

The Active Presence of the Spirit in the Lord's Supper

Toward a Pentecostal Theology of the Lord's Supper

Jarle Waldemar

Norwegian School of Leadership and Theology

ABSTRACT

The Lord's Supper has been central to the Christian church since its institution by Jesus Christ. Within Pentecostal tradition, it has predominantly been considered a symbolic memorial meal. In recent decades, however, several theologians have questioned the coherence between this memorialist interpretation and broader Pentecostal theology and practice. This article explores multiple theological perspectives from recent scholarship, inviting renewed reflection on the Pentecostal understanding of the Lord's Supper. It aims to contribute to a more integrated and theologically robust view of the Lord's Supper within a Norwegian Pentecostal context. The article argues for a *pneumatological real presence*—affirming the active and tangible presence of the Holy Spirit in the Lord's Supper—and suggests that a more *sacramental approach* is both compatible with and enriching to Pentecostal faith and practice.

Keywords: Pentecostal Movement, the Lord's Supper, eucharist, sacramentology, real presence, Pentecostal theology, pneumatology, ecclesiology.¹

¹ Thanks to Karl Inge Tangen for constructive feedback.

INTRODUCTION

The revival at Azusa Street in Los Angeles is widely regarded as the cradle of Pentecostalism. From a small former stable on Azusa Street, Los Angeles became the epicenter of a movement that ignited a worldwide charismatic revival, touching millions of lives. Here, the new theology of Spirit baptism gained traction and global significance. Men, women, children, Black and White individuals, Asians, Native Americans, immigrants, the wealthy and the poor, the illiterate and the educated—gathered to worship together. This revivalist form of Christianity was marked by holiness preaching and a strong emphasis on personal experiences with God. Singing, testimony, Spirit baptism, speaking in tongues, and eschatological preaching were prominent. However, classical systematic theology and its formal documentation were not emphasized. The early Pentecostals considered the loose form and free organizational structure as essential. With roots in the Holiness Movement, they distanced themselves from what they viewed as mechanical or overly ritualized practices. Instead, they emphasized the fullness and guidance of the Holy Spirit (Hollenweger, 1972; Anderson, 2004; Sørensen & Waldemar, 2023).

Against this backdrop, this article explores the Pentecostal understanding of the Lord's Supper. Here, the terms "Pentecostal" and "Pentecostalism" do not refer only to the Norwegian Pentecostal movement; they pertain to the broader use of *Pentecostals*/*Pentecostalism* in English-language scholarship, referring to movements that originated during the revivals at the Azusa Street Mission in early twentieth-century Los Angeles.

The Lord's Supper was instituted by Jesus and has remained a central practice within the Christian church. The meal, also known as the Holy Communion or the Eucharist in other Christian traditions, is significant in Pentecostal worship. However, contemporary Pentecostalism primarily regards it as a symbolic act commemorating the death and resurrection of Christ rather than as a sacramental ceremony conveying grace or forgiveness (Dutko, 2017). This view can be traced back to Ulrich Zwingli, the Swiss Reformer who rejected the Catholic doctrine of transubstantiation—the belief that the bread and wine used in the sacrament become the actual body and blood of Christ. This Catholic understanding rises from the belief in *real presence*, which holds that the bread and wine are transformed into the body and blood of Christ through the invocation of the Holy Spirit (lat. *Epiclisis*; Gros, 2008). However, Zwingli argued that the Lord's Supper is purely symbolic (gr. *Anamnesis*)—a memorial of Christ's death and a reminder that sins were forgiven through His atoning sacrifice on the cross (Olsen, 2008). This view has been widely adopted by low-church Protestant denominations, including Pentecostals, who consider the Lord's Supper to be one of two *ordinances* of the church, alongside baptism.

Several Pentecostal theologians in recent decades have challenged the traditional Pentecostal view of the Lord's Supper, questioning whether it aligns with other aspects of Pentecostal faith and practice (Macchia, 1993; Land, 1996; Chan, 2000; Yong, 2000; Archer, 2004; Bidy, 2006; Kärkkäinen, 2008; Hegertun, 2009; Vondey, 2010; Green, 2012; Vondey & Green, 2016; Dutko, 2017; Waldemar, 2024). This article aims to present and discuss key contributions within this theological conversation in both American and Norwegian contexts. The purpose is to contribute to a constructive dialogue on the theological meaning and understanding of the Lord's Supper among Pentecostals in Norway.

Can Pentecostals expand their understanding of the Lord's Supper beyond a purely memorial meal to include the real presence of the Holy Spirit—a *pneumatological real presence*. Additionally, can they adopt a more *sacramental understanding* of the Lord's Supper that coheres more closely with Pentecostal spirituality and practice?

REAL PRESENCE AND SACRAMENTAL

The Lord's Supper, which denotes an evening meal, was instituted by Jesus, as attested in the New Testament (Matt 26:20–29; Mark 14:17–25; Luke 22:14–23; 1 Cor 11:17–34). Particularly influential in the development of eucharistic theology are the words: “This is My body, given for you. Do this in remembrance of Me” (Luke 22:19; 1 Cor 11:24). Thomas Aquinas and Martin Luther—central theologians in the Roman Catholic and Lutheran traditions, respectively—interpreted the words “is” and “do” literally when reflecting on the bread and wine in the Lord's Supper. They asserted that the bread was Christ's actual body, and the wine His blood, rather than mere symbolic reminders of these elements. Accordingly, the Lord's Supper became regarded as a sacred sacrament, in which Christ was truly present in the elements of bread and wine. Central to these theological positions are the concepts of *real presence* and *sacramentality*.

Real presence refers to the *actual presence of Christ*. According to the Roman Catholic doctrine of *transubstantiation*, the substance of the bread and wine is transformed into the substance of Christ's body and blood, while the accidents (appearance, taste, smell) remain unchanged (Hegstad, 2015). When the Lord's Supper is celebrated in the Church, the bread and wine are believed to become the body and blood of Christ through a real and enduring transformation of their substance, even as their outward form remains. By contrast, the Lutheran doctrine of *consubstantiation* maintains that Christ's body and blood are truly present “in, with, and under” the bread and wine, while the elements themselves remain bread and wine (Hegstad, 2015). Luther rejected transubstantiation but affirmed a simultaneous presence: Christ is present in addition to the bread and wine. Luther famously compared this mystery to red-hot iron in a forge: although the iron remains iron, it is fully suffused with fire.

