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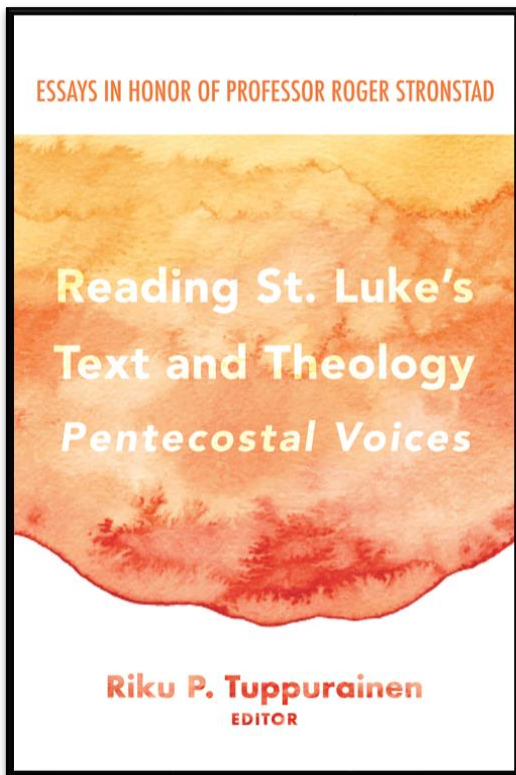
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Reading St. Luke's Text and Theology: Pentecostal Voices
Essays in Honor of Professor Roger Stronstad

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New Title from Riku P. Tuppurainen
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Lukan narrative takes its readers into God's story: how his salvation plan in Jesus began on the slopes of Judea and at the Sea of Galilee, ending on the hill of Calvary and the Mount of Olives, yet moving on and telling how the Spirit descended onto the Temple Mount empowering God's people, who then began to fulfill the given mandate in the presence of the Spirit. Yet, readers of Luke-Acts, throughout the centuries, have had a meandering journey as they have tried to understand the narrative's persuasion and Spirit-references. This book seeks to bring awareness to these challenges by some of the most respected Pentecostal biblical scholars and systematicians. Here their vigorous labor with the questions of hermeneutics and theology in relation to Lukan writings have come to fruition. These contributions have been collected as a Festschrift in honor and celebration of the career of Roger Stronstad, a Pentecostal biblical scholar whose contribution to Lukan studies have moved Pentecostal scholarship from shadows into daylight. The editor of this volume invites the readers of Lukan narrative to journey together on the road to Emmaus, as we continue to ponder the events in the past, the present, and the future.

Riku P. Tuppurainen is the Dean of Graduate Studies at Summit Pacific College, Abbotsford, BC, and the Senior Pastor of the Finnish Bethel Church, Vancouver, BC.



Interview with Riku P. Tuppurainen

Q: How does the title *Reading St. Luke's Text and Theology* reflect the book's content?

A: "St. Luke" terminology is picked up from Roger Stronstad's groundbreaking book *St. Luke's Charismatic Theology*. As this book honors Dr. Stronstad and his contribution to Lukan studies, "St. Luke" is appropriate terminology to refer the entire Luke's corpus Luke-Acts. Secondly, the book is focusing on hermeneutical questions, in other words, the text and how we read it, as well as Lukan theology, especially his pneumatology.

Q: Why were pneumatology and hermeneutics picked up to be a backbone of the book?

A: There are three reasons for that. First, these two areas are clearly the most important ones for Dr. Stronstad, reflected well in his published works. Secondly, and interestingly enough, these very areas are still the most studied and most in need for study in Pentecostal-Charismatic scholarship (and may I say in every tradition.) Finally, these areas are inseparable. You must, as Dr. Stronstad has, tackle with hermeneutical issues while studying Lukan pneumatology.

Q: This work honors Dr. Stronstad on his 75th birthday. How is his contribution to Lukan studies reflected in this book?

A: Dr. Stronstad's contribution to the field is explicitly present in almost all essays. However, it does not mean that these essays reflect what he has argued for. The essays here are new studies breaking ground to new areas or contributing in some other ways to ongoing Lukan studies. Dr. Stronstad's magnificent contribution, however, is acknowledged as it has influenced in various ways to these scholars and their work.

Q: Are these essays new or previously published ones?

A: Essays are new; not published before. There are a few exceptions, however, when an essay is partially published before but is reworked or heavily edited for this publication.

Q: What is the content of the book?

A: The content is divided into four distinct parts. First part, which is relatively short, contains three essays that are portraying Dr. Stronstad as biblical scholar, theologian and educator. The second part contains essays on hermeneutics. The third part includes essays on Lukan pneumatology and related theological issues. And finally, the fourth part includes essays on pneumatology in other selected biblical books.

Q: What have you gained by editing this volume?

A: It has been very interesting to note that, indeed, we are speaking to “Pentecostal voices” in the area of Lukan studies. Even though there is common ground that connects these studies and views, there are various directions where these studies have taken us, producing various voices which produce symphony, rather than a mere instruments’ tuning session prior to the symphony, I could say. Also, it is very clear that the biblical, hermeneutical, theological, and historical studies in this area are not exhausted yet at all.

