

POUL MADSEN AND THE DANISH KRISTENT FÆLLESSKAB MOVEMENT

For some reason, hardly any research has been done on individuals and groups characterized by a combined doctrinal affinity towards Holiness (i.e., Keswickean) anthropology and Plymouth Brethren ecclesiology. This lack of scholarly interest is to be lamented, at least among Holiness-Pentecostal researchers, and it is my hope that the following article on the Danish Kristent Fællesskab (Christian Fellowship) movement and its initiator Poul Madsen may contribute to a greater scholarly appreciation of an important segment within the Holiness-Pentecostal camp of believers. Neither Poul Madsen nor the movement he initiated are Pentecostal per se. On the contrary, Madsen has (illegitimately) been accused of being 'anti-charismatic'. As a Norwegian researcher living in Norway, however, Madsen is important to me as there are historical roots from his Danish movement to Norwegian Restorationist churches which, in turn, have connections to Covenant Ministries International in the UK. As the following pages will uncover, Madsen's Holiness/Brethren sympathies place him in the tradition of likeminded ministers such as e.g. Watchman Nee, Witness Lee, T. Austin-Sparks, Lance Lambert, Stephen Kaung, DeVern F. Fromke and Gene Edwards.

Poul Madsen graduated from the University of Copenhagen in 1940 with a cand.jur (Master of Law) degree and for the next ten years worked in the Central Administration within the capital. In 1938, Madsen became acquainted with J. Fjord Christensen's meetings located in the secular Teknologisk Institut and began to attend his Bible Study meetings on a regular basis.¹

Before we delve further into Madsen's life and ministry I would like to introduce three individuals who have significantly shaped his spiritual development.

Jesper Fjord Christensen (1868-1956)

After completing his theological education, J. Fjord Christensen worked as a teacher for ten years "as he did not consider himself fit for a ministerial post."² Later, though, he was persuaded to

reconsider and chose the little village of Askø as his parish with its 200 inhabitants. In 1905 – eight years after his arrival in Askø – the vicar was soundly converted. His preaching now took a different turn, and Christensen gradually got the reputation as a skilled Bible teacher.

However, in 1916 the press turned against him. In a tragic accident, Christensen's daughter had boiling water poured over her. "After much prayer" he felt that he should not call for a doctor. Christensen felt convinced that God would prevail with physical healing. The Child Protective Services, however, were persuaded otherwise and "removed the child from its home and had her admitted to hospital for treatment."³

After some time, Christensen felt that his ministerial work should not be confined to the Church of Denmark. In 1922, he applied for dismissal as a parish minister. For many years, Christensen travelled around the country for several months at a time. Then he would spend the rest of each year holding meetings in Copenhagen. During this phase of his life, Christensen had an experience where he felt that God spoke to him through the words in Rev. 1:11 – "What thou seest, write in a book." After this he began to write down his sermons word for word. For many years his written sermons were regular features in *Mod Målet*, Madsen's monthly magazine.⁴

One reason why Christensen left the Church of Denmark was that he became convinced regarding the validity of immersion of believers. Although his meetings in Copenhagen were not identified with a particular local church, they were nonetheless criticized for drawing believers out of the Church of Denmark.

Sofie Jørgensen (1886-1987)

In 1936-37, 50-year-old Anna Sofie Marie Jørgensen returned to Denmark. She had ministered with Hudson Taylor's China Inland Mission since 1910.⁵ Jørgensen had been relatively close to Watchman Nee. While in China, she felt God revealed to her how believers in Denmark were "separated from each other, as all the various churches and denominations had high walls preventing them from being the One Body for the Lord that they were called to be."⁶ While at prayer, she sensed God's instruction to return to Denmark

in order to intercede “that all these walls be torn down.”⁷ Jørgensen informed the China Inland Mission leadership about her decision to be dismissed from service. Instead they granted her leave of absence “as they assumed that it couldn’t possibly be God’s will and that she only needed some time with God alone for a certain period of time.”⁸ Together with a British *CIM*-missionary, Elisabeth Fischbacher, Jørgensen spent a year in prayer before it was clear to both of them that she “had to return to Denmark and be God’s instrument of prayer there.”⁹