Divergent understandings of Christ's real presence in the Lord's Supper have long caused theological disagreements between the Roman Catholic and Lutheran traditions, as well as between the Lutheran and Reformed churches. Ulrich Zwingli was among the foremost to reject real presence, viewing the Lord's Supper as purely symbolic. He understood it as a memorial meal, with emphasis on faith's communion with the exalted Christ. Nevertheless, John Calvin's interpretation became normative within the Reformed tradition. Unlike Zwingli, Calvin insisted that the Lord's Supper offers true participation in Christ's body and blood. However, unlike Luther, Calvin believed that this participation does not occur through the physical act of eating and drinking but is mediated by the Holy Spirit, who unites the believer with Christ. The Reformed view, grounded in Calvin's theology, affirms that after His ascension, Christ is not bodily present on Earth but works through the Spirit (Hegstad, 2015).

Pentecostals and Baptists generally accept the Lord's Supper as a symbolic meal commemorating the death and resurrection of Christ. The bread and wine are seen as symbolic elements indicating Christ's atoning death, a position rooted in Zwingli's theology of the Lord's Supper. Pentecostal theology strongly emphasizes the authority of Scripture, and Pentecostal interpretation of the Supper typically employs key biblical texts, such as 1 Corinthians 11:23–28 (Kärkkäinen, 2008). Moreover, Pentecostal theologians highlight themes such as remembering Christ's death, proclaiming the significance of His sacrifice and His future return, and celebrating the believer's present fellowship with both Christ and the Church.

The Pentecostal understanding of the Lord's Supper shares certain affinities with Reformed traditions, which is expected since Pentecostalism historically emerged from Methodism—a movement with theological roots in the Reformed family (Somdal, 1990). Pentecostals regard the Lord's Supper as having spiritual value only for believers with living faith; they often view external rites and ceremonies with skepticism, as empty rituals.

Nevertheless, Pentecostals do affirm that “external” elements, such as corporate worship, are important in nurturing personal faith and that spiritual experience is often moderately shaped by a liturgical context (Josefsson, 2005).

Debates have long existed over whether the Lord's Supper should be regarded as a sacrament. A *sacrament* is commonly defined as a sacred act that mediates God's grace through external means—a visible sign of invisible grace (Tjørhom, 2020). It is therefore understood as a tangible and concrete sign that God is at work in, with, or for people in incomprehensible ways. Hence, a sacrament has traditionally been viewed as a rite that conveys salvific grace (Dusing, 2012). Although the term does not appear in Scripture, it has, from the early church onward, been associated with the mystery of God's redemptive work, as the Latin term *sacramentum* was translated from the Greek *mysterion* (McGrath, 2016).

The early Pentecostals believed that Jesus was truly present in the Lord's Supper through the Holy Spirit, even though a fully developed theological framework had not emerged (Land, 1993). Land wrote, “The real presence of God was never an issue. Through the Spirit God the Father and the Son met them in the Lord's Supper. [...] Christ was made effectively present by virtue of the Holy Spirit.” (Land, 1993, p. 115). He continued, “Persons could be converted, healed, sanctified and filled with the Spirit in conjunction with the Lord's Supper because it was a part of the ongoing missionary worship and witness of the body.” (Land, 1993, p. 116).

According to the early Pentecostals, practices such as the Lord's Supper, baptism, and foot washing were sacred acts, or *ordinances*, since they believed that the Lord was present *in, alongside, beneath, and through* these actions. They viewed the ordinances as signs—symbolic manifestations of the Holy Spirit and expressions of God's presence. Baptism was seen as a sign of entry into service in God's kingdom, while the Lord's Supper was interpreted as a sign of ongoing spiritual nourishment and fellowship. Notably, Pentecostals did not believe that the Spirit's work was confined to baptism or the Supper. They maintained that Jesus was active in testimonies, songs, prayers, offerings, spiritual gifts, preaching, and teaching through the Holy Spirit.

According to Land, early Pentecostals rarely used the term *sacrament*, as it was associated with non-biblical language and Roman Catholic liturgical formalism. Moreover, unlike other Christian traditions, Pentecostals did not regard baptism or the Lord's Supper as rites of conversion, nor did they believe that salvation was mediated through external elements. Rather, they maintained that individuals could experience conversion, healing, sanctification, and Spirit baptism in conjunction with the celebration of the Lord's Supper. This belief suggests that the Spirit's saving and healing power was not directly transmitted through the elements but operated indirectly and concurrently with the shared meal.

Nevertheless, Zwingli's non-sacramental view of the Lord's Supper as a purely memorial act currently dominates most Pentecostal churches (Kärkkäinen, 2008). Seemingly, the theological significance attributed to the ordinances has, over time, diminished within Pentecostalism compared to the spiritual vitality they held among early believers. A growing awareness among Pentecostal theologians of the need for a theology of the Lord's Supper more aligned with Pentecostal experience and pneumatology has prompted proposals for a sacramental interpretation of the Lord's Supper.

In this article, *sacramental understanding* refers to the conviction that God acts actively through the Holy Spirit in various external religious practices among believers. These practices include the Lord's Supper, baptism, preaching, teaching, worship, prayer, testimony, child dedication, laying on of hands, speaking in tongues, anointing, spiritual gifts, prayer cloths, and acts of adoration. Within this interpretive framework, the Spirit's real presence in the Lord's Supper is conceptualized as a *pneumatological real presence*.

One possible critique of this notion is that *pneumatological real presence* may appear logically inconsistent, since real presence traditionally denotes a physical and tangible reality that is perceivable through the senses. However, Pentecostal understanding of the Spirit allows for experiential engagement on various sensory levels such as hearing, touch, perception, and vision. This understanding corresponds with Amos Yong's claim that "the pneumatological imagination is emphatically not disembodied; instead, the Spirit's infilling involves wholly affective, emotional, and physiological domains." (Yong, 2020, p. 156).

This article implicitly rejects a sacramental theology in which salvation is conveyed through external means alone. To emphasize the central thesis—that God, by His Spirit, is the primary actor at work through outward, religious actions—the term *sacramental understanding* is employed. Since some Pentecostals may perceive the terms *sacrament* or *sacramental* as theologically or historically problematic, a more appropriate and context-sensitive alternative might be *holy practices*.

To further explore this issue of sacramental understanding and the Spirit's presence in the Lord's Supper, I examine varying Pentecostal textbooks, theological documents, academic literature, and journal articles from early Pentecostalism—both in American and Norwegian contexts.

