

Academic and Pentecostal: An Appreciation of Roger Stronstad

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Introduction

I remember the day well. Recently ordained, I was now a pastor in southern Manitoba and off to my first Pentecostal conference. The 1993 “Conference on Pentecostal Leadership” (COPL) in Toronto would provide me an opportunity to meet the esteemed Roger Stronstad. I had finished my doctoral residency at Marquette University and was in the early stages of my dissertation proposal. My interest in the convergence of Spirit and suffering in Luke-Acts led me to engage a number of key Pentecostal dialogue partners, especially Roger Stronstad. Because he was on the conference program, I requested a half hour with him. As our interview approached, my anxiety at meeting a respected scholar from British Columbia raised several questions in my mind: Would he take me seriously? Can anything good come from Manitoba? Would he respect my ideas? And if he found them worthy, might he steal them? Well into our two-hour dialogue, I began to apologize for taking his valuable time. Without hesitation, he responded: “Relax! If I would have wanted out of this conversation, I would have got rid of you a long time ago.” I record this brief testimony because Pentecostals unashamedly share of “divine appointments” in unex-

pected places. My first encounter with Roger not only invigorated my dissertation project but provided me a remarkable example of what it means to be academic and Pentecostal. Today, I am delighted to call Roger my friend and honoured to present this appreciation of his life and scholarship.

I tender the following course: 1) I offer a brief narration of Stronstad's journey toward personal ownership of a rich Pentecostal heritage; 2) I provide a summary of Stronstad's *magnum opus*, the groundbreaking *The Charismatic Theology of St. Luke*; 3) I move to Stronstad's later development of Christian vocation as the *Prophethood of All Believers*; 4) I address the structural design of a one-volume commentary co-edited with French Arrington; and 5) I offer a select review of Stronstad's participation in an ongoing Pentecostal debate concerning biblical interpretation. I conclude with celebratory themes on Stronstad's vocational fulfillment of Christian discipleship not only as a scholar, but in the larger arena of life.

Taking Ownership of a Pentecostal Heritage

Given the short history of Pentecostalism, it is not surprising to discover in Stronstad's personal story a rich Pentecostal heritage of intricate connections.¹ Roger was born on November 15, 1944 to Melvin and Edith Stronstad of Turner Valley, Alberta, who were at that time, pastors of

¹ I collected the personal information for this section by way of Stronstad's *Curriculum Vitae* and email correspondence with Roger Stronstad from January 22-30, 2010. All quotes from Stronstad come from the email correspondence unless noted otherwise.

the PAOC congregation at Royalties, AB. Melvin Stronstad was a first generation Canadian born only one year after the Stronstad family emigrated from Norway in 1909 and began farming in various communities southeast of Edmonton. Raised in a “genuinely devout, godly, salt of the earth Lutheran family,” Melvin came into Pentecostalism through the influence of a retired Norwegian Lutheran missionary who had been baptized in the Spirit in the late nineteenth century while in China. On the other side of the family, Roger’s mother, born Edith Bendiksen, grew up with Swedish Lutheran roots. Her immediate family settled in Alberta in 1897 (though two great uncles immigrated to the United States and were among a small group of Swedes who attended the Azusa Street meetings). As a young girl, Edith began attending a small Pentecostal church in Vancouver ahead of her parents; her family would eventually follow and come into Pentecostal experience. After their marriage, Melvin and Edith moved into a life of pastoral service with the PAOC.

Roger grew up in a classical Pentecostal environment and followed a path not uncommon to many young and inquiring Pentecostal intellectuals: “By the time I was a teenager I had learned anecdotally that there were Christians in other churches who did not have the same beliefs or experiences about the Holy Spirit that we did.”² He began to hear of hostilities directed at Pentecostals and later

² Stronstad, “The Charismatic Theology of St. Luke: Revisited” in *Defining Issues in Pentecostalism: Classical and Emergent* in Steven M. Studebaker, ed. McMaster Theological Studies Series (Eugene, OR: Pickwick, 2008) 101.

upon entrance into Western Pentecostal Bible College (WPBC – now Summit Pacific College) received his first academic exposure to the scholarly and experiential divisions between Pentecostals and other Protestants, particularly surrounding pneumatology.³ It was also during his years at WPBC that Stronstad attended a number of special Sunday night meetings at Broadway Pentecostal Church with guest evangelist Zelma Argue. During these meetings, Stronstad received his personal baptism in the Spirit and followed a call to prepare for credentialed ministry. Upon graduation from WPBC in 1971 and after a short pastoral term, Stronstad enrolled at Regent College and could hardly have realized that his ensuing formation would be instrumental in the development of a subsequent generation of burgeoning Pentecostal thinkers.

Stronstad began work on a MCS in theology at Regent College with one specific purpose: “I wanted to write a thesis (strange ambition?). But not any thesis! I wanted to write a thesis in which I might refute the common anti-Pentecostal clichés which characterized evangelical Protestantism through the sixties and the seventies... In fact, I started my studies at Regent with a forty page summary of my thesis already worked out.” Stronstad had read recently released works on the Holy Spirit including *A Theology of the Holy Spirit* by Frederick Dale Bruner, *Baptism in the Holy Spirit* by James D. G. Dunn, and on a more popular level, *The Baptism and Fullness of the Holy*

³ Stronstad spent two years at the University of British Columbia before “yielding to the Lord’s leading” and transferring to Western Pentecostal Bible College.

Spirit by the influential British preacher John Stott⁴ For Stronstad, these scholars inspired a lifelong academic journey on the intersection of pneumatology, Luke-Acts (particularly alongside Pauline literature), and hermeneutics. With a firm experiential background in classical Pentecostalism as well as an encouraging and exploratory academic environment at Regent College, Stronstad completed his master's thesis with what he called "the mundane title" of *The Holy Spirit in Luke-Acts*.⁵ Ten years later, this same thesis received a new title and its impact was substantial.

Stronstad reflects fondly upon his Regent College experience: "In the Lord's providence I had the perfect thesis advisor in Dr. W. Ward Gasque. He was the perfect advisor for me in the sense that he never once tried to shape my Biblical and theological insights which I, as a Pentecostal, brought to the project." For the mid 1970s, this proves more than incidental and Gasque agrees: "He was one of my earliest students at Regent and quite conscious of the fact that he had graduated from an unaccredited (at the time) Bible School but very anxious to learn

⁴ Frederick Dale Bruner, *A Theology of the Holy Spirit: The Pentecostal Experience and the New Testament Witness* (Grand Rapids: Eerdmans, 1970); James D. G. Dunn, *Baptism in the Holy Spirit: A Re-examination of the New Testament Teaching on the Gift of the Spirit in relation to Pentecostalism Today* (London: SCM Press, 1970); John R. W. Stott, *The Baptism and Fullness of the Holy Spirit* (Downers Grove, IL.: Inter-Varsity Press, 1964).