Jørgensen was introduced to Christensen as he was interested in the teachings of Watchman Nee. In 1938, Christensen published the first edition of the Danish translation *Bibelske menigheder*. (Note: This work was later published in English under the two titles *Concerning Our Missions* and *The Normal Christian Church Life*.) This book contains several of Nee’s messages to his younger co-labourers in China. It was originally not intended for publication. However, in the Danish preface Christensen wrote:

We have decided to have [the book] published in Danish as an honest attempt to solve a complicated church issue and to remove the curse of sectarianism from the Lord’s church. Actually, there is not much more to say in defense of this particular book except that it in everything corresponds to the teachings of the Bible. For the one who will not let the Word of the Lord be the highest norm and guiding principle in every thing, this book has no particular message. But the one for whom a “Thus sayeth the Lord” determines every issue, will be thankful for this helping hand in clearing away confusion.¹⁰

Most likely it was also through Jørgensen that Christensen found out that Nee was in Europe in 1939. The young Chinese man was invited to Denmark for meetings at the International *Højskole* in Helsingør. Nee’s teachings there were later published in book form and entitled *The Normal Christian Life*. This book has been widely proliferated. By 1972, it had been translated into 18 different languages.¹¹

In 1942, Madsen felt convinced to be baptized by immersion (as a believer). He was baptized by Christensen, who remarked humorously: “Now it is imperative that your head is sufficiently buried under water. You think too much.”¹²

T. Austin-Sparks

Through Christensen and Jørgensen, Madsen later heard about both Nee and the British minister T. Austin-Sparks.¹³ Madsen's brother John, who attended London Bible College from 1946 to 1950,¹⁴ frequently attended Austin-Sparks' meetings at 39 Honor Oak Road. Poul Madsen visited England in 1948, 1949, and 1955¹⁵ where he befriended many of Nee's friends. Among these were Austin-Sparks and his son-in-law Angus Kinnear. Madsen writes:

Austin-Sparks came to play an important role in my life, without knowing so. It was because of his extraordinary eye for what is essential in Scripture. Before I had initiated the Bible Readings in Copenhagen in 1949, I heard him in a house meeting in Scotland... While I listened to him, I received "a new Bible" and sensed what Scriptural teaching truly is. Without this help, I could hardly have started to go through the entire Bible.¹⁶

Hvide Marker

Madsen's work, originally referred to as Hvide Marker (White Fields),¹⁷ originated in Copenhagen in 1947. It was an extension of two missionaries' departures for India and China, respectively:

A small circle consisting of their friends felt the need to support them in intercession and consequently decided to gather for prayer on a monthly basis. This circle of people grew quickly. Other circles in various towns came into being. During the 3 years that have passed since the first prayer circle came together for the first time, the amount of intercessors for these missionaries has grown to more than 600.¹⁸

After some time, the need for systematic Bible teaching became apparent. In February 1949, this was provided for through walk through of the whole Bible.¹⁹ The first meeting was in a private home. However, the ever-increasing amount of participants soon made it necessary to rent a more suitable locale. The newly established activity seems to have been viewed with a certain scepticism – at least to begin with:

Closed doors were opened through answered prayer. The year after we were shut out of the YMCA localities and publicly warned against in *Kristeligt Dagblad*, God opened up all of Copenhagen's churches to us. In fact, the Cathedral was given to us five evenings in a row – all in answer to prayer. Hundreds of people sought salvation without us having initiated any press campaign, without or even paying a dollar for advertisement or for localities. It was all given us as an answer to prayer.²⁰

Niels Sørensen, who led the meetings in Copenhagen until his passing away in 1946, had initiated the monthly magazine *Det salige håb* (The Blessed Hope) back in 1939. In 1947, the 30 year-old Poul Madsen took responsibility for the magazine, which was now renamed *Mod Målet* (Towards the Mark).²¹

As early as February 1950, Madsen also started Bible Readings in Odense. At first, the question did not arise to arrange Sunday meetings. Such gatherings were considered “a typical church matter – and Hvide Marker is simply no Church.”²² On the contrary, it was said to be “quite beyond Hvide Marker's purpose to be a Church.”²³

On January 1st 1955, the name Hvide Marker was replaced by Kristent Fællesskab. There was a consciousness that the Church itself was “formed by the Holy Ghost” and consisting “of all believers within Copenhagen.” Consequently, a person could not enrol in Kristent Fællesskab, having one's name written in a specific church protocol.²⁴ Madsen's ecumenical attitude was also expressed through his insistence that no attendant who wanted to “identify with fellow believers meeting elsewhere in our large city” should have to fear “that there would be made any attempts from our side to ‘capture’ him or her.” In fact, he exhorted such people not to support the Bible Readings financially if done at the expense of the assembly which they considered their spiritual home.²⁵