Q: How can this volume be used? To whom is it written?

A: The book is written the way that fits to large readership, but it is not stripped off from scholarly discussions, views and argumentations. It is meant to challenge its readers and thus urge them to form their voice in these topics. The book as a whole or selected essays, are fitting for college and seminary classes as a text as well.

Q: What would you like to say about the contributors?

A: The contributors are biblical scholars (also two systematic theologians) who are writing in their areas of expertise. There are many Canadian scholars, but also a good number of international ones, 22 in total who have contributed to this volume. Many of them, have been working side by side with Dr. Stronstad.

An Excerpt from *Reading St. Luke's Text and Theology: Pentecostal Voices: Essays in Honor of Professor Roger Stronstad*

I have tried to demonstrate with a few examples how SRC (socio-rhetorical criticism) may help readers to grasp the text in a holistic and comprehensive way, thus protecting such readers from the limitations of their personal and/or communal thought-systems, preferred hermeneutical approaches and expectations. Examination of the historical, narrative, and reading worlds by applying the five SRC textures has suggested meaning effects that have contributed to our understanding of Lukan rhetoric, not only at the level of history or narrative, but also in our contemporary context. In this brief study we have approached the text from many angles and have seen not only persuasion in the text, but also felt the persuasion of the text.

This study shows that Acts 2:1–4 is neither a mere proof text for the initial evidence doctrine, nor a text that differentiates various church traditions from each other. The study also demonstrates that Acts 2:1–4 is much more than a mere historical record of a past event, which is sometimes interpreted to have no (experiential) value for us today. What the text does is that it persuades and ensures (not just informs) its readers that they, too, as Jesus's followers, are the people of the Spirit. That is to say, they are Jesus's witnesses, not just by imagination but by the Spirit's coming in/on them. In a unique historical setting and by the exercise of narrative-rhetoric, we have seen how the Holy Spirit fills Jesus's followers and become differentiated from the rest of the people. From that moment on Luke demonstrates that only Spirit-people were Jesus's witnesses. Today, the Spirit's presence is needed for that same purpose. The Spirit is for all Jesus's disciples who come to salvation by repenting (Acts 2:38). The Spirit is today, as it was in Acts, the evidence of who Jesus's empowered witnesses are in this world (not just witnesses within the church). The Spirit also expresses his power and presence in a variety of ways, in and through his people, as Luke demonstrates throughout Acts following Acts 2:1–4.

My suggestion is that the text functions to define and demonstrate who are God's people. They are those to whom he has granted authority to be Jesus's witnesses by giving them the Spirit. Luke's point of view with reference to the coming of the Spirit is, therefore, not only vocational, referring certain kinds of actions to be accomplished by the power of the Spirit, but also ontological, referring to the believers' empowered status. The Spirit in Acts 2:1–4 gives believers and the believing community not only power to witness, but also the status to be Jesus's empowered witnesses, even for those disciples of Jesus who had never been his eyewitnesses. Glory to God—I, too, then, can be Jesus's Spirit-empowered witness!

Praise for *Reading St. Luke's Text and Theology: Pentecostal Voices: Essays in Honor of Professor Roger Stronstad*

“This is an intensely personal book, telling and celebrating how Roger Stronstad’s stamp has shaped Lukan pneumatology and biblical hermeneutics. The well-deserved gratitude of a gallery of great authors is mixed with a rich array of their scholarship, resting on a depth of research. The breadth of interests reflects Stronstad’s own, and the result is a treasure trove of material—dig deep and enjoy!”

—William P. Atkinson, Chair, European Pentecostal Theological Association

“This fine anthology celebrates and builds upon the work of the distinguished Canadian Pentecostal scholar, Roger Stronstad, whose ground-breaking publications inspired a fresh generation of Pentecostal theologians, many of whom are represented here. The book has been skillfully put together to provide thoughtful insights into a range of New Testament books and themes so as to become, in its own right, a coherent and valuable contribution to the field.”

—William K. Kay, Emeritus Professor, Wrexham Glyndwr University

“This festschrift celebrates Roger Stronstad through fresh essays from seasoned scholars focusing on St. Luke’s pneumatology and also placing St. Luke in conversation with other Old Testament and New Testament books. The result is a themed smorgasbord of rich insights into pneumatology and Lukan studies. A delightful feast for those interested in Lukan studies and Pentecostal scholarship.”

—Kenneth J. Archer, Professor of Theology and Pentecostal Studies, Southeastern University

“Stronstad’s contribution is undeniable and this volume recognizes the various ways his work has shaped Pentecostal studies.”

—Michael Wilkinson, Professor of Sociology, Trinity Western University

“For anyone who wants to know anything about the living legacy of Roger Stronstad, the Lukan corpus—and in particular, Lukan pneumatology—and its interaction with other New Testament writings, or the development of Pentecostal theology and praxis, this is a ‘must read’! Twenty-one Pentecostal scholars each bring their own scholarship and perspective to a related topic. The highly readable style ensures that this will be a fitting and inimitably Pentecostal contribution to Christian studies for a long time to come.”

—Glenn M. Balfour, Principal, Mattersey Hall Bible College, UK