⁵ Stronstad, "Charismatic Theology: Revisited," 101.

more (and certainly gifted with a good mind).”⁶ As thesis advisor, Gasque reflects not only on Stronstad’s initial work but on the development of a young scholar.

I was convinced that he was on the right track in both his approach and conclusions... I was thrilled that his thesis was published, and over the years I have taken much pleasure in the fact that it has continued to sell and stay in print over the decades since its publication; and, of course, it has influenced several generations of students of Luke-Acts... It is rare that any book of a scholarly bent has the sales [of] *The Charismatic Theology of St. Luke* and continued interest... His [later] book, *The Prophethood of All Believers*, convinced me totally: the recognition of this neglected biblical truth seemed as revolutionary as the recovery of the doctrine of the priesthood of the laity.

The slightly revised thesis is now in its twenty-fifth year and tenth printing, and, according to Stronstad, “seems to confirm that Ward and I made a good academic pair. I am eternally indebted to him (and grateful) to him for his ever wise and supportive advisorship.”⁷

Finally, I must draw attention to the influence of Clark Pinnock. Stronstad recalls: “By the time that I was actually in the writing process, Dr. Clark Pinnock had joined the faculty at Regent and also proved to be a wise, stellar support for me. Both of these mentors have remained life-

⁶ Gasque and I exchanged numerous emails from January 14-17, 2010. All citations taken from this correspondence unless noted otherwise.

⁷ Stronstad estimates 20,000 copies have been sold.

long friends.” The influential Pinnock would eventually write the foreword to *Charismatic Theology* and offer a prophetic introduction to the career of Stronstad and other upstart Pentecostal theologians. With bold flare, Pinnock announces:

Watch out you evangelicals – the young Pentecostal scholars are coming!... We cannot consider Pentecostalism to be an aberration born of experiential excesses but a 20th century revival of New Testament theology and religion. It has not only restored joy and power to the church but a clearer reading of the Bible as well. So with gladness of heart I say, ‘Welcome to this book and peace to the Pentecostal communities.’ We should let Stronstad help us grow together in the unity of the faith in the Son of God.

Stronstad’s signature *Charismatic Theology* was eventually published by Hendrickson in 1984, also a monumental breakthrough for Pentecostals.⁸ I turn now to the text.

A Classic in the Making:

The Charismatic Theology of St. Luke

James Dunn’s revised dissertation, *Baptism in the Spirit*, stirred Pentecostals in a way that he could have hardly imagined; his subtitle, *A Re-examination of the NT Teaching on the Gift of the Spirit in Relation to Pentecostalism Today*, makes clear his disagreement with classical Pentecostals. Published in 1970, this work went through numerous printings and launched not only his career but also lured Pentecostals into the world of critical scholarship. Dunn typifies the larger Evangelical community and be-

⁸ Stronstad searched for a publisher for almost ten years.

comes the primary conversation partner for Pentecostals in an adolescent movement looking to “join the big leagues.”⁹ Emerging scholars like Roger Stronstad, James Shelton, and Howard Ervin respond (directly or indirectly) to Dunn and consequently bring Pentecostal theology and praxis into the academic marketplace.¹⁰ Dunn’s conclusions concerning Spirit baptism give rise to further interest surrounding hermeneutics and the prevalent disposition of Evangelicals and Fundamentalists toward cessationism.

⁹ Early Pentecostals looked consistently to the Lukan narratives for evidence and affirmation of the charismatic experiences of their participants, the standardization of primary doctrine, and navigation of the movement through dissent. Subsequent generations of preachers and teachers within classical Pentecostalism then worked hard to preserve teachings for contemporary application. They wrote myriad pamphlets and devotionals for congregants and textbooks for students preparing for ministry. They demonstrated little interest in the scholarly battles that mark the twentieth century. The arrival of Dunn’s dissertation proves pivotal.

Since we are also celebrating the contributions of Ronald Kydd, I share a vivid memory from my days as his student at Central Pentecostal College in Saskatoon (now Horizon College). In a course on Acts, I remember Kydd’s lamenting that “no one had yet responded to Jimmy Dunn.” I took this course in 1984, the same year Stronstad published *Charismatic Theology*. Shortly after graduation, I sought out Dunn’s *Baptism in the Spirit* and eventually came across Stronstad’s work. I assume Kydd became aware of Stronstad’s work shortly after its publication.

¹⁰ On responses to Dunn, see William Atkinson, “Pentecostal Responses to Dunn’s *Baptism in the Holy Spirit: Luke-Acts*” *JPT* 6 (1995): 87-131 and “Pentecostal Responses to Dunn’s *Baptism in the Holy Spirit: Pauline Literature*” *JPT* 7 (1995): 49-72 and my *Reading Luke-Acts in the Pentecostal Tradition* (JPTSS. Dorset, U.K.: Deo Publishing, forthcoming, Spring 2010).

In *The Charismatic Theology of St. Luke*, Stronstad does not challenge Dunn point by point, but clearly keeps Dunn's conclusions in view. Since Dunn equates Luke's view of Spirit baptism with regeneration, and given Pentecostal adherence to post-conversion experience of Spirit baptism, Dunn becomes an inevitable target for Pentecostal response. Stronstad notes Paul's singular use of the phrases "baptism in the Spirit" (1 Cor 12:13) and "filled with the Spirit" (Eph 5:18) compared with twelve references to the same two phrases by Luke ("filled with the Holy Spirit" [9X] Luke 1:15, 41, 67; Acts 2:4; 4:8, 31; 9:17; 13:9; 13:52 and "baptism in the Holy Spirit" [3X]: Luke 3:16; Acts 1:5; 11:16) and accuses Dunn (and others) of an illegitimate identity transfer that silences Luke's pneumatology.¹¹ Stronstad pays close attention to Luke's use of these terms and unlike Dunn does not allow for Luke's pneumatology to function in an initiatory manner, but rather as charismatic, vocational and prophetic.¹² Stronstad utilizes the term *charismatic* as experience(s) of the Holy Spirit which enable individuals to speak *pro-*

¹¹ Stronstad, *Charismatic Theology*, 9. See further Stronstad's "'Filled with the Spirit' Terminology in Luke-Acts" in *New and Old Issues in Pentecostalism*. Paper presented at the annual meeting of the Society for Pentecostal Studies, Fresno, Calif., November 16-18, 1989. Reprinted on pages 1-14 in *The Holy Spirit in the Scriptures and the Church: Essays Presented to Leslie Thomas Holdcroft on his 65th Birthday*, Roger Stronstad and Laurence M. Van Kleeck, eds. (Clayburn, B.C.: Western Pentecostal Bible College, 1987).