Interacting with British fellow-believers

It did not take Madsen long to find that Christians in the UK had a far better grasp of the Scriptures than believers in Denmark. The British believers also tended to be much more systematic in their reading of the Bible. Back in 1948, Madsen had befriended Charles J.B. Harrison, who was also positively influenced by Austin-Sparks. During one week of teaching, Harrison had given a survey of the entire Bible.²⁶ Inspired

by “my dear brother C.J.B. Harrison, who visited us in Copenhagen in 1951 and held a number of meetings with us,” Madsen prepared a schematic survey of the various books of the Bible. These surveys were published in *Mod Målet* over a period of 5 ½ years.²⁷ In 1955, they came out in book form as *Bibeloversigterne*.²⁸

Although Madsen was not able to date a specific ‘born again’ experience,²⁹ he acknowledged going through a religious process during his high school years. Gradually “a longing for good devotional literature that could help me in my faith life was awakened within me,” he writes. At this point he had no idea that “Christianity could be of any other brand than Evangelical Lutherdom, as expressed through the good old Church of Denmark, where [he] had learned so much. At that time, the giants were still within the Church of Denmark.” Through contacts outside the Church of Denmark, Madsen soon was introduced to the Kirkeklokken publishing avenue.³⁰ Despite an anchor within the Church of Denmark, they “considered it a God-given purpose to publish devotional literature by non-Lutherans, in particular Anglo-Saxon Keswick literature.”³¹ Madsen also plunged into biographies of 19th century Holiness ministers such as Johann Blumhardt, Charles Finney, R.A. Torrey, D.L. Moody and Andrew Murray. In *Mod Målet* we also find articles by A.J. Gordon, A.B. Simpson, E.M. Bounds and Jessie Penn-Lewis. A number of recognized Christian leaders participated in Madsen’s yearly summer conferences at Nyborg Strand beginning in 1951. Among these were Martin Lloyd-Jones, Francis Schaeffer, T. Austin-Sparks, Bakht Singh, Stephen Kaung, and Witness Lee. Several of these had articles published in Madsen’s magazine. In turn, Madsen’s articles were published in English-speaking magazines, such as Harry Foster’s *Toward the Mark* (which succeeded Austin-Sparks’ *A Witness and A Testimony* at his passing in 1971). Madsen was influenced in his younger years by Austin-Sparks, who majored on the subjective working of the Cross within the believer. Madsen also assented to Austin-Sparks’ understanding of the Church as primarily a spiritual fellowship - the fellowship between believers is first of all an organism in contradistinction to merely being an organization:

The first Christians were a large spiritual family - simple and uncomplicated. The family consisted of everyone who had been "born again." Therefore they had God's Spirit within them. It was impossible to withdraw one's membership from this family. Either one was born a member, or membership was out of the question.³²

Even though Madsen in his younger days was influenced by Higher Life/Keswick teaching, he would later refer to its emphasis on "considering oneself dead towards sin" as too systematic. Life with God isn't about methods or techniques that can be learned. We have to seek God personally.

Madsen befriended, as previously mentioned, Austin-Sparks and his son-in-law Angus Kinnear. Both Brits visited Denmark after Madsen started holding Sunday meetings in Copenhagen.³³ Austin-Sparks had made a trip to Taiwan and Hong Kong and was very touched by what he saw. These churches were inspired by Watchman Nee's earlier ministry in mainland China.³⁴ Austin-Sparks encouraged Madsen to take a trip to the Far East. Madsen was already familiar with Nee's church-building work in China and Bakht Singh's ministry in India, as evidenced by the prayer group started in Copenhagen in 1947 -

The brethren within the Little Flock soon were some for whom we felt a particular responsibility. We had a feeling that the Lord used them beyond the ordinary. It was a privilege for us to stand with them in faithful and responsible intercession. Later, we also heard about Bakht Singh's work in India. The very same feeling that we had a spiritual co-responsibility for his ministry seized many of us.³⁵

