abimelek, filisterkongen i Gerar. Herren viste seg for ham og sa: 'Dra ikke ned til Egypt, men bli i det landet jeg sier deg!'" (1Mos 26:1-2)



len mellom Darby og Scofield er at Darby skyter inn en ekstra tidshusholdning, *hedningenes husholdning*, fra Nebukadnesars maktovertakelse og fram til vår tid. Guds herlighet, som tidligere hadde fylt templet i Jerusalem, ble trukket tilbake fra jorden, Israel som nasjon ble – for en tid – avbrutt. Guds direkte styre opphørte nå, mens Hans indirekte styre over jødefolket ble formidlet via hedningene. ‘Hedningenes tider’ startet fra og med kong Nebukadnesars beleiring av Jerusalem. Senere ble verdensherredømmet overført til medo-perserne, som igjen måtte avgi makten til grekerne, som i sin tur måtte bøye kne for romermakten. Dette, hevder Darby, er hovedbudskapet i Daniels bok, samt deler av Johannes Åpenbaring. Om ikke Darby nevner det eksplisitt, er det ikke usannsynlig å tenke seg at han mente hedningefolkene var betrodd å styre i samsvar med Guds vilje. Darby sier lite om Guds spesifikke forordninger og dertil tilhørende domshandlinger som respons på brudd på disse. Den viktigste forordningen som verken jøder eller hedninger oppfylte, var anerkjennelsen av Messias som Guds sønn og jødernes konge. Tvert imot ble han korsfestet. Darby skriver:

The fourth monarchy [the Romans] consummated its crime at the same instant that the Jews consummated theirs, in being accessory, in the person of Pontius Pilate, to the will of a rebellious nation, by killing Him who was at once the Son of God and King of Israel.<sup>12</sup>

### Vår nåværende tidsepoke og den kommende under Darby og Scofield

Neste epoke ifølge Darby, den vi lever i nå, har fått ulike betegnelser: ‘dispensation of the Spirit’, ‘Christian dispensation’, ‘present dispensation’ og ‘Gentile dispensation’. Likefullt kan Darby i andre sammenhenger slå kategorisk fast at denne epoken slett ikke *er* noen ‘dispensation’ i Darbys mening av ordet. Hvordan kommer vi til rette med denne tvetydighet?

Jeg nevnte innledningsvis at Darbys tidshusholdningslære først og fremst er en ekklesiologisk lære – en lære om Guds folk (jødefolket). Felles for de ulike tidshusholdningene er nemlig at Gud uttar seg et folk, at dette folket opponerer mot Guds spesifikke forordninger, men at en liten rest (en ‘remnant’) av Gudsfolket forblir lydige og derfor utgjør Gudsfolket i neste tidshusholdning.

Darby skjelner videre mellom *jødefolket* som et ‘earthly people’ og *den kristne menighet* som et ‘heavenly people’. Siden tidshusholdningslæren kun beskjeftiger seg med Guds styre på *jorden*, kan vi – i den grad det er tale om den kristne menighet (som et himmelsk folk) – si at denne tidsperioden er som *parentes* å be-

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<sup>12</sup> John Nelson Darby, *The Collected Writings of J.N. Darby*. Vol. 2 s. 378. Sitat fra Crutchfield, *ibid.* s. 171.

merke hva Guds frelseshistorie angår og derfor ikke er å betrakte som noen 'dispensation'. Dette innebærer at Guds frelseshistorie med jødefolket kun er *midlertidig* avbrutt, inntil nåværende tidsepoke er avsluttet. Hadde derimot Israel tatt imot Jesus som Messias, ville de ha gått *rett* inn i neste tidshusholdning, tusenårsriket. Darby skriver:

The Church, properly speaking, the body of Christ, is not a dispensation, it does not belong to the earth; but there is an order of things connected with it during its sojourning here below—an order of things whose existence is linked with the Church's responsibility.<sup>13</sup>

Den nåværende tidsepoke benevnes 'a mystery' i den forstand at den ikke er direkte forutsagt i Det gamle testamente. Menigheten som 'the body of Christ' ble etablert på pinsedag og består av både jøde- og hedningekristne. Det er hovedsakelig i den paulinske brevlitteratur at 'the mystery' avdekkes. Darby skjelner i sitt menighetsbegrep mellom 'the body of Christ' ('the Church') og 'the professing Church' ('Christendom'). Allerede i nytestamentlig tid ble Guds idealplan for menigheten torpedert, noe som ifølge Darby endog var forutsagt av apostelen Paulus.<sup>14</sup> Crutchfield antyder i den forbindelse at Darby kan ha ment at "at [Paul the apostle's] death, the church in its earthly character (the professing church, Christendom) and the Church in its heavenly character (the true Church, the Body of Christ) would become two distinctly different things."<sup>15</sup>