¹² See further Stronstad's "Unity and Diversity: Lucan, Johannine, and Pauline Perspectives on the Holy Spirit," *Paraclete* 23 (Summer 1989): 15-28. A later revision appears in *Spirit, Scripture and Theology: A Pentecostal Perspective* (Baguio City, Philippines: Asia Theological Seminary Press, 1995), 169-192.

phetically and thereby fulfill their *vocation* as ministers of the word.

According to Stronstad, Luke's multi-layered purposes follow in the tradition of the Septuagint and resonate with the didactic methodologies of the editors and chroniclers of Israel's sacred history.¹³ He roots Lukan pneumatology to the OT background of the transfer of the charismatic Spirit from leader to successor(s), like Moses to his elders (Num 11:14-17, 25) and subsequently to Joshua (Num 27:16-20; Deut 34:9), Elijah to Elisha (2 Kgs 2:9, 15), and the sobering account of Saul (1 Sam 10:10) to David (1 Sam 16:13-14). As Luke moves to his own era, the same Spirit to rest upon Jesus (Luke 4:18-21) and empower Jesus' entire mission is transferred by Jesus to the disciples at Pentecost.¹⁴ This transfer of the gift of the charismatic Spirit on the day of Pentecost becomes a paradigmatic experience for the eschatological people of God. According to Stronstad, these accounts also include various *signs*, that is, a Lukan motif that authenticates and guarantees for readers that God's hand rests upon chosen leaders. Various phenomena, whether a voice from heaven or wind and fire, tongues, praise, and/or prophecy, provide

¹³ Stronstad incorporates material from: "The Influence of the Old Testament on the Charismatic Theology of St. Luke," *Pneuma* 2 (Spring 1980): 32-50. Stronstad finds continuity between the majority of verbs used by Luke and Greek translators of the Hebrew Scriptures to describe the charismatic activity of the Spirit. Moreover, this terminology stands in contrast to distinctive Pauline and Johannine terminology. Stronstad concludes that Luke's pneumatological terminology is devoid of initiation or incorporation themes (44-45).

¹⁴ Stronstad, *Charismatic Theology*, 45, 52.

visible and/or audible witness to Spirit enablement (Luke 3:22; Acts 2:1-4; 8:18; Acts 10:45; Acts 15:8; Acts 19:6).

Stronstad emphasizes further that the Lukan Jesus functions not only as the consummate man of the Spirit but also instructs the disciples concerning future promises of the Holy Spirit for the advancement of Jesus' mission beyond the ascension. Jesus' promise and encouragement concerning reliance upon the Holy Spirit during difficult times (Luke 11:13; 12:12; 21:14-15; Acts 1:4-5; and 1:8) finds ongoing fulfillment through the powerful witness of the Apostles, Stephen, and Paul.¹⁵ Stronstad emphasizes that Spirit enablement, available to all Christians, includes the ability to perform miracles, engage in persuasive and bold witness (Acts 2:41; 4:31), prophesy via invasive speeches of worship, witness and judgment, receive guidance through visions and dreams, as well as wisdom and faith (Acts 6:3, 5; 11:24).

Finally, Stronstad's radical conclusions pave the way for future methodological advances. Early in *Charismatic Theology*, Stronstad builds upon hermeneutical developments that take shape in the 1970s. Stronstad argues persuasively for a fresh critical approach that liberates Luke from the primary role as a historian who makes reading Paul easier; instead, Luke serves as a "theologian in his own right."¹⁶ By way of this emerging hermeneutical de-

¹⁵ See also Stronstad, *Signs on the Earth Beneath: A Commentary on Acts 2:1-21* (Springfield: Life Publishers International, 2003), 23.

¹⁶ Stronstad, *Charismatic Theology*, 7-9. Stronstad leans heavily on I. Howard Marshall, *Luke: Historian and Theologian* (Exeter: Paternoster Press, 1970) and Martin Hengel, *Acts and the History of Earliest Christianity* (London: SCM Press, 1979).

velopment, Stronstad provides Pentecostals an early credible foundation for their theology and experience. What Pentecostals believed and practiced since the beginning of the twentieth century could no longer be ignored in academic circles; Luke's historical analysis includes didactic and theological dimensions. Thus, Luke writes not only to narrate the events relating to the origin of Christianity, but also to instruct Theophilus and every other reader who will subsequently make up his audience. Luke complements the historical dimension with a theological one, a narrative designed to offer instruction on matters such as christology, soteriology, missiology, and most important for Pentecostals, pneumatology. Given the current triumph of literary criticism, Stronstad's methodological advances may not seem so monumental. Stronstad's efforts in the 1970s, however, placed him well ahead of the curve. The enduring influence of *Charismatic Theology* demonstrates the pioneering nature of his work.

The pastoral import of Stronstad's work becomes immediately apparent. Through emphasis upon divine enablement, Stronstad argues that Luke's understanding of Spirit-reception is devoid of the soteriological connotations Dunn and Bruner suggest.¹⁷ Instead, the church described by Luke becomes a charismatic community, called and empowered for mission through the Spirit.¹⁸

¹⁷ Stronstad, *Charismatic Theology*, 63-69.

¹⁸ Once again, Stronstad roots Luke's use of the vocation motif in the Septuagint tradition (*Charismatic Theology*, 23). For example, artisans and craftsman are filled with the Spirit to work on the Tabernacle (Ex 28:3; 31:3; 35:31) and during the period of the Judges, the

Given Luke's charismatic theology, Stronstad calls upon Pentecostals to revisit the doctrine and experience of the Spirit: "Pentecostals and Charismatics must remember that the gift of the Spirit is not just a spiritual blessing; it is a responsibility. Its meaning extends beyond the prayer room and the worship service to a world which needs to hear a prophetic voice in concert with the demonstration of the power of the Spirit."¹⁹ I believe this work remains critical. Though many Pentecostal leaders remain committed to instruction of pneumatological distinctives, they struggle to find valuable resources. I propose that this work provides an unparalleled resource. On the other hand, certain Pentecostal leaders have purposefully narrowed and/or reduced emphasis on Spirit baptism for at least two reasons: 1) many are disgruntled and/or wounded due to abusive teaching and experience; 2) others find the message condescending and cite Pentecostal pride and exclusivism, particularly an overzealous emphasis on tongues. Readers will not find here a heavy handed or condescending approach; Stronstad pays very little attention to tongues or initial evidence and thus forces readers to wrestle with the larger picture, namely, Luke's charismatic theology.