Poul Madsen versus Witness Lee

In early 1957, Madsen travelled to Taiwan and India with his wife and Austin-Sparks. He characterized this visit as a disappointment.³⁶ In Taiwan he met, among others, Witness Lee. Lee held gigantic meetings where some 5000 believers would gather for the celebration of the Lord's Supper. During the six weeks they spent in Taiwan, the Madsens grew increasingly surprised and perplexed. During one specific gathering, Lee suddenly turned towards Madsen, enquiring: "What is the local church?" Madsen responded that the local church is the total sum of all genuine Christians within a certain geographical area. Lee then "corrected" him in public by reeling off 10 criteria which had to be fulfilled in order for a local church to be rightly constituted. One of these criteria, Lee asserted, was rightly

appointed elders. Madsen immediately countered: "I totally disagree!" Madsen felt more and more that Lee, instead of leading a Christian church, had established an organization ruled with a rod of iron and characterized by exclusiveness.

If we ignore the typical culture shock which most first-time visitors to the so-called Third World encounter,³⁷ the tone in the letters he sent back to Denmark was chiefly positive - "Everywhere, however, we have been received with a heartfelt sincerity which has truly touched us."³⁸ Even Madsen's observation of the "spiritual training" within the church with the newly converted ones seems to be positively taken - "personal desires, inclinations and peculiarities had to be put aside in favor of the much larger goal of serving the whole, i.e., serving Christ in His Body."³⁹ It was much later when Madsen's anxiety came to the surface:

As previously mentioned, many of the assemblies in Taiwan have gone through schism. They have been through painful struggles. Much is still going on which causes grief and sadness. This is evident, in particular, with the large work connected with Watchman Nee and Witness Lee. Everywhere in the Far East, these assemblies struggle with serious internal difficulties.⁴⁰

Later Madsen observed that Witness Lee had moved from Taiwan and relocated to the U.S.:

This talented man now follows a new line of thought. Many have a hard time accepting his teaching. He needs much prayer so that his gifting and energy will be used in the best way possible for the Lord. He wants to serve the Lord with his whole heart. However, Watchman Nee's name is now connected to things which many feel he would not approve of if he knew about it.⁴¹

In spite of an earlier respectful reference to the Chinese leaders, Madsen's anxiety is specified every time these very same individuals are mentioned in *Mod Målet*:

Witness Lee and Stephan [sic] Kaung have received American citizenship. They are very energetic and attract hundreds of people. I feel a deep anxiety when I reflect on their work. They have been entangled in something fatally exclusive and sectarian, in spite of their rich giftings. We must keep them in our prayers.⁴²

After having studied Nee's book *The Normal Christian Church Life* Madsen thought (in hindsight) he was able to detect a seed of the exclusivity he witnessed with Witness Lee's work in Taiwan. After

Lee moved to the U.S. and became even more extreme, Madsen asserted this was a direct result of Lee rigidly following the principles laid out by Watchman Nee.⁴³ Madsen observed that Nee's teachings had a positive impact in many places which gather around the message of the Cross and its significance for the individual believer. However, Madsen believed he saw a danger in an overemphasis on the subjective. The church-oriented books, in turn, according to Madsen have had harmful effects.⁴⁴

Bakht Singh

After leaving Taiwan, Madsen met Bakht Singh in India. Singh had already established several hundred churches. These were simple "primitive assemblies" where both evangelization and the celebration of the Lord's Supper were emphasized. If the Taiwan visit had been positively referred to in *Mod Målet*, Madsen's encounter with Singh tended to be even more promising:

Bakht Singh is one of the largest personalities whom we have encountered, the most interesting during this trip. [...] He is totally uninfluenced and unimpressed by the West, and is completely open and free. The work here immediately seems to have even larger potential than in Taiwan as it is more original and less organized. The assemblies, numbering in the hundreds, are not homogenous or standardized. In each city, God has led them specifically.⁴⁵

Bakht Singh grew up in a traditional Sikh family. He characterized himself as a bitter enemy of all forms of Christianity. He attended a missions school in the Punjab for five years. After graduation in 1926, he left for England where Singh "started his studies at the Polytechnical School in London."⁴⁶ After a brief visit to Canada in 1928, he returned to England in order to "complete a certain education."⁴⁷ A friend lent him a New Testament which immediately gripped him. On Dec 16th, 1929 he was soundly converted.⁴⁸ Three years later he was baptized in water in Vancouver and thereafter travelled "from one place to the other giving his testimony."