Menigheten ('body of Christ') var ifølge Darby ment å gi synlig uttrykk for hvem Gud er. Dette ble torpedert da man oppgav det almenne prestedømme til fordel for en skjelning mellom geistlighet og legfolk. Derigjennom har man ødelagt den enhet Gud hadde ment skulle råde i menigheten. Dette var begynnelsen på et frafall som ville kulminere med et endetidsfravall preget av åpent opprør mot Gud. Dette faktum lar seg ikke endre og er endog forutsagt i Det nye testamentes skriftmateriale. På samme måte som en tidshusholdning ikke kan bestå etter at Gud har uttalt endelig dom over den, er det heller ikke mulig å gjenreise den kristne menighet i samsvar med de idealer Gud opprinnelig gav den om å være synlig uttrykk for Kristi herlighet. "A fallen dispensation," skriver Crutchfield,

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<sup>13</sup> John Nelson Darby, *Collected Writings of J.N. Darby*. Vol. 4 s. 238. Sitat fra Crutchfield, *ibid.* s. 185.

<sup>14</sup> "For jeg vet at når jeg har dratt bort, vil glupske ulver trenge inn hos dere, og de skåner ikke hjorden. Og blant dere selv skal noen menn stå fram og fare med vrang lære for å trekke disiplene med seg." Apgj 20:29-30.

<sup>15</sup> Crutchfield, *ibid.* s. 184.

“is never restored, for it is neither in the Father’s will nor in humankind’s power to effect restoration.”<sup>16</sup>

Hva kaller så Gud nå den enkelttroende til, dersom veien er stengt for å gjenopprette det som har gått tapt i tidligere tider? Darby har ingenting positivt å si om de organiserte trossamfunn – ‘Christendom’. Guds kall er derfor å forlate dem helt og holdent. Mens ‘the professing church’ vil bli dømt ved Jesu gjenkomst til jorden, hevder Darby at de sanne troende (både de kristne [altså Guds ‘heavenly people’] og de ulike ‘remnants’ fra de forutgående tidshusholdninger) forutfor dette vil bli opprykket fra jorden for å være sammen med Ham i himmelen. De vil endog sammen med ham ta del i det fremtidige Gudsrike han vil etablere på jorden i neste tidshusholdning.

Scofield mangler Darbys ambivalens og har ingen problem med å kalle inneværende tidsepoke for en ‘dispensation’. Denne tidfestes fra Kristi død/oppstandelse til Hans gjenkomst. Guds test i denne tidshusholdning går på hvorvidt man vil anerkjenne eller avvise frelsesverket i Kristus. Også Scofield opererer med et endetidsfravall: bekjennende kristne vil fornekte Kristi guddom og Hans stedfortredende frelsesverk. Scofield kan dog ikke følge Darby i dennes ensidig negative evaluering av organisert kristen virksomhet som “an apostate mass to be abandoned by all true believers.”<sup>17</sup>

Den første hendelsen vi kan forvente i inneværende tidshusholdning, ifølge Darby, er menighetens opprykkelse. De ‘døde i Kristus’, det vil si troende kristne som har avgått ved døden, vil bli oppreist til liv (den første oppstandelse) og rykkes opp sammen med de øvrige kristne. Sammen utgjør de Kristi brud (Kristi legeme). Umiddelbart deretter synes Satan å ville bli kastet ut fra himmelen og ned på jorden (jfr Joh Åp 12:12; 16.13-14; 18:13-14). Kristi brud vil på et eller annet tidspunkt forutfor ‘Lammets bryllupsfest’ i himmelen måtte stå for Kristi domstol (jfr. Rom 14; 2 Kor 5) hvor alle ens gjerninger vil bli blottlagt - tilsynelatende ikke for å fordømme, men for å opplyse om Guds altomfattende nåde både før og etter en kom til tro.

Etter at Satan er blitt kastet ned på jorden, vil han mobilisere både jøder og hedninger i et massivt opprør mot Gud. Deler av denne perioden – Darby regner med 3 ½ år og Scofield 7 år – betegnes den store trengsel (‘the great tribulation’). Denne avsluttes ved Jesu annet komme til jorden – sammen med de opprykkede troende – for å holde dom. Denne perioden avløses så av en tusenårig fredsperio-

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<sup>16</sup> Crutchfield, *ibid.* s. 213.