A PENTECOSTAL THEOLOGY OF THE LORD'S SUPPER

To explore the Pentecostal view of the Lord's Supper in greater depth, I consulted Veli-Matti Kärkkäinen's article "The Pentecostal View" in *The Lord's Supper: Five Views* (Kärkkäinen, 2008). Kärkkäinen, an ordained Lutheran pastor, provides a thorough scholarly account of Pentecostal theology regarding the Supper, focusing on the American context. Kärkkäinen (1998) has previously emphasized Pentecostal theologian Howard M. Ervin's observation that sacramental theology is largely absent in classical and contemporary Pentecostal textbooks, official documents, and statements of faith.

Kärkkäinen begins his article by noting that Pentecostal traditions have historically paid limited attention to the development of a systematic theology of the Lord's Supper. This view is supported by Walter J. Hollenweger, a prominent theologian in the global Pentecostal movement, who served as a pastor within the Swiss Pentecostal movement before being ordained in the Reformed Church of Switzerland. Hollenweger acknowledges that the Lord's Supper is central to Pentecostal worship rituals but also underscores the lack of a developed sacramental theology, particularly regarding the Supper (Hollenweger, 1972). While Pentecostalism does not possess a fully formulated doctrine of the Lord's Supper, a widespread and meaningful practice and devotion surround it. However, a significantly greater amount of theological reflection has been devoted to the meaning of believer's baptism.

In presenting the classical Pentecostal view of the Supper, Kärkkäinen utilizes doctrinal statements from Pentecostal churches and writings by prominent Pentecostal leaders and teachers. Pentecostals tend to be cautious about referring to practices such as baptism and the Lord's Supper as sacraments in a way that suggests automatic or mechanical effects, independent of personal faith. They prefer the term *ordinance* over *sacrament* due to its perceived association with objective efficacy, detached from the believer's response. In Pentecostal understanding, personal faith is required for the ordinance to be effectual, aligning Pentecostalism with the broader Free Church tradition.

Kärkkäinen references Harold D. Hunter (2002), who argues that the claim that Pentecostals reject sacramental theology is neither necessary nor fully accurate. Rather than adopting the Roman Catholic notion of *ex opere operato*—where sacraments are considered

effective if correctly performed, regardless of the faith of the minister or recipient—Pentecostals assume a more cognitive-symbolic understanding. Although Hunter does not fully define this term, Kärkkäinen suggests that it aligns with Zwinglian and Free Church traditions. Kärkkäinen further argues that the Pentecostal view of the Lord's Supper is rooted in Zwingli's theology, in which the Supper is understood as a symbolic act of remembrance (anamnesis) of Christ's death and a reminder that forgiveness of sins is made possible through His atoning sacrifice (Olsen, 2008).

When explaining Christ's presence in the Supper according to Zwingli's theology, Kärkkäinen emphasizes that a memorialist interpretation excludes both Roman Catholic and Lutheran views of real presence. Nevertheless, he also observes that Pentecostals have often failed to articulate a theology of spiritual real presence or the spiritual significance of the Supper itself. Overall, he notes a tendency within Pentecostalism to overlook the spiritual and sacramental dimensions of the Lord's Supper. Even key Pentecostal writings reveal few attempts to move beyond Zwingli's memorialist framework.

Moreover, Kärkkäinen indicates traces in Pentecostal literature that highlight the Lord's Supper as a meal of empowerment, suggesting a spiritual dimension where the Holy Spirit is believed to be active in strengthening the inner person and even healing the physical body. Accordingly, a distinctive Pentecostal doctrine is the belief in healing—whether physical or emotional—through the Lord's Supper. Although healing is more commonly associated with preaching and prayer, Pentecostals have affirmed that healing may be mediated through the Supper based on Isaiah 53:5 and the belief that Christ's blood brings wholeness. This expectation of healing within the context of the Supper reflects a sacramental orientation.

Kärkkäinen concludes his article by introducing contributions from a new generation of Pentecostal theologians. Although these voices may not reflect the grassroots beliefs of the broader Pentecostal movement, he argues that their theological insights should not be dismissed. Kärkkäinen highlights the contributions of Wesley Scott Biddy and Amos Yong, who have advanced constructive conversations about the Supper within Pentecostalism (Biddy's views are addressed further in the section on Green's study). Yong (2000) emphasizes that if Pentecostals believe, as they do based on biblical texts (Acts 8:14–17; 9:17; 19:11–12), that healing and the presence of the Holy Spirit can be mediated through physical and material objects—such as prayer cloths consecrated at healing services—then why not also through the elements of the Lord's Supper?

Yong proposes that Pentecostals have to develop a pneumatological ecclesiology in which sacraments, including the Lord's Supper, are incorporated into a Pentecostal liturgical theology. He refers to this as a “sacrament of the Spirit”—a framework in which the Lord's Supper becomes a sacramental ordinance with transformative power for the community through the Word and the Spirit.

A SACRAMENTAL UNDERSTANDING OF THE PENTECOSTAL THEOLOGY OF THE LORD'S SUPPER

In recent years, several Pentecostal theologians have discussed embracing a more sacramental understanding of the Lord's Supper (Macchia, 1993; Yong, 2000; Archer, 2004; Biddy, 2006; Kärkkäinen, 2008; Hegertun, 2009; Vondey, 2010; Green, 2012; Vondey & Green, 2016; Dutko, 2017; Waldemar, 2024). These scholars argue that Pentecostal spirituality and theology do not necessarily exclude a sacramental approach. Historically, Pentecostals have been reluctant to use the term sacrament due to its associations with the institutionalization of the

Spirit and the formalistic liturgical practices in high church traditions (Land, 1993; Green, 2012). Moreover, the influence of Reformed critiques of sacramentalism—particularly those rooted in Zwinglian thought—has contributed to Pentecostals' wariness, as many associate sacramental language with a belief in the inherent efficacy of the elements.

Pentecostal theologian Chris E.W. Green (2012) conducted a comprehensive study of the Lord's Supper within the Pentecostal tradition, particularly in the American context. His work aims to develop a distinctly Pentecostal theology of the Lord's Supper. Green argues that such a study is necessary, given the widespread perception that Pentecostals have devoted relatively little theological attention to the ordinances, especially the Lord's Supper. It is widely acknowledged, both within and beyond the Pentecostal movement, that a sacramental understanding of the Supper is underdeveloped. Traditionally, Pentecostals have often articulated their theology of sacraments in negative terms—stating what they do not believe—rather than positively defining their own convictions and theological commitments.

To address this issue, Green thoroughly reviewed scholarly literature, examining how Pentecostal researchers have approached the sacraments in general and the Lord's Supper in particular. He also conducted a detailed historical analysis of early Pentecostal periodicals, covering various materials from 1906 to 1931 that represent the foundational period of Pentecostalism. The goal of this analysis was to uncover and sketch the contours of a sacramental consciousness within early Pentecostalism, drawn from its own theological and liturgical premises.