Twenty-five years in print for a youthful movement may not be monumental for a Roman Catholic or a Lutheran, but surely warrants attention in the Pentecostal tradition. I use this work not only in undergraduate and

Spirit enables various leaders with military prowess (Othniel [3:10], Gideon [6:34]; Jephthah [11:29]; and Samson [14:6, 19; 15:14]).

¹⁹ Ibid, 83.

seminary courses on Luke-Acts, but also in local church contexts. Many readers with a long history in Pentecostalism echo a common refrain: “Why have we never been exposed to this work?”²⁰ Indeed, I might also testify to its importance upon my personal and academic journey; this work came at a time I was struggling with my theological and experiential identity, whether to embrace Pentecostalism or move on. When many passionate students of the Scripture struggle to find quality resources on the Holy Spirit, this work remains accessible not only for students and scholars but a wide variety of searching readers; pastors, teachers, and parishioners alike find this work enlivening and refreshing. Those familiar with Pentecostal teaching on the Spirit-filled life find analysis for fresh reflection and exploration, while those unfamiliar receive a gentle yet challenging exhortation to life in the Spirit. Given Pentecostal proclamation that the charismatic and vocational work of the Spirit remains normative for all Christians, I cannot commend a better biblical and theological resource. Is it a Pentecostal classic? If not yet, it’s only a matter of time.²¹

²⁰ For this reason see my recent “Commendation for a Pentecostal Classic: Roger Stronstad’s *The Charismatic Theology of St. Luke*” in *The Pentecostal Testimony* (November 2009): 13, 32.

²¹ Stronstad continues to revisit his initial thesis. In a recent paperback, *Baptized and Filled with the Holy Spirit* (Springfield, MO: Life Publishers International & Africa Theological Training Services, 2004), Stronstad includes not only a theological compendium of previously based conclusions, but also valuable insight into his personal experience of the Holy Spirit.

Enlarging the Reformation Vision

In *The Prophethood of All Believers*, Stronstad extends the Reformation axiom “priesthood of all believers” to a Pentecostal/Charismatic one.²² According to Stronstad, Luke’s story of Jesus and the community in Acts establishes the theological, functional, and experiential “prophethood of all believers.” Published in 1999, Stronstad builds on his earlier work by arguing that Luke’s vision of the eschatological people of God positions the new community as heirs to the former people of God, who were a nation of priests, but now function as a permanent, though only partially restored, community of individual and collective prophets.

Stronstad roots this thesis in Moses’ “earnest desire” that all God’s people would be prophets. Moses finds the Israelites difficult to lead and distributes his leadership among seventy Israelite elders. With this transfer of leadership, God also provides critical transfer of the Spirit. Following the prophecy of two elders, Moses responds by expressing his earnest desire that Israel be not only a kingdom of priests, but, more ideally, one of prophets.

²² Stronstad, *The Prophethood of All Believers: A Study in Luke’s Charismatic Theology* (JPTSS 16; Sheffield: Sheffield Academic Press, 1999). Stronstad introduces this thesis in earlier articles: “Prophets and Pentecost,” in *The Pentecostal Testimony* 57 (March 1976): 5; “The Prophethood of All Believers: A Study in Luke’s Charismatic Theology” in *Pentecostalism in Context: Essays in Honor of William W. Menzies*, Wonsuk Ma and Robert Menzies, eds (JPTSS 11; Sheffield: Sheffield University Press, 1997), 60-79; and in his presidential address at the annual Society for Pentecostal Studies meeting in Wheaton, Illinois, November 10-12, 1994. The address appears as “Affirming Diversity: God’s People as a Community of Prophets,” and published in *Pneuma* 17, no. 2 (1995): 145-57.

Stronstad turns to the Lukan birth narrative and shifts to Luke's early movement toward fulfillment of Moses' vision by way of numerous prophetic oracles heralding the arrival of John the Baptist and Jesus, the royal prophet. Between Jesus' reception of the Spirit at his baptism and Jesus' release of the Spirit on the day of Pentecost, everything Jesus says and does functions as the work and words of a Spirit-anointed, Spirit-filled, and Spirit-empowered prophet. At Pentecost, the Lukan Jesus transfers the Spirit to the disciples gathered in Jerusalem. Prophetic words by the resurrected Jesus (Luke 24:48 and Acts 1:4-5, 8) signal Luke's desire to establish a new community of prophets who will proclaim Jesus to the ends of the earth. In fulfillment of Joel's prophecy, a small community of prophets grows into a new and eschatological nation of prophets.

Stronstad argues that Luke's second volume charts the journeys of six charismatic prophets who typify and illustrate various components of the ministry of the prophethood of all believers. Peter sets the standard for prophetic ministry and stands alongside Paul as Luke's great hero of the prophetic community in action. Peter not only experiences the Spirit of prophecy but proclaims the universal availability of the Spirit. He offers inspired witness not only in Jerusalem, but Samaria and throughout Judea, particularly the western communities of Lydda and Joppa. Like Peter, Paul is "filled with the Holy Spirit" (Acts 9:17; 13:9, 52) and identified as a prophet (13:1) who performs similar "signs and wonders" (14:3). According to Stronstad, Luke discusses charismatic prophets

in pairs. Peter and Paul, the two charismatic apostles, minister in concert with two charismatic deacons, Stephen and Philip. Under the direction of the Spirit, Stephen first serves the people of God by bringing unity to a divided community and then speaks with a wisdom that confounds opponents of the gospel. With Stephen's martyrdom, Luke places Stephen in good company; Stephen dies in continuity with a long line of rejected prophets and most recently the rejected prophet Jesus. Like Stephen, Philip not only functions as a charismatic deacon, but gives inspired witness in Samaria and Ethiopia. The third pair consists of Barnabas and Agabus. Luke begins with Barnabas, a leader among the "prophets and teachers" in the church of Antioch. Alongside Paul, Barnabas embarks on a successful evangelistic and teaching ministry. Finally, Agabus enters the story as an agent of social justice. Through the Spirit, Agabus predicts a great famine and in so doing launches a famine relief project by way of disciples of Antioch.