<sup>17</sup> Crutchfield, *ibid.* s. 219.

de (tusenårsriket) hvor Satan vil være midlertidig 'bundet'. Etter at tusenårsperioden er omme, vil Satan løslates og igjen mobilisere jordens befolkning til opprør mot Gud. Gud griper igjen inn og kaster Satan i 'ildovnen'. Deretter følger ytterligere domshandlinger over jordens befolkning, inklusiv dem som har avgått ved døden, men nå gjenreises til liv (den annen oppstandelse): "Og om noen ikke var skrevet inn i livets bok, ble han kastet i ildsjøen." (Joh Åp 20:15)

Mens altså Darby hevder at borttrykkelsen kan skje når som helst, forutsetter Scofield et frafall innenfor den bekjennende kristenhet. Til tross for enkelte avvik, følger Scofield i det resterende i hovedtrekk sin læremester.

Vi vil i det etterfølgende se nærmere på trosbevegelsens ideologiske arkitekt, E.W. Kenyon, i hvilken grad han har hentet impulser fra tidshusholdningslæren og i hvilken grad disse eventuelt har gitt føringer for hans videre tenkning.

### *E.W. Kenyon (1867-1948)*

Kenyons røtter er primært forankret i den Keswick-influerte fløy av amerikansk hellighetsbevegelse.<sup>18</sup> Hans tidligste materiale røper imidlertid en verdsettelse også av kretsen rundt Darby. Kenyon skriver:

The teaching of the [Plymouth Brethren] thru J.N. Darby, C.H.M. [Charles H. Mackintosh], and others is the real foundation of all advanced Bible study. They unfolded the Grace of God, Sonship and Righteousness, in a new way to the searcher. These men loved the Word.<sup>19</sup>

Et kjennetegn ved Kenyons undervisning er skjelningen mellom hva den troende (1) i objektiv – eller *juridisk* forstand har i Kristus og hva en (2) i subjektiv forstand (Kenyon benytter først og fremst ordet 'vital') har tilegnet seg. Første skjelning mellom 'legal' og 'vital' i Kenyons materiale refererer til en preken av Robert Cameron, redaktør for tidsskriftet *Watchword and Truth*.<sup>20</sup> Denne kan synes å være inspirert av en forutgående artikkel skrevet av en person identifisert med plymouthbrødrene.<sup>21</sup>

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<sup>18</sup> For ytterligere opplysninger om denne, se Geir Lie, "Hellighetsbevegelsen i USA og Storbritannia – et historisk riss." *Refleks* 2-1 (2003) s. 3-20, især 18-20.

<sup>19</sup> E.W. Kenyon, "The Decadence of Faith." *Bethel Trumpet* vol. 3 no. 6 (Oct. 1902) s. 133.

<sup>20</sup> "The Bible Conference." *Bethel Trumpet* vol. 3 no. 4 (June 1902) s. 120.

<sup>21</sup> "Editorial notes." *Bethel Trumpet* vol. 2 no. 11 (Jan. 1902) s. 80.

Kenyon hevder for øvrig at det var Calvin som gjenopplaget sannheten om forløsningsverkets juridiske side, mens “Arminias” [sic!] fikk lys over “the vital”, og han selv (Kenyon) “[had] both.”<sup>22</sup> Plymouthbrødrene blir i en annen sammenheng brukt som eksempel på en datidig gruppering som overbetoner “the legal side” mens pinsevenner, derimot, etter sigende overbetoner arven fra Arminius.<sup>23</sup> Kenyon kritiserer videre plymouthbrødrene, som Keswickbevegelsen, for å underkjenne den angivelige erfarings sannhet at syndenaturen fjernes i og gjennom frelsesopplevelsen.<sup>24</sup>

Andre avsnitt i Kenyons skrifter krever større varsomhet hva alludering til plymouthbrødrene angår. I november 1898, for eksempel, dro Kenyon sammen med en kollega til Wakefield, for å plante en “Church of the Living God,”<sup>25</sup> en tilsynelatende detronisering av tradisjonelle trossamfunn. Kenyons kollega, C.E. Dodge, var for øvrig pastor for “Church of God at Danvers.” Dale H. Simmons skriver i den anledning:

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<sup>22</sup> E.W. Kenyon, “Book of Romans Chapter 8:14,” upublisert prekennotat datert 8. mai 1928.

<sup>23</sup> E.W. Kenyon, “God’s justice,” upublisert prekennotat datert 20. mai 1928.