Land (1993), drawing upon the earlier work of Hollenweger (1972), argues that the first decade of the Pentecostal movement should be regarded as its heart, rather than its infancy. He suggests that contemporary Pentecostal theology must reckon with the spiritual practices and theological reflections of early Pentecostal-charismatic believers to remain authentic and coherent.

Perspectives on Sacramental Understanding in Early Pentecostal Periodicals

Between 1906 and 1908, under the leadership of William Seymour, *The Apostolic Faith* functioned as the primary theological voice of the early Pentecostal movement in the United States. This monthly periodical offered valuable insights into the practices and beliefs of early Pentecostalism. Although early Pentecostals did not strictly adhere to traditional sacramental rites, Chris E.W. Green argues that the spirituality reflected in *The Apostolic Faith* demonstrated a strong sacramental dimension. The authors particularly emphasized foot washing, believer's baptism, and the Lord's Supper as ritual ordinances, and they held a deep conviction that God was actively at work in and through these practices.

While baptism was not referred to as a sacrament, testimonies suggest that it was frequently experienced as a moment of powerful encounter with the Holy Spirit. Practices such as the laying on of hands and anointing with oil were common and understood as means through which the Holy Spirit conveyed divine grace to the community. Furthermore, many Pentecostals considered the Lord's Supper to be one of the most potent means of healing. Although the symbolic nature of the Supper was emphasized in preaching and teaching, Green contends that the practice itself extended beyond a purely memorial interpretation.

Green concludes that the early Pentecostal worldview was sacramental in character, expressed more clearly through embodied practice than through systematic theological language. First-generation Pentecostals strongly affirmed the personal presence of Christ at the table of the Lord's Supper, even without developing precise theological explanations for this experience. Evidence suggests that early Pentecostals encountered more in the ordinances than their theological frameworks were equipped to articulate, even as the terms *ordinance* and

sacrament were sometimes used interchangeably. References to the presence of Christ and the Spirit in or at the Supper often appeared without sharp distinction between the two.

While some figures within the movement rejected sacramental language out of concern for formalism, and others emphasized different theological emphases, Green argues that the early Wesleyan-Holiness-Pentecostal movement held a functionally sacramental understanding. In summary, early Pentecostal theology and practice reflected a sacramental view of the Lord's Supper, in which the *real presence* of the Spirit—a *pneumatological real presence*—was a lived and celebrated reality.

Perspectives on Sacramental Understanding from a Pentecostal Point of View

As early as the 1970s, Hollenweger (1972) acknowledged the lack of a fully developed doctrine of the Lord's Supper among Pentecostals. He noted that while the celebration of the Supper holds a central place in Pentecostal worship, it is similar to the Zwinglian memorialist interpretation. However, Hollenweger distinguished Pentecostals from Zwingli by emphasizing their belief that communion with Christ at the Lord's Table could strengthen the inner self, empower believers for everyday life, and even bring healing. He attributed these expectations to the sacramental dimension inherent in Pentecostal faith.

Land (1993) argues that early Pentecostals emphasized embodied devotion and recognized the integration of spiritual and physical realities in the economy of God. They considered baptism and the Lord's Supper as symbolic signs—baptism as initiation into service for the Lord or entry into the Kingdom of God, and the Supper as ongoing spiritual nourishment and communion. Land highlights that early Pentecostalism viewed not only the ordinances, but also testimony, singing, prayer, offerings, spiritual gifts, preaching, and teaching as means through which divine grace was experienced, thereby extending sacramental logic to the whole of congregational life.

Macchia (1993) suggests that Pentecostal sacramental practice has outpaced its theological articulation and calls for a Pentecostal sacramental theology that reflects actual Pentecostal practice. He argues that significant parallels exist between Pentecostal understandings of glossolalia and traditional sacramental views of divine action. Macchia describes glossolalia as a kind of sacrament that embodies Pentecostal spirituality and offers insights for a broader theology of sacrament. Glossolalia, he writes, “accents the free, dramatic, and unpredictable move of the Spirit of God, while the liturgical traditions stress an ordered and predictable encounter with the Spirit” (Macchia, 1993, p. 63). Macchia concludes that Pentecostals exhibit a “chaotic” or “protest” sacramentality and highlights the eschatological and missional dimensions of the Supper.

As Kärkkäinen (2008) also notes, Amos Yong (2005) proposes a *pneumatological ecclesiology* in which the sacraments, including the Lord's Supper, become part of a distinctively Pentecostal liturgy—a vision he refers to as a “sacrament of the Spirit.” Yong highlights that while both Pentecostal and Catholic traditions recognize sacramental encounters with the Spirit, Pentecostal sacramental practice operates according to a unique theological logic. He suggests that Pentecostals could embrace a full sacramental understanding of both believer's baptism and the Lord's Supper while still focusing on the presence and activity of the Spirit. Yong emphasizes that the reality of the Spirit should be understood in terms of divine action manifest in communal and experiential ways. According to him, baptism is not merely symbolic but a Spirit-enabled participation in the death and resurrection of Christ. Likewise, in the Lord's Supper, the Spirit is present and actively involved.

Archer (2004) also advocates for a reconsideration of the Pentecostal concept of *ordinances*, emphasizing their sacramental nature. He extends the framework of the fivefold gospel of early Pentecostalism—identifying Jesus as Savior, Sanctifier, Healer, Spirit Baptizer, and Coming King. Within this framework, Archer proposes that Pentecostals adopt the term *sacramental ordinances* while maintaining caution against traditional sacramentalism. Believer's baptism, for instance, is considered the sacramental sign of salvation and entry into the redeemed community. Foot washing is linked to sanctification, occurring after conversion and representing a vital step on the journey toward salvation. Archer agrees with Macchia that Spirit baptism constitutes a sacramental experience, with glossolalia symbolizing “the expression of the mystical experience of union with and participation in God's triune being” (Archer, 2004, p. 93). Laying on of hands and anointing with oil are also viewed as sacramental signs of divine healing. Finally, the Lord's Supper is presented as a sacramental event that draws believers into an eschatological awareness of the coming Kingdom.