In 1933, after a 7 year absence, Bakht Singh returned to India as an engineer. Singh was prepared to live a comfortable life, but after a time of "struggling with God," he was made willing to give God "all my money" if he would only be allowed to work as an engineer. However, he felt God telling him: "I don't want your money, I want you!" In the

end Singh surrendered, knelt before God, and yielded to God's calling on him as a Christian minister.⁴⁹ However, God had already given him three directions: "Renounce all your property claims in the Punjab and don't ever speak to anybody about your needs. Second, never join a church, missionary organization or any Christian group. And third, don't ever make your own program!"⁵⁰ Singh started handing out Christian tracts in Karachi, in present Pakistan. During the first years, he held open-air meetings and allegedly assisted hundreds in making a decision for Christ. It soon became apparent that the traditional denominations were incapable of taking care of the newly converted believers. Singh sensed an urgency to gather them "within local assemblies made according to the New Testament pattern."⁵¹ Singh established some 400 churches in India. All of these were financially self-reliant. Madsen wrote:

It is an amazing testimony that these assemblies, which basically consist of poor people, never ask for financial assistance. In fact, they go so far as never to allow friendly people who have not been born again to support the work with gifts.⁵²

Singh visited Denmark and ministered together with Madsen in 1957, 1965, and 1969.⁵³ Singh's success in his home country, however, seemed to have gradually decreased due to the "centralized exercise of authority." Singh was himself the judicial owner of all assembly buildings, an issue which caused internal problems.⁵⁴

Poul Madsen - anti-charismatic?

Madsen has been accused of being so-called "anti-charismatic."⁵⁵ Some claim Kristent Fællesskab lost quite a few people to both the Pentecostal Movement⁵⁶ and to the Charismatic Renewal. The British medical doctor, Michael Harry, was introduced to Madsen in Austin-Sparks' Honor Oak assembly in London. In 1961 he moved to Denmark where he took active part within Kristent Fællesskab (also with preaching responsibilities) until 1965. In August of that very same year, Harry participated in the FGBMFI's first meeting in Europe, in Martin Lloyd-Jones' Westminster Chapel in London.⁵⁷ After the sermon, Harry went forward and received the Holy Spirit "in faith". Tongues were not released, however, until he was back home in Copenhagen. It soon came to a schism between him and Madsen. Harry chose to become a member of the Church of Denmark.⁵⁸

“Anti-charismatic” is a negatively-loaded expression, though. Besides, Madsen claims to have spent much time together with Pentecostals and the “friends from Apostolic Church.” Sigurd and Anna Bjørner were friends of his who frequently visited Madsen’s meetings.⁵⁹ Also, the Norwegian ministers Lyder Engh, Thoralf Gilbrant, and Martin Ski attended Madsen’s summer conference in 1967.⁶⁰ Nevertheless, Madsen did have serious *theological* objections both to the Pentecostal Movement and to the Charismatic Renewal.⁶¹ He rejected the term “Spirit Baptism” as unscriptural. Because the Bible, he claimed, neither says that the Spirit is being baptized or is the baptizer. “The one who baptizes, however, is our Lord Jesus. He baptizes with the Holy Spirit and with fire.”⁶² Madsen understood this scriptural term as a reference to the church:

Both baptism in water and baptism in the Spirit presupposes a *body* which can be lowered down. Where baptism in water is concerned, I have to bring my physical body and let it be lowered down in water. Where baptism in the Spirit is concerned, I do not have any spiritual body I may bring. But one does exist! The one spiritual body which has been lowered down (i.e., baptized in the Spirit of God) refers to the spiritual body of Christ - His Church. To the same extent that I am a member of this Body and live as a member of the Body, I am a partaker of the baptism in the Spirit.⁶³

Madsen maintained that Mt 3:11, Mk 1:8, and Acts 1:5 pointed *forward* to the same event - Pentecost. He asserted that 1 Cor. 12:13 pointed *backwards* to the very same event! Thus, he concluded that “baptism in the Spirit” included all believers objectively being made available on the Day of Pentecost.⁶⁴ Hence, “regeneration” and “baptism in the Spirit” become more or less synonymous terms, irrespective of being applied in different use contexts:

When we talk about being born of the Spirit, we think of the new life which is imparted to the believer. When we talk about being baptized in the Spirit, we think of the new life which the believer enjoys *together* with all other believers. [...] The new birth points to the individual aspect, while baptism in the Spirit points to what we have *together* with the saints, our mutual lives as members on the same Body.⁶⁵