<sup>24</sup> “The Plymouth Brethren teach that when a man accepts Jesus Christ that he receives eternal life and forgiveness of sins, but that the old adamic nature remains in him. They hold that through all the after life there is the struggle between the fallen nature and the new nature. They teach that it is your business to repress the adamic nature and uphold the new nature that is within you. The old Chesic [Keswick] movement which began in England, had in it such men as Andrew Murray, F.B. Meyer, G. Campbell Morgan and Webb Peplow [...] You perhaps can remember when the Chesic [sic!] movement swept over this nation. [...] It was the most healthy movement that ever came. It produced some of the finest men and women, we have many Christians today. I do not know just how far the Plymouth Brethren fellowshipped this movement. They held that the new birth was not a new creation but was the incoming of a new nature.” (E.W. Kenyon, “The new birth,” upublisert prekennotat, 17. juni 1928.

<sup>25</sup> C.E.D., “God’s work in Wakefield.” *Tabernacle Trumpet* vol. 1 no. 3 (Dec. 1898) s. 35: “Brother Kenyon and myself went before God and took a people out of Wakefield for ‘His own name’s sake’.”

From these actions, it is clear that at this time, Kenyon's displeasure at organized denominations was leading him to espouse a form of come-outism in which true believers were encouraged to become a part of independent congregations that were not to be organized under any sectarian label. Instead, these bodies were to be called "Churches of the Living God," since that was the only scripturally recognized name for a congregation.<sup>26</sup>

Til tross for Kenyons ene referanse til Darby, allerede referert til, finner jeg ingen indikasjon verken på at han har lest dennes litteratur<sup>27</sup> eller er direkte influert av den. Hvorvidt Kenyon i sin referanse til Darby mente å uttrykke at han egenhendig hadde konsultert sistnevntes materiale, eller kun mente å si at han kjente til Darby og kretsen rundt ham, samt hadde konsultert materiale fra andre innenfor samme krets, er umulig å si.

Saken er likevel den at Kenyon iallfall så tidlig som 1898 forkynte en form for tidshusholdningslære. Denne er en blåkopi av Scofield's variant: "There are periods of time, during which God deals with men, in a manner peculiar to that particular age, or dispensation, and a clear grasp of these different periods is invaluable."<sup>28</sup> I motsetning til Darby (og i samsvar med Scofield), opererer Kenyon med to husholdninger forut for vannflommen under Noah, nemlig "human innocence" og "human conscience". Deretter følger "human efforts" under Noah, "divine promise" under Abraham, "divine law" under Moses, "divine grace" som vår tidshusholdning, samt "divine kingdom" om den tidshusholdning som skal komme. Alle tidshusholdninger, skriver Kenyon, "has its lesson and each illustrate a condition of man in his growth toward God or light."<sup>29</sup> Vi merker oss her at tidshusholdning nummer fem, "divine law", strekker seg "from Sinai to Pente-

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<sup>26</sup> Dale Hawthorne Simmons, *E.W. Kenyon and the Postbellum Pursuit of Peace, Power, and Plenty* (Lanham, Maryland og London: Scarecrow Press, 1997) s. 25.

<sup>27</sup> "While [Darby] wrote indefatigably, he was indifferent to literary distinction. He was primarily concerned with the glory of Christ not self-aggrandizement. He valued simplicity of thought and understanding above style; consequently many of his sentences are complex and involved, with paragraph contained within paragraph, in an attempt to explain and guard against misunderstanding. Unfortunately, his attempts at clarity only confuses the reader, since his style becomes so abstruse that the reader loses the original thought in the complexity of qualifying phrases." (Clarence B. Bass, *Backgrounds to dispensationalism. Its historical genesis and ecclesiastical implications* [Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1960] s. 60.)

<sup>28</sup> "Dispensational truth." *Tabernacle Trumpet* vol. 1 no. 2 (Nov. 1898) s. 22.

<sup>29</sup> *Ibid.*

cost”, en alludering til at de fire evangelieskriftene primært dreier seg om jødiske troende under den gamle pakt.

Kenyon følger både Darby og Scofield når han hevder at alle tidshusholdninger hittil har endt med og vil ende med dom. Dommen over Israel som nasjon har sin årsak i at de avviste Kristus som Messias, mens dommen over “the professing church” (i motsetning til “the true church” som vil opprykkes) ikke årsaksforklares. Sannsynligvis er det Scofield som har influert Kenyon når han forkynner Jesu snarlige komme basert på endetidsfrafallet i kristenheten som han allerede opplever å være vitne til:

The biggest denomination in America [the Northern Baptist Convention] has become an apostate denomination for they have trampled the Word of God for years. The nearest denomination to God’s teachings today is the Presbyterian. I am not a Presbyterian – I am a Baptist. They have gone to the devil but I thank God there are still individuals in the denominations that dare to stand true.<sup>30</sup>