In sum, Luke narrates a story in which God's people function as an eschatological community upon whom Jesus liberally graces the Spirit of prophecy. Moses' desire (representative of numerous prophets including Isaiah, Elijah and Elisha) finds fulfillment in Jesus the "prophet mighty in word and deed in the sight of God and of all the people" and extends from Jesus to disciples. As in *Charismatic Theology*, Stronstad offers poignant contemporary application; he implores readers to embrace Luke's vision for the current day. On the one hand, Stronstad laments that the church has often embraced cessation of prophetic

life and ministry; he longs for the restoration of the prophethood of all believers. On the other hand, Stronstad celebrates the arrival of the Pentecostal and Charismatic movements as recovery of a prophetic heritage. But he does not refrain from criticism of fellow Pentecostals. Once again, Stronstad laments overzealous trivialization and commercialization of self-seeking experience, emotion, and private blessing in contrast to the prophetic witness and service envisioned by Luke.²³

The Life in the Spirit New Testament Commentary: A Challenge to Canonical Chronology

Though Stronstad himself never embarks on a thoroughgoing commentary on Luke, Acts, or Luke-Acts, he and French Arrington (Church of God, Cleveland) play a critical role as editors of the one-volume *Life in the Spirit Testament Commentary*.²⁴ In an unprecedented move,

²³ See Max Turner's critical review essay entitled "Does Luke Believe Reception of the 'Spirit of Prophecy' Makes all 'Prophets'?" Inviting Dialogue with Roger Stronstad," *Journal of the European Pentecostal Theological Association* 20 (2000): 3-24. Though he finds general agreement with Stronstad's emphasis on the dynamic nature of the Spirit in Luke-Acts, Turner suggests Stronstad's "prophethood of all believers" extends beyond Luke's vision for prophetic life and ministry.

²⁴ *Life in the Spirit New Testament Commentary* (Grand Rapids: Zondervan, 1999) For this volume Stronstad produces his only venture outside of a prolific career on the Gospels and Acts. He contributes the commentary on 1 & 2 Peter and Jude. On 1 Peter, Stronstad also writes the little known work, *Models for Christian Living: A Commentary on the First Epistle of Peter* (Vancouver, BC: CLM Educational Society, 1983).

Stronstad and Arrington also serve on the editorial team for the companion *Full Life Study Bible*. Editor Donald Stamps (Grand Rap-

Stronstad and Arrington reorder canonical sequence and produce a commentary beginning with John, Matthew, Mark, Luke, Acts, and Romans.²⁵ In the preface they offer the following reasoning: “(1) to link Luke and Acts together, so that they can be seen as a continuous unified account...;(2) to retain Acts adjacent to the Pauline letters; and (3) to keep the Synoptic Gospels together.”²⁶

Like Stronstad, Arrington is a Lukan specialist and contributes one of the earliest endeavours at a continuous Luke-Acts commentary.²⁷ In his introduction to Luke, Arrington, with assistance from Stronstad, tender the following outline:

ids: Zondervan, 1993); Republished as *Life in the Spirit Study Bible*, 2003.

²⁵ Arrington, “Luke,” 375-534 and “Acts,” 535-693.

²⁶ Stronstad and Arrington (*Life in the Spirit New Testament Commentary*) move John’s gospel to the front with the following comment: “As we meet these objectives, John has been moved to stand first. This location is appropriate since its prologue opens with the preexistence of Christ” (vii).

²⁷ Other early hints at interest in a Luke-Acts commentary come from J. Ramsey Michaels, “Luke-Acts” in *Dictionary of Pentecostal and Charismatic Movements* (eds. Stanley Burgess, Gary McGee and Patrick Alexander; Grand Rapids: Zondervan, 1988), 544-561. The decision of the editors to combine the Third Gospel and Acts marks the beginning of a two-volume literary approach.

Around the same time, see the influential literary analyses by Robert C. Tannehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation* (2 vols. Philadelphia: Fortress Press, 1986 & 1990) and Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (New York: Crossroad, 1982) and *Reading Acts: A Literary and Theological Commentary on the Acts of the Apostles* (New York: Crossroad, 1997).

The Acts of Jesus (content)	The Acts of the Apostles (content)
The Narratives of Jesus (genre)	The Narratives of the Apostles (genre)
1. Preface (1:1-4)	Preface (1:1-11)
2. The Origins of the Spirit-Anointed Christ	2. The Origins of the Spirit-baptized Community (2:42-6:7)
3. The Ministry of the Spirit-Anointed Prophet: Christ in Galilee (4:1-9:50)	3. The Acts of the Spirit-baptized Community (2:42-6:7)
_____	4. The Acts of the Six Spirit-Filled Leaders (6:8-12:24)
4. Travel Narrative: The Journey of Jesus to Jerusalem (9:51-19:44)	5. Travel Narrative: The Acts of Paul: An Itinerant, Spirit-Filled Prophet (12:25-22:21)
5. Jesus: Rejected Prophet-King (19:45-21:38)	_____
6. The Trial, Death, and Resurrection of Jesus (22:1-24:53)	6. Paul's Arrest and Trials (22:22-26:32)
_____	7. Paul is sent to Rome (27:1-28:31) ²⁸

Arrington also produces numerous structural parallels with strong connections to Stronstad's earlier work: (1) the prefaces with dedication to Theophilus (Luke 1:1-4; Acts 1:1-5); (2) comparable fillings with the Spirit as ministry inauguration (Luke 3:21-22; Acts 2:1-4); (3) forty-day periods of preparation and ministry (Luke 4:2; Acts 1:3); (4) inaugural homilies (Luke 4:16-30; Acts 2:14-40); (5) various words and deeds provoking conflict, unbelief and rejection (Luke 4:31-8:56; Acts 3:1-12:17); (6) evangelization of Gentiles (Luke 10:1-12; Acts 13:1-

²⁸ Arrington, "Luke," 386-392.

19:20); (7) the extended journeys of Jesus and Paul (Luke 9:51-22:53; Acts 19:21-21:26).²⁹

Though this project receives relatively little attention from Pentecostal scholars, it warrants attention for at least two reasons. Given Pentecostal interest in the continuity between the Spirit-led Jesus and Spirit-empowered community, the vision of Stronstad and Arrington should pave the way for future scholars and publishers to consider the need for thoroughgoing Luke-Acts commentaries. On the other hand, though Pentecostals currently reap the dividends of literary criticism, they must also engage the pull of canonical analysis. In other words, how might Stronstad (and others) address the recontextualized function of Luke and Acts via canonical separation? How might/should the insertion of John's gospel between Luke and Acts impact Pentecostal interpretation? What might Pentecostals glean from the canonical order of the biblical text?³⁰

Hermeneutical Debate

In structuring this article, I struggled with the placement of this section. On the one hand, most students and scholars familiar with Stronstad turn immediately to the publications discussed above. On the other hand, Stronstad's success is due in large measure to his steady participation in hermeneutical debates surrounding the emergence of

²⁹ Ibid, 385.