Thus, Madsen challenges the theoretical foundation of Pentecostals’ interpretation of “baptism in the Spirit.” As a Christian counsellor he also points out the illegitimate pressure which this doctrine necessarily must place “over all who submit to this doctrine although they themselves have never spoken in tongues.” As they allegedly

lack “the power from on high” and also feel inferior to those “baptized in the Spirit”, the end result according to Madsen is that they “of all their might yield to a striving after an [illegitimate] experience of speaking in tongues.”⁶⁶

However, Madsen does not reject the validity of all forms of tongues speech.⁶⁷ On the contrary, he claims that this gift of the Spirit does have a legitimate place within the church assembly:

Tongues do have their legitimate place within the Church of God, but no outstanding place. It is definitely not the evidence of one having been “baptized in the Spirit” or having experienced some sort of a breakthrough into the spiritual realm,” as some erroneously claim. Let us together with the apostle Paul seek to give this gift its rightful place.⁶⁸

Madsen goes on to say: “With this understanding, we work together with brothers who have a different view on these matters. Is that really possible? Hitherto it has not been without problems but still blessed and to the glory of the Lord’s name.”⁶⁹

The cooperation Madsen alluded to most probably referred to Operasjon Joshua, an evangelization work patterned after George Verwer’s Operation Mobilization, but with a focus on Denmark exclusively. This was initiated by Mr. Rino Lange who belonged to Kristent Fællesskab in Copenhagen. This work was initiated in 1970 in cooperation with Unge Kristne (Young Christians), led by Johannes Facius (who had been active within Kristent Fællesskab from 1955 until the early 1960s) and Johnny Noer, among others. This cooperation meant that the yearly summer conference on Nyborg Strand was not held in 1970, and that Kristent Fælleskap and Unge Kristne together co-arranged a conference which was held at the Apostolic Church’s headquarters in Kolding. However, Madsen and Kristent Fællesskab in Copenhagen gradually felt that Operasjon Joshua became too charismatic. Neither were they capable of endorsing Facius’ teachings on “Spirit baptism” which corresponded with traditional Pentecostal belief. It came to a formal schism in 1975.

Schism between Madsen and Kristent Fællesskab

The Kristent Fællesskab movement was never numerically large. Today they have local churches in Copenhagen, Odense and Hillerød. In total, they count some 400 adult believers. In 1990, a schism developed between Madsen and the three churches. This was primarily attributable to Madsen desiring more authority than the churches were ready to grant. They would have preferred that he simply continued assisting in teaching and remaining in his mentor role, including functioning as one of the elders. The result of the schism was that Madsen established a separate Kristent Fællesskab assembly in Copenhagen which now counts some 60-70 adult believers.

On his own initiative, Madsen has continued to publish the *Mod Målet* journal. The three Kristent Fællesskab churches who no longer work with him each publish their own church magazines. In addition, the churches in Copenhagen and Odense have taken common responsibility for their own magazine entitled *Kristent Perspektiv*.⁷⁰

ENDNOTES

¹ Poul Madsen, interview, Nov. 19 1994.

² Poul Madsen, "J. Fjord Christensen." *Mod Målet*, Dec. 1956, 1.

³ *Ibid.*, 2.

⁴ Poul Madsen, "Mod Målet." *Mod Målet*, January 1961, n.p.

⁵ Daphne Deen (Oversees Missionary Fellowship, UK), letter to the author, February 20 1996. Cf. the various letters (almost 30) from Ms. Jørgensen which appeared in *Meddelelser* (published by Lærernes Missionsforening) from 1915 until 1937.

⁶ Eva Johansen (Give, Danmark), letter to the author, March 2, 1996.