I samsvar med Scofield synes også Kenyon å ha ment at endetidsfrafallet var relatert til fornektelse av Kristi guddom, blant annet. Av den grunn hadde ennå

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<sup>30</sup> E.W. Kenyon, “Has a woman the right to baptize and perform the ordinances of the church?” Upublisert prekennotat datert 22. aug. 1927. En ytterligere, og høyst subjektiv, indikasjon på at frafallet hadde begynt, finner Kenyon i det faktum at de av hans bibelskoleelever på Østkysten med bakgrunn innen the Free Will Baptists, ble avkrevd ytterligere studier ved Andover Newton Theological School før de kunne godkjennes som forkynnere innen sitt eget trossamfunn. Kenyons manglende formelle kompetanse gjorde endog at han ikke fikk tillatelse til å holde graduasjonsprekenen. (Simmons, *ibid.* s. 39). Kenyon har følgende å si: “The apostacy is on us. I have suffered and lost everything because of it. When I came to [the West] coast I had no place. I wouldn’t bow down. [...] I tried to stem the tide. They would take my students and they would do this: they say: you will have to have six months down at Newton or you can’t get a standing in the denomination.” (E.W. Kenyon: “Revelation,” lecture 4, upublisert og udatert artikkel.) Kenyons dom over “frafalne” trossamfunn blir ikke mindre radikalt i lys av det følgende: “Here is a peculiar thing, there has never been a denomination yet, that lost out spiritually and lost its power, and ever regained it in the history of the church.” (E.W. Kenyon: “Dicorce,” upublisert prekennotat datert 21. januar 1926; prekenen ble avholdt i Bethel Tempel, Los Angeles.)

ikke Den romersk katolske kirke, i motsetning til nordstatsbaptistene, opplevd frafallet.<sup>31</sup> Han hevder videre:

Is there a real apostasy now? Yes, for the first time. Four of the great protestant denominations are practically apostate. Their theological institutions dogmatically deny the Virgin birth and the physical resurrection of Jesus, and the verbal inspiration of the Word of God. [...] There must come a with-drawing of the saints of God from these apostate bodies. [...] As we draw nearer to the coming of Christ and the great tribulation, we are going to pass into hard and difficult times, when the body of Christ must be separated from the rest of the professing church; when the true sons and daughters of God will need all the Comfort and consolation they can get from the other members of His body. [...] It is hard for one to say what I am about to say, but I must say it. There isn't a man, as far as we know, either in England or America that has a message for this age. There isn't an outstanding preacher in America today, who is deeply spiritual, and has the message for this age. That message is somewhere.<sup>32</sup>

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<sup>31</sup> "It is not apostate because the Roman Catholic Church believes in the Deity of Jesus. It believes in the apostles Creed." (E.W. Kenyon: "Judgments of Revelation," upublisert artikkel datert 9. mars 1930.) Kenyon skriver i en annen sammenheng: "The fact is, there is a grave question as to whether the Roman Catholic church is a Church, in the divine sense, at all." (E.W. Kenyon: "The Great Apostasy." *The Living Message* vol. 3 no. 5 (May 1930) s. 25-26.)

<sup>32</sup> Kenyon, "The great apostasy" s. 26-28. Det er nærliggende å tolke Kenyon dit hen at *han* var mannen med det unike budskapet. Fire år tidligere hadde han utbasunert: "I have many letters asking me to head a new denomination, and saying, 'We will all come with you.' I recognized there was one Lord but I could not tell them. They would not understand it. I would say, 'It is not time yet.'" (E.W. Kenyon, "The Lordship of Christ," upublisert prekennotat datert 30. desember 1926.) Se også E.W. Kenyon, "S.D. Gordon. A Tribute," upublisert manuskript: "We are waiting, almost feverishly waiting, for another voice to come out of the darkness and the confusion of this age of self worship. It only requires one man, but we cry 'How long Oh Lord, before our Moses [Kenyon?] will come?' There must be a new message,--an emphasis placed where it has never been placed before."



Som en kuriositet kan det også nevnes at Kenyon ikke bare har latt seg influere av Scofield, men endog mente seg å være plagiert av sistnevnte.<sup>33</sup> Kenyon må dog på et tidlig tidspunkt ha oppgitt det meste av tidshusholdningslæren. I hans første bok, *The Father and His Family* (1916),<sup>34</sup> finner vi få, om noen, rester igjen. Mens han i 1898 hadde hevdet at “Nothing under the Spirit[’s inspiration] will so open the Word to the hungry student, as this systematic view [i.e., Kenyon’s dispensationalist view] of the Word, from Genesis to Revelation,”<sup>35</sup> finner vi i *The Father and His Family* istedet et fokus på Kristi forløsningsverk.