Biddy (2006) affirms the presence of sacramentality within Pentecostalism, while recognizing that it remains underdeveloped. He acknowledges Pentecostal hesitation toward high church liturgies and rites, which are often overly formal and restrict divine encounter. Nevertheless, Biddy affirms the centrality of symbolic acts and divine manifestations within Pentecostal practice. He especially supports Macchia's insight into the sacramental dimensions of glossolalia and argues that Pentecostal spirituality is marked by encounters with divine reality through signs. Two of the fivefold gospel's dimensions—glossolalia as a sign of Spirit baptism and the laying on of hands/anointing as signs of divine healing—indicate the fifth aspect, Christ as the Coming King, thereby making them eschatological signs. Biddy contends that a genuine Pentecostal sacramentology must understand sacraments as events in which symbolic acts mediate divine-human encounters.

Green's analysis denotes a growing interest in the sacraments among Pentecostal theologians, represented by two main approaches: some seek to learn from the broader Christian sacramental tradition, while others endeavor to develop a distinctly Pentecostal sacramental theology. Additionally, there have been efforts to incorporate other rites—such as glossolalia and foot washing—alongside baptism and the Lord's Supper. Green's study of early twentieth-century Pentecostal literature demonstrates that sacramental practices and understandings were present, even if not explicitly articulated. Nevertheless, early Pentecostals rejected the idea of formalized rituals and the automatic efficacy of the sacraments.

Building on Green's work, Dutko (2017) calls for a renewed Pentecostal theology of the Lord's Supper. He specifies that Pentecostals already practice a form of sacramentality through glossolalia, which functions as an external sign of Spirit baptism. Moreover, Macchia (1993), Land (1996), Chan (2000), and Green (2012) have noted theological parallels between glossolalia and sacramental theology. If sacraments are understood as Christ-instituted symbols that mediate or signify spiritual realities—visible expressions of invisible grace—then glossolalia aligns with such a framework. This understanding echoes the definition of sacrament formulated at the Council of Trent in the sixteenth century. Hence, one can define the sacramental as a visible sign of an inward spiritual reality—an idea that coheres with Pentecostal theology and practice.

Nevertheless, Dutko critiques the continued use of the term *ordinance* rather than *sacrament* among Pentecostals, arguing that ordinance does not allow adequate space for mystery or divine encounter. He warns that if the Lord's Supper is reduced to an act of obedience—“Jesus said, ‘do this,’ so we do it”—Pentecostals risk underestimating the Spirit's presence in the meal. According to Dutko, embracing a sacramental understanding of both glossolalia and the Lord's Supper would enrich Pentecostal faith and practice, particularly in pneumatology and eschatology.

From a pneumatological perspective, Pentecostals could learn from traditions such as Calvin's theology of the Lord's Supper or that of the Eastern Orthodox Church; both emphasize the role of the Holy Spirit in the sacrament. Calvin contends that the sacraments are only effective when the Holy Spirit imparts His power to them; without the Spirit, they are ineffectual (Calvin, 1960). Dutko criticizes Zwingli's theology for making the believer *the primary agent*—receiving and remembering—rather than God, acting through the Spirit. This aspect risks diminishing faith in the Spirit's presence and work in the Lord's Supper.

Regarding the eschatological dimension of the Supper, Pentecostals have historically emphasized it even more clearly than the Spirit's presence. The Azusa Street revival was marked by explosive growth, often attributed to Spirit baptism. Macchia (2006), however, argues that eschatology may have played a more vital role. Pentecostalism is an eschatological movement, and the Lord's Supper is an ideal ritual for sustaining and deepening this orientation, functioning as a promise of greater future realities. The early Pentecostals understood the meal as a foretaste of the marriage supper of the Lamb in Revelation 19.

However, Reformers such as Zwingli disregard the eschatological dimension of the Lord's Supper. Vondey and Green (2010) note that, despite the centrality of eschatology in early Pentecostalism, its relevance to sacramental theology is underdeveloped. They argue that sacramentality and reality illuminate Pentecostal understandings of life and that sacramentality is mandatory for a full understanding of Pentecostal identity. Through regular participation in the Lord's Supper, Pentecostals can cultivate and deepen eschatological values—a visible sign of what is yet to come.

Dutko concludes that if Pentecostals continue to reject a sacramental understanding of the Lord's Supper and overlook the Spirit's presence in the meal, they risk missing the opportunity to construct a comprehensive Pentecostal theology. If Pentecostals believe that the Spirit transforms lives, speaks through tongues, and brings the Word of God to life in the heart, they must also accept that the Spirit is present and active in the Lord's Supper.

A PENTECOSTAL THEOLOGY OF THE LORD'S SUPPER IN THE NORWEGIAN CONTEXT

The Norwegian Pentecostal movement (*Pinsebevegelsen i Norge*) contains limited written documentation or scholarly work concerning a Pentecostal theology of the Lord's Supper, primarily due to Pentecostalism being rooted in an oral rather than a written tradition (Lydersen, 2012). An examination of the Norwegian Pentecostal foundational document reveals no in-depth articulation of the theology of the Lord's Supper. The document merely states: "*Jesus instituted the Lord's Supper. In the Lord's Supper, we proclaim that Jesus died for our sins. We celebrate the Lord's Supper to have fellowship with Jesus and one another. The Lord's Supper is open to all who believe in Jesus Christ and who desire to live in fellowship with Him.*" This absence of theological elaboration enhances the need to investigate any writings regarding Pentecostal understandings of the Lord's Supper in Norway. Lydersen (2012) examined the few sources that reflect a distinctly Norwegian Pentecostal view of the Supper (Barratt, 1948; Ski, 1952; Trannum, 1972; Somdal, 1990; Berg et al., 1995; Pinsebevegelsen, 2012).

Bloch-Hoell (1965) describes the Pentecostal view of the Lord's Supper as articulated by pioneer Thomas Ball Barratt, who understood the meal primarily as a *memorial meal* (in the tradition of Zwingli) referencing the atoning death of Christ. Moreover, he interpreted the Supper as a symbolic act with spiritual significance and as a means of strengthening the believer's fellowship with Christ and the congregation. It was not associated with forgiveness

of sins or salvific grace but functioned as a meal of strength, providing inspiration and power. In this view, the Lord's Supper helps believers lift their eyes from the distractions of the world and fix them on Christ. It was also believed to possess healing power, capable of bringing physical restoration and preventing illness (Lydersen, 2012). According to Bloch-Hoell, the Norwegian Pentecostal understanding of the Supper resembles Calvin's theology, affirming the spiritual presence of Christ in both the act and the elements.