³⁰ See David E. Smith, *The Canonical Function of Acts: A Comparative Analysis* (Collegeville, MN.: Liturgical Press, 2002); Anthony B. Robinson and Robert W. Wall, *Called to be Church: The Book of Acts for a New Day* (Grand Rapids: Eerdmans, 2006).

literary criticism, specifically, its employment by Pentecostals. Since Stronstad devoted significant attention to various hermeneutical issues, it seems prudent to draw attention to several important discussions.³¹

First, in an early assessment of Pentecostals and hermeneutics, Stronstad offers a historical overview of interpretative trends by way of the following trajectory: the “pragmatic” approach of Charles Parham and Carl Brumbaugh, the “genre” approach of Gordon Fee, the “pneumatic” approach of Howard Ervin, and the “holistic” approach of William Menzies. Stronstad recognizes value in early Pentecostal pursuit of first century experience and empowerment, Fee’s emphasis upon the distinctive genre of Luke-Acts, Ervin’s ability to bring experience into the interpretative process, and Menzies’ combination of inductive, deductive and verification levels.³²

In subsequent essays, as Stronstad begins to evaluate specific components of these approaches, Fee emerges as Stronstad’s primary target. Though Fee surely stands as the best known Pentecostal representative to the Evangelical community, Stronstad accuses Fee of limiting the “normative or precedent value of historical narrative.”³³

³¹ Length restrictions require select representation. For a more thorough history of this debate, see my *Reading Luke-Acts*.

³² Stronstad, “Trends in Pentecostal Hermeneutics,” *Paraclete* 22, no. 3 (1988): 12. Reprinted in *Spirit, Scripture and Theology*, 11-30.

³³ Stronstad, “The Hermeneutics of Lucan Historiography,” *Paraclete* 22, no. 4 (1988): 9. Reprinted in *Spirit, Scripture and Theology*, 31-52. Fee develops his position in chapter 6 of *How to Read the Bible for all its Worth: A Guide to Understanding the Bible*, Gordon D. Fee and Douglas Stuart, eds. (Grand Rapids: Zondervan 1982; 3rd Edition, 2003) and “Baptism in the Holy Spirit: The Issue of Separation”

Stronstad demonstrates that, “for Luke, historical narrative can and does have a didactic purpose or instructional intentionality.”³⁴ Luke introduces key theological themes and then re-establishes, illustrates and re-enforces those themes through further historical episodes.³⁵ As in *Charismatic Theology*, Stronstad argues that Luke models his narrative to the historical narratives of the Old Testament; both are “episodic and function, either individually or in combination, as exemplary, typological, programmatic and paradigmatic elements in the story.”³⁶

In still another essay Stronstad addresses the convergence of “Pentecostal Experience and Hermeneutics” and concedes some of the inherent concern directed toward certain Pentecostals for uncritical and emotional flaunting

bility and Subsequence,” *Pneuma* 7 (1985): 87-100. See Stronstad’s further evaluation: “Pentecostal Hermeneutics: A Review Essay of Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, MA: Hendrickson, 1991)” *Pneuma* 15 (1993): 215-222.

³⁴ Stronstad, *Spirit, Scripture and Theology*, 41. Stronstad cites F.F. Bruce: (“The First Church Historian” in *Church, Word, and Spirit*, James E. Bradley and Richard A. Muller, eds. [Grand Rapids: Eerdmans, 1987] 1-14) “History writing in antiquity had a didactic quality and aim” (13); David Aune (*The New Testament in its Literary Environment* [Philadelphia: Westminster Press, 1987]), “Luke-Acts provided historical definition and identity as well as theological legitimation for the author’s conception of *normative* Christianity” (137).

³⁵ Stronstad, “Hermeneutics of Lucan Historiography,” 16. See also “The Biblical Precedent for Historical Precedent” in *Drinking from our Own Wells*. Paper presented at the annual meeting of SPS. Assemblies of God Theological Seminary: Springfield, Mo., November 12-14, 1992.

³⁶ Stronstad, *Spirit, Scripture and Theology*, 42.

of experience. For example, he responds to Donald Carson's deprecation of Pentecostalism as raw triumphalism. Though Carson accuses Pentecostals of exegeting their own experience, Stronstad suggests that Carson and certain Evangelical (particularly Cessationist) critics similarly exegete their non-experience.³⁷ Stronstad strives to balance the role of "charismatic experiential presuppositions" and "experiential verification" in the hermeneutical process. He implores fellow Pentecostals to utilize the complementary role of grammatico-historical exegesis and contemporary experience.³⁸

What might be most noticeable in this entire hermeneutical debate may be the target audiences. Whereas *Charismatic Theology* and *Prophethood* address primarily Evangelical interpretative presuppositions and conclusions as represented by Dunn, the above essays focus upon Pentecostal audiences and demonstrate that hermeneutical questions remain critical to Pentecostal theology and praxis. Undoubtedly, creative attention to biblical hermeneutics remains essential for the development of Pentecostal theology and will continue to profit from the

³⁷ Stronstad, "Pentecostal Experience and Hermeneutics," *Paraclete* 26 (Winter 1992): 14-30. This article appears revised and enlarged in *Spirit, Scripture and Theology*. 53-78. See the critique of Pentecostals by Donald A. Carson in *Showing the Spirit: A Theological Exposition of 1 Corinthians 12-14* (Grand Rapids: Baker, 1987), 12.

³⁸ Stronstad, "Pentecostalism, Experiential Presuppositions and Hermeneutic," *Continuity and Change in the Pentecostal and Charismatic Movements*. Paper presented at the annual meeting of the Society for Pentecostal Studies. Dallas, Tex., November, 1990.

debate not only between Pentecostals and Evangelicals but also ongoing internal discussion.

Celebrating the Life and Scholarship of Roger Stronstad

Roger Stronstad surely stands as a scholar *par excellence* not only among Canadian Pentecostals, but Pentecostals scholars throughout the academic marketplace. As noted above, Stronstad opens the door for Pentecostals to enter into the larger academic world. While Pentecostals often speak openly about their experience, they are often accused of unjustifiable exegesis. Stronstad emerges as a much needed bridge builder bringing credibility to Pentecostal theology and praxis.³⁹

For example, surveyors of the previous generation of Lukan scholars give little recognition to emerging Pentecostal scholars, except Stronstad, the first Pentecostal scholar to appear in such collections. Gasque (1989) and then Mark Alan Powell (1989 and 1991) include Stronstad's *Charismatic Theology* as the lone Pentecostal contribution. Though François Bovon, current authority on the history of Luke-Acts interpretation, signals that Pentecostal scholars appear ready to move from the margins to mainstream Lukan scholarship, he is quick to acknowl-

³⁹ Gasque, *A History of the Interpretation of the Acts of the Apostles* (Peabody: Hendrickson, 1975; revised 1989) and Mark Allan Powell, *What are They Saying About Luke?* (New York: Paulist Press, 1989) and *What are They Saying About Acts?* (New York: Paulist Press, 1991).