Ifølge Kenyon var Gud i sitt vesens dyp først og fremst *far*, og det var lengselen etter ektefødte barn tiltenkt en frivillig kjærlighetsrelasjon til Ham selv og med hverandre som motiverte skaperakten. Som Gud, var også mennesket først og fremst et åndsvesen. Gjennom syndefallet ble menneskets ‘ånd’ behersket av djavelens natur. Først i og gjennom gjenfødselen, som ble gjort tilgjengelig på pinsedag (jfr. Apgj 2), fikk de troende del i Guds egen natur, idet syndenaturen ble umiddelbart tilintetgjort.

Dette innebærer, som tidligere påpekt, at Jesu disippelskare ikke var ‘gjenfødte’ under Jesu jordeliv. De trodde på Jesus som Guds Sønn og den lovede Messias, men ikke som fremtidig stedfortredende syndoffer.<sup>36</sup> De var troende jøder under

<sup>33</sup> “There is a seven-fold, God-given test [to measure and try doctrine]. (1 - You will find all truth in germ forms in Genesis. [...] 2 - You will find all New Testament teachings in type in Exodus, Leviticus, Numbers and Deuteronomy. [...] 3 - You will find all teachings in the psalmedy [sic!] (Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon) especially in Psalms and Job. [...] 4 - All New Testament Truth can be found in the prophets. [...] 5 - That all truths of the gospel that are to be preached in the church are contained in the four books Matthew, Mark, Luke and John. [...] 6 - You will find the entire gospel message in the book of Acts, preached and acted by the apostles. 7 - You will find all the doctrines in Romans, Galatians and Hebrews. [...]) You will find it in Scofield’s Bible. He changed the name of it, but he got it from a tract of mine. That was over thirty years ago. (E.W. Kenyon: “The place held by the Word of God in the early church,” upublisert prekennotat datert 15. mai 1928.)

<sup>34</sup> “I have been a theologian,” hevder Kenyon: “I spent years in theology. I am one of the few men who have written a complete theology [*Father and His Family*] independent of the old theologians, but I have given it all up and come back simply to the Word.” (E.W. Kenyon: “Righteousness Restored,” diktartikkel datert 6. april 1934.)

<sup>35</sup> “Dispensational truth,” *Tabernacle Trumpet* vol. 1 no. 2 (Nov. 1898) s. 22.

<sup>36</sup> E.W. Kenyon, *The Two Kinds of Faith* (Seattle, Washington: E.W. Kenyon, 1942) s. 11-13.

den gamle pakt. 'Fader Vår', som Jesus lærte sine disipler å be, var derfor ingen 'kristen' bønn, og Bergprekenen var heller ikke direkte appliserbar forkynnelse for den nye paktstroende. Det var apostelen Paulus som – ifølge Kenyon – på et langt senere tidspunkt fikk åpenbaring fra Gud vedrørende Jesu forløsningsverk og dette verks implikasjoner for de kristne. Denne åpenbaring var angivelig skjult både i de fire evangelieskriptene og i Apostlenes Gjeringer.

Om den ideologiske grunnen (oppgivelse av tidshusholdningslæren til fordel for en skjelning mellom den gamle og nye pakt, hvor sistnevnte initieres på pinse- dag) er blitt endret, har Kenyon like fullt beholdt Darby og Scofield's hermeneutiske grep, idet også Darby og Scofield tidfestet den kristne menighets 'fødsel' til pinseopplevelsen i Apgj 2. I sine publiserte bøker refererer Kenyon kun én eneste gang til tidshusholdningslæren eksplisitt. Referansen gir knapt mening i forhold til Darbys versjon, da konteksten var et (misforstått) oppgjør med samtidige dispensasjonalisters avvisning av gyldigheten av konkrete bibelløfter om Guds inn- gripen til helbredelse som respons på den kristnes trosaktivering. Kenyon skriver:

The Name [of Jesus] has lost none of its authority; none of its power, and the effort to rob us of some of the major portions of Scripture by a false dispensational division of Scripture fails utterly, for in Paul's ministry with the Gentiles and his epistles to the Gentiles, he gives the Name of Jesus a place that absolutely refutes the entire teaching of those who would put the power of the Name of Jesus over into the kingdom period.<sup>37</sup>