Trannum (1972) maintains that the Pentecostal view in Norway was influenced by Hans Nielsen Hauge and the pietistic tradition. He argues that the Lord's Supper does not convey salvation or eternal life but functions as a *sign* that one lives within God's grace of forgiveness. Hence, it is understood as a memorial meal, a thanksgiving meal, and a strengthening meal. As with Bloch-Hoell, Trannum affirms the belief in healing associated with the Supper. A spiritual presence is also recognized, although without clear specification as to whether it refers to Christ or the Holy Spirit. This view indicates a form of sacramentality, even if the terminology is not explicitly employed.

Somdal (1990) introduces the Reformed understanding of the Lord's Supper as a basis for discussing Pentecostal views. He argues that there are theological similarities between Pentecostal and Reformed interpretations of the Supper, since the Pentecostal movement traces its spiritual lineage through Methodism, which is rooted in the Reformed tradition. However, Somdal does not elaborate on themes such as real presence or sacramental theology.

In addition to Lydersen's research, Hegertun (2009) explores the spiritual content of the Lord's Supper. He argues that all elements of the celebration—words, symbols, elements, prayers, and actions—reflect a divine reality. Just as charismatic worship can carry a sacramental dimension where God's presence is anticipated, the Lord's Supper can also be a context for such expectation. Hegertun introduces the term *Pentecostal sacramentology*, proposing that the Lord's Supper be understood as an opportunity for living encounters with God through symbolic action. He contends that real presence—traditionally defined as the presence of Christ in the bread and wine—should be reinterpreted as the *real presence of the Holy Spirit* at the table.

Andersen and Årdal (1993), in their ecclesiastical reference work *Kristne kirker og trossamfunn* [Christian Churches and Denominations], describe the Pentecostal understanding of the Lord's Supper as far more than a symbolic act. Though they do not explicitly refer to the Holy Spirit, they affirm both the real presence of Christ and the healing power of God in the Supper.

In Waldemar's (2024) article on the Lord's Supper, published in the book *Dette tror vi* [This We Believe], he argues for the views presented in the current article. He indicates that the term *ordinance*, when used in relation to the Lord's Supper, may have lost some of its spiritual depth. Drawing on Pentecostal spirituality and theology, he advocates for recognizing a *sacramental understanding* of the Lord's Supper and a *pneumatological real presence*.

In summary, there is stronger evidence in the Norwegian context than in the American that the Lord's Supper is understood as more than a purely symbolic memorial, in line with Zwingli's view. Several sources highlight the Supper as a meal of strength, affirm the possibility of healing, and emphasize a spiritual presence even if the theology is not systematically developed.

PRELIMINARY SUMMARY

Several Pentecostal theologians have argued that Pentecostal spirituality and theology ought to recognize a *sacramental understanding* of the Lord's Supper. Traditionally, Pentecostals have

avoided using the term *sacrament* due to its associations with institutionalization and formalistic liturgical practices. However, historical and theological research suggests that early Pentecostals embodied a sacramental understanding in their spirituality and practice, even though this was not systematically articulated in theological terms.

One key challenge regarding Zwingli's view of the Lord's Supper is its emphasis on the believer as the primary agent. In contrast, by embracing a sacramental understanding of the Supper, the focus shifts away from human faith or the elements and toward the work of the Holy Spirit in, through, and around the meal. The Spirit is not present in the elements themselves but in the meal as a communal and embodied practice. As early Pentecostals believed, contemporary Pentecostals should affirm the personal presence of Christ through the Holy Spirit—a *pneumatological real presence*—in the Lord's Supper.

Pentecostal faith and practice emphasize that encounters with divine reality occur through outward signs. By adopting the term *sacramental ordinance* instead of *ordinance*, the Lord's Supper may be affirmed both as a memorial meal and a strengthening meal in which the Spirit is present, edifies believers, and even brings healing. Moreover, the term *holy practices* may be a more appropriate and accessible expression insofar as it captures the intended theological nuance of this article.

Such a Pentecostal perspective on the Lord's Supper does not recognize the meal as a sacrament in the traditional ecclesiastical sense; rather, it understands it as a sacramental ordinance—a ritual action in which the Holy Spirit is actively present and operative.

A CONSTRUCTIVE PROPOSAL FOR A PENTECOSTAL THEOLOGY OF THE LORD'S SUPPER

The foundation for a Pentecostal theology of the Lord's Supper may be located in the invocation of the Holy Spirit during the breaking of bread (*epiclesis*). The primary concern is not that the Spirit transforms the bread and wine—as understood in Roman Catholic and Eastern Orthodox traditions—but rather the active presence of the Spirit in, through, and around the meal. The prayer that invokes the presence of the Spirit during the Supper provides a Pentecostal framework for understanding both the primary agent involved and the nature of the Supper's effect. God, through the Holy Spirit, is the central actor, inviting His people to communion at the table.

This prayer further underscores that the efficacy of the Lord's Supper does not depend on human works, individual faith, the elements themselves, or ritual precision but rather on the gracious action of God through the Spirit. Similarly, Yong (2005) argues that the invocation of the Holy Spirit is central to Pentecostal baptismal practice, in which the Spirit—not consecrated water or the candidate—is the active agent. When the invocation of the Spirit is included in the context of the Lord's Supper, the living Christ is invited through the Spirit, even as His death and resurrection are remembered. Ironically, however, most Pentecostals continue to follow Zwinglian assumptions, consciously or unconsciously minimizing the role of the Spirit as the primary agent.

To develop a coherent Pentecostal theology of the Lord's Supper, one must engage the fivefold gospel—also known as the full gospel—proclaimed by early Pentecostals: Jesus as Savior, Sanctifier, Healer, Spirit Baptizer, and Coming King. Through this framework, one can identify central elements of a Pentecostal theology of the Supper that align with broader Pentecostal theology and practice. This constructive approach offers a theological structure

for understanding and celebrating the Lord's Supper within Pentecostal tradition. A Pentecostal view of the Lord's Supper may therefore be summarized as follows:

God is present and actively at work in the Lord's Supper through the Holy Spirit, just as He is in baptism, preaching, teaching, worship, prayer, testimony, child dedication, the laying on of hands, speaking in tongues, anointing, spiritual gifts, prayer cloths, and acts of adoration. Through the presence of the Holy Spirit, Jesus is made present at the table as Savior, Sanctifier, Healer, Spirit Baptizer, and Coming King—in keeping with the fivefold gospel of Pentecostal witness.