edge his surprise.⁴⁰ In his most recent survey of Lukan scholarship (2006), Bovon includes a chapter entitled “Luke the Theologian from 1980-2005”, where he reflects on current trends and pulls back on conclusions dating back to 1976:

As a first conclusion to these pages on the Spirit I note that the number of books published marks the arrival of Pentecostal scholars in the field of New Testament scholarship. As a second conclusion, I regret that I have not investigated whether or not this wave of publication represents true scholarly progress. In my survey published in 1976, I suggested that the study of Lukan pneumatology had reached an end. Was I wrong?⁴¹

While earlier surveyors like Gasque and Powell give minimal reference to the emergence of Pentecostal scholars, Bovon offers slow but sure recognition of a gradual awakening to Pentecostal scholarship, particularly with respect to contributions on the role of the Holy Spirit in Luke-Acts. By the time of his 2006 edition, Bovon recognizes the contributions not only of Stronstad but also James Shelton and John Michael Penney (alongside dialogue partners James Dunn and Max Turner) under the

⁴⁰ In three successive editions published in 1975, 1983, and 2005, Bovon demonstrates unparalleled breadth on the proliferation of scholarship on Luke-Acts: *Luc le théologien: Vingt-cinq ans de recherches (1950-1975)* (Paris: Delachaux et Niestle, 1978); *Luke the Theologian: Thirty-Three Years of Research (1950-1983)*, trans. K. McKinney; PTMS 20; Allison Park: Pickwick Publications, 1987); *Luke the Theologian Fifty-Five Years of Research (1950-2005)* (3rd ed.; Waco: Baylor University Press, 2006).

⁴¹Bovon (*Luke the Theologian Fifty-Five Years*, 540) reflects upon his earlier conclusions from “Orientations actuelles des études lucaniennes,” *RTP* 26 (1976): 173.

category of Luke and the Holy Spirit, Matthias Wenk under Luke and social justice. In terms of the larger academy, it is no overstatement to suggest that the initial and immediate future success of Pentecostal scholarship within Lukan studies stands squarely on Stronstad's foundational career.

In the closing paragraphs, I would like to pay tribute to other domains of Stronstad's stellar career, specifically spheres of influence often overlooked by the academic community. First, Stronstad exemplifies the model pastor/teacher. He began his teaching career at WPBC in 1974 and will retire at the end of this academic year; few scholars can match his longevity, particularly in one location. Along the way, he held the position of Academic Dean (1985-2005). Though Stronstad never completed an official doctoral degree (he received an honorary Doctor of Divinity from Christian Bible College [Rocky Mount, N.C.] in 2004), this in no way reflects a slumberous academic journey, but just the opposite; in an academic world that typically celebrates cut-throat advancement, Stronstad maintained a steady commitment to a heavy teaching load and considerable administrative responsibility in a small tuition driven institution. Gasque reflects upon the career of his student.

Roger has been from the beginning of our relationship a model of the Christian scholar; he has been aware of his gifts, but humbled by the thought that whatever gifts he had were just that, *gifts* from God. And he has been a good steward of those gifts through his writing, his mentoring of younger scholars and pastors through years of faithful service to Summit Pacific College.

Stronstad's commitment to the ministerial education of young Pentecostal thinkers and the Pentecostal Assemblies of Canada exceeds possibilities for quantification.

Over and above his responsibilities as a teacher and administrator, Stronstad fulfilled numerous lectureship appointments in diverse contexts such as Assemblies of God Theological Seminary (1987), Regent College (1989), Asia Pacific Theological Seminary (1993), Holmes College of the Bible (1993), Southwestern Assemblies of God University (2004), and Church of God Theological Seminary (2004). He has presented papers regularly at the Society for Pentecostal Studies and served as president of the society in 1994.⁴² Stronstad has also been called upon to represent Pentecostals at various forums including the 1993 Congress on Pentecostal Leadership ("The Prophethood of All Believers"), the 2001 Pentecostal World Conference in Los Angeles ("Baptism in the Holy Spirit: Subsequence and Evidence") and recent inaugural conferences, specifically, the Canadian Pentecostal Symposium hosted by Trinity Western University in 2006 ("Tongues of Fire: John the Baptist, Judaism and the Signs of Pentecost") and the McMaster Divinity School Pentecostal Forum in 2007 ("Charismatic Theology of Luke-Acts: Revisited"). Clearly, Stronstad balances well the combination of scholar, teacher, and pastor.

⁴² The following Canadians also served as president of the Society for Pentecostal Studies: Don Argue (1976), Ron Kydd (1988), Murray Dempster (1991), and Blaine Charette (2006).

I conclude with a moving story of Stronstad's lifelong commitment to his wife Laurel. As emerging scholars venture into productive scholarly careers, the lure of academic notoriety often leads to diminishment of other concerns. With the potential for such temptation before him, Stronstad would not waver from his most important personal commitment. During his time as a student at Regent College, he and Laurel began to address Laurel's first downward slide into depression, a condition she has struggled with her entire life. Though recent medical discoveries have brought seasons of relief, Laurel's difficult journey continues and includes a recent major relapse over the last four years. Stronstad reflects upon Laurel's condition: "[She] is just only now starting to find a small semblance of normal living. I might add that it takes great faith and courage to face and stare down depression. Laurel has this kind of faith and courage. So, this has been a challenge to me as well."⁴³ Concerning professional implications, Stronstad has had to turn down various opportunities and on occasion cancel participation at events (including the occasional SPS meeting) to care for Laurel. He reflects further: "But, of course, I have done this with no regrets, because she is my first priority." Once again, I share the words of Stronstad's mentor Ward Gasque:

Roger has been a model of a faithful husband to his dear wife whose health has prevented them from extensive travel for either research or pleasure. Together, they have served the Lord and his people in an exemplary manner. So whatever impact that I may

⁴³ In this final section, reflections by Stronstad and Gasque come from the previously cited email correspondence.

have had on Roger as one of his early teachers, he has had an equal impact on me as an example of a faithful steward of "the mystery of godliness.

Once again, in an academic world often bent on upward mobility, Stronstad models Christ-like tenderness.

The bright future of Pentecostal scholarship will advance faster and with more certain analysis because of the prophetic career of Roger Stronstad. He has given many of us courage to believe that scholarship is a necessary form of witness. Canadian Pentecostals here celebrate, in the context of the whole scholarly community, our brother, a model scholar and disciple, who stands in the wake of Luke's revelatory literature and before a company of Pentecostal commentators.