Når Kenyon ved et par anledninger refererer til den nye pakt's tidsepoke (fra pinse- dag til bortrykkelsen) som "the dispensation of the Holy Spirit" og/eller som "the dispensation of the recreated human spirit"<sup>38</sup>, skjelner han mellom den gamle og nye pakt henholdsvis. Den opprinnelige forestillingen om spesifikke tester og forordninger synes ikke bare nedtonet, men fullstendig borte. Tilsvarende hellig- hetsbevegelsen (som senere pinsebevegelsen), bifalt Kenyon Darby og Scofield's eskjatologi (pretribulasjonal premillennisme), og, som disse (hellighetsbevege- sen og pinsebevegelsen), løserevet fra ekklesiologien. Som allerede påvist, er Ke-

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<sup>37</sup> E.W. Kenyon, *The Wonderful Name of Jesus* (Los Angeles, California: Westcoast Pub- lishing Co., 1927) s. 70-71.

<sup>38</sup> E.W. Kenyon, *The Two Kinds of Life*. 2nd. ed. (Seattle, Washington: E.W. Kenyon, 1943) s. 103; *idem*, *The Hidden Man of the Heart*. 9th. ed. (Lynnwood, Washington: Ken- yon Gospel Publishing Society, 1970) s. 61. George M. Marsden skriver forøvrig i *Fun- damentalism and American Culture. The Shaping of Twentieth-Century Evangelicalism: 1870-1925* (Oxford: Oxford University Press, 1982) s. 88: "By the 1870s when the dis- pensationalist movement began to take hold in America, holiness teachers already com- monly spoke of "the Dispensation of the SPIRIT.""

nyons hermeneutiske grep en rest fra tidshusholdningslæren han innestod for i 1890-årene, men denne får en alternativ motivering og forklaring hos Kenyon som vel bare delvis er troverdig:

In the early days of my ministry, German philosophy gained the ascendancy in many of our theological institutions, and there came a strange new slogan. You heard it continuously - "back to Jesus." It captured my imagination but I didn't know what it meant. Then I heard one of our leaders declare that Paul had altogether too much influence over the Church, and that we are to give up the Pauline Revelation and go "back to Jesus." That was really the beginning of my study of the Pauline revelation.<sup>39</sup>

I sine studier, hevder Kenyon, fant han raskt ut at evangelieforfatterne, til tross for at de kjente til den såkalt 'paulinske åpenbaring', knapt la igjen spor av denne. "Then I saw one of the greatest literary miracles of all ages," påstår Kenyon:

The four men who had written these Gospels, had been shut in, as it were, by the Holy Spirit. They had been unable to give their interpretation of the miracles or what the miracles meant. They wrote only what He had permitted, or rather, had inspired them to write.<sup>40</sup>

Forsøket på å gjøre seg selv og sin forkynnelse unik ved å henvise til den liberale teologis inngang ved amerikanske læresteder som utgangspunkt for Kenyons originale skriftstudium som igjen resulterte i den hermeneutiske skjelning mellom evangelieskriftene og paulinsk brevlitteratur, må her avvises. Kenyons mange forsøk på å fremstå som mer sofistikert enn hva som rett var,<sup>41</sup> blant annet ved i sine publiserte bøker omhyggelig å skjule sporene etter hvem han i læremessig forstand stod i gjeld til, problematiserer til tider en saksvarende forståelse av hans anliggende. Som sine forgjengere innen hellighetsbevegelsen, var også Kenyon eklektisk anlagt og lånte lærestoff fra ulike tradisjoner. Rester av arven fra plymouthbrødrene dukker av og til opp i bøkene, som allerede påvist gjennom

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<sup>39</sup> E.W. Kenyon, *New Creation Realities* (Seattle, Washington: E.W. Kenyon, 1945) s. 16.

<sup>40</sup> Kenyon, *ibid.* s. 17.

<sup>41</sup> "The great body of the most advanced Bible teachers today, are held in the bondage of Sense knowledge. [...] If we are New Creations created in Christ Jesus, let us ask the Father to set the limits of that New Creation, instead of allowing theologians to do that." (E.W. Kenyon, *In His Presence*. 14 th. ed. [Lynnwood, Washington: Kenyon Gospel Publishing Society, 1969] s. 23.) "One said who read [Kenyon's book] manuscript, 'That book should be read by the leaders of our Nation.'" (E.W. Kenyon: *What happened from the Cross to the Throne* [Seattle, Washington: E.W. Kenyon, 1945] s. 203.) "I don't know of a thing that is of any value to me that I have gotten from any ecclesiastical source." (E.W. Kenyon, "God's justice," upublisert prekennotat datert 20. mai 1928.)