The Savior Present in the Lord's Supper – A Meal of Remembrance

The Lord's Supper is a meal of both remembrance and thanksgiving, in which believers commemorate the death and resurrection of Jesus and express gratitude for the salvation and eternal life He has granted through His sacrifice on the cross (1 Cor 11:24–26). Participation in the Lord's Supper is done at Christ's own command: "Do this in remembrance of Me" (Luke 22:19). By eating the bread and drinking from the cup, believers proclaim their shared faith in Christ's redemptive work and confess their belief that His death brings forgiveness of sins (Matt 26:28). Additionally, the Lord's Supper is also a love feast, recalling the grace and mercy of God manifested in Christ's sacrifice.

The Sanctifier Present in the Lord's Supper – A Covenant Meal

The Lord's Supper is more than a memorial; it is a covenantal meal in which God is the primary agent and covenant-maker. Jesus fulfilled the old covenant and instituted the new covenant through His blood. In the Supper, He declares: "This is My blood of the new covenant, which is poured out for many for the forgiveness of sins" (Matt 26:28; Mark 14:24; Luke 22:20; 1 Cor 11:25; Heb 9:15). Christ is the perfect offering and the great High Priest who was once offered for all (Rom 6:10; Heb 8:7–13; 9:15–28). He bore the punishment for every human being when He died in their place. Just as the lamb was sacrificed on the altar under the old covenant, Jesus, the Lamb of God, was sacrificed on the cross for humanity. As a result, all sins were forgiven, and believers were justified by grace (Rom 5:1). The blood of Christ confirms the new covenant between God and humankind—a covenant of forgiveness, spiritual transformation, and the fulfillment of divine promises—closely connected to the work of the Holy Spirit (Rom 8:3–4; 10:4; 13:8–10; 1 Cor 3:1–18). The experience of God's grace leads to repentance and discipleship (Bonhoeffer, 2010), and sanctification becomes a natural outcome of following Christ.

The Healer Present in the Lord's Supper – A Meal of Hope

The Lord's Supper is also a meal of hope. By declaring, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes" (1 Cor 11:26), Scripture expresses the expectation that Christ's death remains effectual for those who believe in Him. Early Pentecostals emphasized the power of proclaiming and trusting in the Lord's death and resurrection. The prophet Isaiah testified that through Christ's suffering, healing is made available: "He was wounded for our transgressions, crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed" (Isa 53:5). This meal of hope also points to the day when all pain and suffering will be removed, and eternal life will be experienced in perfect communion with Christ (Rev 21:4). Thus, the Supper not only commemorates the past but also affirms the eschatological glory that awaits all who are saved in Christ.

The Spirit Baptizer Present in the Lord's Supper – A Meal of Strength

The Lord's Supper is a strengthening meal in which the Holy Spirit is actively present. The Spirit empowers and strengthens the inner being of believers, sustaining them through life's challenges. God, through the Spirit, is the active agent in the Supper, and the Lord's Supper is a table of grace extended to all who are in need (Eph 2:13–14; Heb 10:19; 1 John 1:7). It is a communal meal (gr. *koinonia*) that unites believers and deepens their relationship with Christ. This principle reflects the practice of the early Church, in which believers regularly shared the Lord's Supper as a communal celebration (Acts 2:42). With empty hands, believers come to the table of grace to receive the bread. In eating and drinking, they open themselves to God's presence and to His strengthening and healing power.

The Coming King Present in the Lord's Supper – A Heavenly Banquet

The Lord's Supper not only recalls Christ's sacrificial death but also points to the end of the age—to the messianic banquet. As believers eat and drink, they proclaim “the Lord's death until He comes” (1 Cor 11:26). The Supper offers a foretaste of that day when the redeemed will join Christ in the heavenly feast and experience the blessings of God in a glorified, eternal state. The Lord's Supper is thus filled with hope and anticipation, directing the eyes of believers toward the coming fellowship with Christ. Scripture portrays the heavenly banquet as a grand celebration where Christ, the Bridegroom, gathers with His redeemed people, the Bride, in eternal joy and communion. This imagery is rooted in multiple biblical texts that describe a banquet of rich food and aged wine, celebrating the final victory of the Lamb (Isa 25:6–9; 55:1–3; Rev 19:6–9). The book of Revelation grants a glimpse of the fulfillment of this promise in the marriage supper of the Lamb, symbolizing the union of Christ with His redeemed Church—a joyful gathering where believers rejoice forever in the blessings of salvation.

CONCLUSION

The Lord's Supper has a long-standing history within the Christian Church, holding a significant place within Pentecostal tradition. Although Pentecostal theology has traditionally viewed the Lord's Supper as a symbolic memorial, over the past few decades, Pentecostal theologians have increasingly questioned the coherence of this purely symbolic interpretation. The Pentecostal perspective on the Lord's Supper does not align exclusively with Zwingli's memorialist view. According to broader Pentecostal theology and practice, the Supper may be understood as a *sacramental ordinance* in which the Holy Spirit is actively present and operative.

This perspective indicates a *sacramental understanding* of the Lord's Supper, wherein God's presence is not located in the elements themselves but in the Spirit's dynamic activity within the meal. Through the Holy Spirit, God works in and through various outward, religious practices among believers, thus making it possible to affirm a *pneumatological real presence* in the Lord's Supper—a genuine and active presence of the Holy Spirit. The fivefold Pentecostal gospel offers a constructive framework for interpreting the Lord's Supper as a *sacramental ordinance* within a Pentecostal context—a sacred practice in which the Spirit is present and at work through divine agency.