**A Select Bibliographical Sketch
of Roger Stronstad's Academic Career
Books: (in order of appearance)**

***The Charismatic Theology of St. Luke.* Peabody, MA: Hendrickson Publishers, 1984.**

- Originally *The Holy Spirit in Luke-Acts*. Unpublished Thesis, Regent College, 1975.
- Prior to publication of the revised thesis, Stronstad published "The Influence of the Old Testament on the Charismatic Theology of St. Luke," in *The Holy Spirit in the Last Days*. Paper presented at the Tenth annual meeting of the Society for Pentecostal Studies, Vancouver, B.C., 1979.
- Subsequently published in *PNEUMA* 2.1 (1980): 32-50.
- For similar conclusions see: "The Holy Spirit at Pentecost: The Charismatic Community" and "The Holy Spirit in the Acts of the Apostles: The Charismatic Community in Mis-

sion” (51-74 and 85-104) in *A Reader on the Holy Spirit: Anointing, Equipping, and Empowering for Service*. Edited by Eloise Clarno. Los Angeles: International Church of the Foursquare Gospel, 1993.

- Translated into Finish (1989), Spanish (1995), Chinese (revised 2001), Romanian (2003), and French (2006).
- Stronstad returns to this work via “The Charismatic Theology of St. Luke: Revisited,” in *Defining Issues in Pentecostalism: Classical and Emergent*. Edited by Steven M. Studebaker. McMaster Theological Studies Series. Eugene, OR: Pickwick, 2008.

***Spirit, Scripture and Theology: A Pentecostal Perspective.*
Baguio City, Philippines: APTS Seminary Press, 1995.**

- This work consists of a compilation of previously published articles and/or lectures generally connected to questions of biblical hermeneutics.
- Chapters 1, 2, 6, and 7 appear as longer and revised essays. Stronstad presented these papers for a guest lectureship at Assemblies of God Theological Seminary (Springfield, MO) in the fall of 1987.

“Trends in Pentecostal Hermeneutics,” *Paraclete* 22, no. 3 (1988): 1-12.

“The Hermeneutics of Lucan Historiography,” *Paraclete* 22, no. 4 (1988): 5-17.

“The Holy Spirit in Luke-Acts,” *Paraclete* 23, no.1 (1989) 8-13 and 23.2 (1989): 18-26.

“Unity and Diversity: New Testament Perspectives on the Holy Spirit,” *Paraclete* 23, no. 3 (1989): 15-28.

- Chapter 3
Originally “Pentecostalism, Experiential Presuppositions and Hermeneutics” in *Continuity and Change in the Pentecostal and Charismatic Movements*. Paper presented at the Twentieth Annual Meeting of the Society for Pentecostal Studies, Dallas, TX, 1990. Subsequently published as “Pen-

tecostal Experience and Hermeneutics,” *Paraclete* 26, no.1 (1992): 14-30.

- Chapter 4
 “‘Filled with the Holy Spirit’ Terminology in Luke-Acts” in *Toward a Pentecostal/Charismatic Theology: “Baptism in the Holy Spirit.”* Paper presented at the Fourteenth Annual Meeting of the Society for Pentecostal Studies, South Hamilton, MA, 1984 and subsequently published in *The Holy Spirit in the Scriptures and the Church: Essays Presented to Dr. Leslie Thomas Holdcroft on His Sixty-Fifth Birthday.* Edited by Roger Stronstad and Laurence M. Van Kleeck. Clayburn, B.C.: Western Pentecostal Bible College, 1987.
- Chapter 5
 Originally “Signs on the Earth Beneath: Interpreting Luke-Acts” in *Decades of Expectancy.* Paper presented at the Twenty-first Annual Meeting of the Society for Pentecostal Studies, Lakeland, FL., 1991.

The Prophethood of All Believers. Journal of Pentecostal Theology Supplement Series, 16. Sheffield: Sheffield Academic Press, 1999.

- Chapters 2-5 consist of updated and revised essays first presented at the inaugural Pentecostal Lectureship at Asia Pacific Theological Seminary (Baguio City, Philippines) in February 1993.
- Stronstad first addressed this subject in a short popular article “Prophets and Pentecost” in *The Pentecostal Testimony* (March 1976): 5.
- Prior to the appearance of this volume, Stronstad began to develop this theme via the following publications:
 “The Prophethood of All Believers.” Pages 1-50 in *Contemporary Issues in Pentecostal Theology.* Edited by William Menzies. Baguio City: Asia Theological Seminary Press, 1993.

“Affirming Diversity: God’s People as a Community of Prophets.” *Affirming Diversity*. Presidential Address at the annual meeting of the Society for Pentecostal Studies. Wheaton College: Wheaton, Ill., November 10-12, 1994. Published later in *Pneuma* 17, no. 2 (1995): 145-57.

“The Prophethood of All Believers: A Study in Luke’s Charismatic Theology.” Pages 60-79 in *Pentecostalism in Context: Essays in Honor of William W. Menzies*. Eds. Wonsuk Ma and Robert Menzies. Journal of Pentecostal Theology Supplement Series 11. Sheffield: Sheffield Academic Press, 1997.

***Baptized and Filled with the Holy Spirit*. Springfield, MO: Life Publishers International & Africa Theological Training Services, 2004.**

Commentary

***Signs on the Earth Beneath: A Commentary on Acts 2:1-21*. Springfield, MO: Life Publishers International, 2003.**

Edited Works: (in order of appearance)

Stronstad & Laurence M Van Kleek, editors. *The Holy Spirit in the Scriptures and the Church: Essays Presented to Leslie Thomas Holdcroft on his 65th Birthday*. Clayburn, B.C.: Western Pentecostal Bible College, 1987.

Stronstad & French L. Arrington, editors. *Full Life Bible Commentary to the New Testament*. Grand Rapids: Zondervan, 1999.

- Republished as *Life in the Spirit Commentary on the New Testament*, 2003.

SPS Publications / Journal Articles / Essays (in order of appearance)

- “The Biblical Precedent for Historical Precedent” in *Drinking from Our Own Wells: Defining a Pentecostal-*

Charismatic Spirituality. Paper presented at the Twenty-second annual meeting of the Society for Pentecostal Studies, Springfield, MO, 1992. Subsequently published in *Paraclete* 27, no. 3 (1993): 1-10.

- “Pentecostal Hermeneutics” (Review of Gordon D. Fee’s *Gospel and Spirit: Issues in New Testament Hermeneutics*) *Pneuma* 15 (1993): 215-222.
- “They Spoke with Tongues and Prophesied.” *Enrichment Journal* (Winter 2005). Accessed at http://enrichmentjournal.ag.org/200501/200501_081_tongues.cfm.

Magazine Articles:

Stronstad has contributed more than two dozen further articles to popular magazines such as *Pentecostal Testimony*, *Faith Today*, *Resource*, and *Good Tidings* as well as numerous publications on the works of C.S. Lewis, George McDonald, and J.R.R. Tolkien in *The Canadian C.S. Lewis Journal*.