Kenyons bruk av ordet 'dispensation' – om enn i en langt snevrere betydning enn hos Darby og Scofield. Endetidsfrafallet hos Scofield er forøvrig beholdt hos Kenyon, selv om dette lærepunktet hos Kenyon i 1920 årene synes stående isolert istedetfor i forlengelse av Darby og Scofields ekklesiologiske resonnement. Man kan saktens spørre seg hvorfor Kenyon ikke oppgav dette lærepunktet samtidig med at tidshusholdningslæren som sådan (innenfor hvilket dette lærepunktet hører hjemme) ble oppgitt. Som eklektiker er det mulig at Kenyon i etterhånd ikke husket innenfor hvilke læresystem de ulike fraksjonsbitene i hans tenkning hørte hjemme. Dette kan i så fall forklare at endetidsfrafallet er blitt stående. Også uttrykket 'remnant' har han beholdt – dog ikke i ekklesiologisk mening om en undergruppe av Guds folk gjennom alle tidshusholdninger som har overholdt spesifikke forordninger relatert til en gitt husholdningsperiode. Kenyon skriver:

I believe that God planned that we should walk in the fullness of the Divine Life; that we should dare to take our positions as sons and daughters of God, and that the hour is coming before the Lord's return in which a remnant of the body will rise and walk before the Father in the fullness of the New Creation Life.<sup>42</sup>

Mens 'remnant' i tidshusholdningsammenheng hører hjemme i et negativistisk skjema hvor alle husholdninger ender med Guds dom, forankrer Kenyon sin remnant-tenkning i en *positiv* eskjatologi hvor Jesus tenkes å komme tilbake for å hente en seirende menighet. Kenyon hadde tidligere bifalt 'partial rapture' læren, at kun en elitegruppe blant de troende ville opprykkes til himmelen:

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<sup>42</sup> Kenyon, *In His Presence* s. 23.

I used to think there were certain classes of the children of God who would not be resurrected or translated. I can't believe that anymore. [...] Some teach, and base their teaching on Matthew 25: that only those who have received the Holy Spirit and have spoken in tongues will be taken [raptured]. That is incorrect. [...] I do not believe in a partial rapture.<sup>43</sup>

Kanskje reflekterer Kenyons remnant-tenkning en kombinasjon av tidshusholdningslæren og 'partial rapture' posisjonen hvor *uttrykket* 'remnant' er hentet fra tidshusholdningslæren og forbundet med 'partial rapture' posisjonens elitetenkning – dog slik at det kun er det elitiske Kenyon har bevart fra sistnevnte, idet selve læren som sådan, som sitatet ovenfor viser, er oppgitt. Litt uvørent kunne man kanskje si at det er den elitiske holdningen som *er* Kenyons rest eller 'remnant' fra tidshusholdningslæren (og 'partial-rapture' læren) og at Kenyons overvurderte selvforståelse kombinert med hans eklektisme er med og forklarer at det hermeneutiske grepet fra Darby og Scofield er blitt videreført samtidig som tidshusholdningslæren som sådan er oppgitt i Kenyons publiserte bøker.




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<sup>43</sup> E.W. Kenyon, "The second coming of the Lord," upublisert prekennotat datert 22. juni 1928. Det er ikke sikkert at Kenyons "partial rapture" posisjon inkluderte en forståelse av tungetale som normativ erfaring for å oppleve opprykkelsen. Kanskje oppgav han endog "partial rapture" posisjonen før pinsebevegelsen som sådan ble til. "Partial rapture" forståelsen har for øvrig neppe vært noe vesentlig læreanliggende for Kenyon i og med at den ikke utlegges verken i hans bøker eller tidsskrifter. Kenyons referanse til tungetale som obligatorisk for å oppleve opprykkelsen og dette lærepunkts identifikasjon med "partial rapture" posisjonen, *kan* forstås som en misforståelse av mange ikke-trinitariske pinsevenners formening om at man ikke var "frelst" om man ikke talte i tunger. (Jfr. Geir Lie, "Pinsebevegelsen i USA fram til om lag 1920 – et historisk riss." *Refleks* 3-1 2004 s. 16-17.) Alternativt kan Kenyons kritikk referere til den *opprinnelige* pinsebevegelses "partial rapture" posisjon hvor tungetalen nettopp fungerte som besegling av den elitiske "Kristi brud". (Jfr. Geir Lie, "Apostler og aposteltjeneste i internasjonal pinsekristendom." *Refleks* 1-1 2002 s. 5; *idem*, "Moderne apostler. Apostelbevegelsen blant dagens karismatiske kristne." *Humanist* nr 2 2002 s. 52.)