REFERENCES

- Andersen, Ø. G., & Årdal, Ø. (1993). *Pinsebevegelsen* [The Pentecostal Movement]. In P. Borgen & B. Haraldso (Eds.), *Kristne kirker og trossamfunn* [Christian Churches and Denominations] (pp. 249–253). Tapir Forlag.
- Anderson, A. (2004). *An introduction to Pentecostalism: Global charismatic Christianity*. Cambridge University Press.
- Archer, K. J. (2004). Nourishment for our journey: The Pentecostal *via salutis* and sacramental ordinances. *Journal of Pentecostal Theology*, 13(1), 79–96.
<https://doi.org/10.1177/096673690401300105>
- Barratt, T. B. (1948). *Sangboken Maran ata* [The Songbook Maran Ata] (8th ed.). Filadelfiaforlaget.
- Berg, T., Svartdahl, A., Wiik, K. J., & Øverby, J. M. (1995). *Predikantbåndbok* [Preacher's Handbook]. Rex Forlag.
- Biddy, W. S. (2006). Re-envisioning the Pentecostal understanding of the Eucharist: An ecumenical proposal. *Pneuma*, 28(2), 228–252.
<https://doi.org/10.1163/157007406778689906>
- Bloch-Hoell, N. E. (1965). *Pinsebevegelsen* [The Pentecostal Movement]. Universitetsforlaget.
- Bonhoeffer, D. (2010). *Etterfølgelse*. [Discipleship]. Luther Forlag.
- Calvin, J. (1960). *Institutes of the Christian religion* (F. L. Battles, Trans.; The Library of Christian Classics). Westminster Press.
- Chan, S. (2000). *Pentecostal theology and the Christian spiritual tradition*. Sheffield Academic Press.
- Dutko, J. L. (2017). Beyond ordinance: Pentecostals and a sacramental understanding of the Lord's Supper. *Journal of Pentecostal Theology*, 26(2), 252–271.
<https://doi.org/10.1163/17455251-02602006>
- Dusing, M. L. (2012). The New Testament church. In S. M. Horton (Ed.), *Systematic theology* (Rev. ed.). Logion Press.
- Hegertun, T. (2009, February 19). *Nattverdsteologi* [Theology of the Lord's Supper].
<http://www.hegertunsblogg.org/2009/02/nattverdsteologi.html>
- Hegstad, H. (2015). *Gud, verden og håpet: Innføring i kristen dogmatikk* [God, the world and hope: An introduction to Christian dogmatics]. Luther Forlag.
- Hollenweger, W. J. (1972). *The Pentecostals*. SCM Press.
- Hunter, H. D. (2002). Ordinances, Pentecostal. In S. M. Burgess & E. M. van der Maas (Eds.), *The new international dictionary of Pentecostal and Charismatic movements*. Zondervan.
- Green, C. (2012). *Toward a Pentecostal theology of the Lord's Supper: Foretasting the kingdom*. CPT Press.
- Gros, J. (2008). The Roman Catholic view. In G. T. Smith (Ed.), *The Lord's Supper: Five views* (pp. 15–39). IVP Academic.
- Josefsson, U. (2005). *Liv och över nog: Den tidliga pingströrelsens spiritualitet* [Life and more than enough: The spirituality of the early Pentecostal movement]. Artos & Norma Bokförlag.
- Kärkkäinen, V.-M. (1998). *Spiritus ubi vult spirat: Pneumatology in Roman Catholic–Pentecostal dialogue (1972–1989)*. Luther-Agricola-Seura.
- Kärkkäinen, V.-M. (2008). The Pentecostal view. In G. T. Smith (Ed.), *The Lord's Supper: Five views* (pp. 117–140). IVP Academic.
- Land, S. J. (1993). *Pentecostal spirituality: A passion for the kingdom*. Sheffield Academic Press.

- Land, S. J. (1996). Praying in the Spirit: A Pentecostal perspective. In J. Moltmann & K.-J. Kuschel (Eds.), *Pentecostal movements as an ecumenical challenge* (pp. 185–197). SCM Press.
- Lydersen, K. (2012). *Ved Herrens bord: En undersøkelse av Den norske pinsebevegelses nattverdsteologi* [At the Lord's Table: A study of the Norwegian Pentecostal theology of the Lord's Supper] [Master's thesis, MF Norwegian School of Theology].
- Macchia, F. D. (1993). Tongues as a sign: Towards a sacramental understanding of Pentecostal experience. *Pneuma*, 15(1), 61–76.
<https://doi.org/10.1163/157007493X00059>
- Macchia, F. D. (2006). *Baptized in the Spirit: A global Pentecostal theology*. Zondervan Academic.
- McGrath, A. E. (2016). *Christian theology: An introduction* (25th Anniversary 6th ed.). Wiley.
- Olsen, R. E. (2008). The Baptist view. In G. T. Smith (Ed.), *The Lord's Supper: Five views* (pp. 93–115). IVP Academic.
- Pinsebevegelsen. (2023, April 28). *Trosgrunnlag* [Statement of faith].
<https://pinsebevegelsen.no/pinsebevegelsen/trosgrunnlag>
- Ski, M. (1952). *T. B. Barratt minneutgave: 8 skrifter i utvalg* [T. B. Barratt memorial edition: Selected writings]. Filadelfiaforlaget.
- Somdal, A. (1990). *Tro og lære* [Faith and doctrine]. Filadelfiaforlaget.
- Sørensen, S., & Waldemar, J. (2023). *Den Hellige Ånd i vår tid* [The Holy Spirit in our time]. Hermon Forlag.
- Tjørhom, O. (2020). *Nattverd* [The Lord's Supper]. Vårt Land Forlag.
- Tranum, I. (1972). *Ved Herrens bord* [At the Lord's Table]. Filadelfiaforlaget.
- Vondey, W. (2010). Pentecostal ecclesiology and Eucharistic hospitality: Toward a systematic and ecumenical account of the church. *Pneuma*, 32(1), 41–55.
<https://doi.org/10.1163/027209610X12628362887596>
- Vondey, W., & Green, C. (2010). Between this and that: Reality and sacramentality in the Pentecostal worldview. *Journal of Pentecostal Theology*, 19(2), 243–264.
<https://doi.org/10.1163/174552510X526250>
- Waldemar, J. (2024). *Nattverden* [The Lord's Supper]. In S. Sørensen (Ed.), *Dette tror vi: Sentrale teologiske og verdinessige spørsmål* [This we believe: Core theological and moral questions] (pp. 115–124). Hermon Forlag.
- Yong, A. (2000). *Discerning the Spirits*. Sheffield Academic Press.
- Yong, A. (2005). *The Spirit poured out on all flesh: Pentecostalism and the possibility of global theology*. Baker Academic.
- Yong, A. (2020). The pneumatological imagination. In W. Vondey (Ed.), *The Routledge handbook of Pentecostal theology* (1st ed., pp. 152–162). Routledge.
<https://doi.org/10.4324/9780429507076-18>

Jarle Waldemar (b. 1978) is the Lead Pastor of Filadelfiakirken Drammen. He is a doctoral research fellow at the Norwegian School of Leadership and Theology (HLT) and a PhD candidate at MF Norwegian School of Theology, Religion and Society. Waldemar holds degrees in practical theology, leadership, pedagogy, family therapy, pastoral care, and conflict resolution at the master's level. He is both an educator and theologian, and has authored more than 50 books, including the study commentaries for *Hverdagsbibelen Pluss*, contributed to *Bibelen Guds Ord Fokus*, and written the biblical commentary series *Grunnfestet*. Email: post@jarlewaldemar.no

Waldemar, J. (2023). The complex role of the pastor: A quantitative study among Pentecostal pastors. *Scandinavian Journal for Leadership and Theology*, 10, 220–242. <https://doi.org/10.53311/sjlt.v10.68>