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

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- ¹⁰ Watchman Nee, *Bibelske Menigheder. Tilbageblik over Arbejdet*. Abridged translation from the Chinese (København: Fjord Christensen and Sofie Jørgensen, 1938), 3-4.
- ¹¹ Poul Madsen, "Hvad ser du?" *Mod Målet*, Sept. 1972, 16.
- ¹² Poul Madsen, interview, Nov. 19 1994.
- ¹³ For further information on Austin-Sparks, cf. Geir Lie, "T. Austin-Sparks – a brief introduction." *Refleks* 4-1 (2005), 48-52.
- ¹⁴ Poul Madsen, "Hvad ser du?" *Mod Målet*, June 1969, 15.
- ¹⁵ Poul Madsen, "Hendes husbond synger hendes lov." *Mod Målet*, August 1960, 3.
- ¹⁶ Poul Madsen, "Hvad ser du?" *Mod Målet*, July 1971, 16.
- ¹⁷ The name is inspired by the words of Jesus in John 4:35 – "Lift up your eyes, and look on the fields; for they are white already to harvest." (Poul Madsen, "Nytårsbrev." *Mod Målet*, January 1955, n.p.)
- ¹⁸ Poul Madsen, "Hvide Marker. En kort redegørelse for arbejdet og dets mål." *Mod Målet*, June 1950, n.p.
- ¹⁹ *Ibid.*, n.p.
- ²⁰ Poul Madsen, "Et tilbageblik." *Mod Målet*, Sept. 1971, 3.
- ²¹ Poul Madsen, interview, Nov. 19 1994.
- ²² Poul Madsen, "Hvide Marker (2). En kort redegørelse for arbejdet og dets mål." *Mod Målet*, July 1950, 13.
- ²³ *Ibid.*
- ²⁴ Poul Madsen, "Nytårsbrev." *Mod Målet*, January 1955, n.p.
- ²⁵ Poul Madsen, "Redegørelse for bibelundervisningen." *Mod Målet*, Sept. 1959, 13.
- ²⁶ Poul Madsen, interview, Nov. 19 1994.
- ²⁷ Poul Madsen, "Nogle ord om bibelskemaerne." *Mod Målet*, August 1955, 12.

²⁸ Cf. Poul Madsen, "Hvad ser du?" *Mod Målet*, Dec. 1968, 16: "A Finnish translation of *Bibeloversigten* has now been published. *Bibeloversigten* is now being consulted in various Bible schools and by theology students within Scandinavia." Also cf. Poul Madsen, "Hvad ser du?" *Mod Målet*, Jan. 1969, 17: "A teacher training college in the city of Bergen recently ordered 76 copies of *Bibeloversigten*."

²⁹ Poul Madsen, interview, Nov. 19 1994.

³⁰ "The Kirkeklokken magazine appeared for the first time in 1888 as a result of a group of Christians in Copenhagen. This was led by ministers within the Church of Denmark, who desired to do something new. They had the desire to call people towards the Church and to help solve a social need among the city children." Wholesale dealer of butter, Thorvald Plum, was among the initiators of the magazine. He started the *publishing house* by the name Kirkeklokken, producing the first books during the late 1800s. "KMIs årsmøde." *Godt Budskab*, June 1994, 2. Consider also Christian Svendsen, "100 år." *Godt Budskab*, Oct 7 1988, 1-2, 7, 10.

³¹ Poul Madsen, "Hvad ser du?" *Mod Målet*, May 1973, 15.

³² Poul Madsen, *Kristent Fællesskab. En redegørelse* (København: Forlaget Mod Målet, 1967), 4-5.

³³ Madsen, interview, Nov. 19 1994.

³⁴ Austin-Sparks used an entire sermon, during Madsen's summer conference on Nyborg Strand in 1956, to share his experiences from Taiwan. (Austin-Sparks, "Guds gerning på Formosa," in *Højt i det himmelske. Kristent Fællesskabs sommerstævne 1956* [København: Forlaget Mod Målet, 1956], 35-37.) Consider also articles by Witness Lee in Austin-Sparks' magazine *A Witness and A Testimony*, such as "A God Who Hides Himself," Nov. 1956, 129-132; "Spiritual Experience," March 1957, 35-40.

³⁵ Poul Madsen, "Rejsebrev nr. 1." *Mod Målet*, March 1957, n.p.

³⁶ Poul Madsen, interview, Nov. 19 1994. Madsen's disappointment over not having his expectations fulfilled also included a disappointment with Austin-Sparks. It was therefore no coincidence that the latter, despite his participation at Madsen's summer conference in 1954 and 1956, respectively was not invited back until 1969. (Poul Madsen, "Hvad ser du?" *Mod Målet*, June 1969, 18.)

³⁷ “There are lots of rickshaws. I had a ride in one of them the other day. I hoped that I wouldn’t receive too many fleas from it.” (Poul Madsen, “Rejsebrev nr. 6.” *Mod Målet*, April 1957, n.p.) “We have been accommodated at the best hotel in town. We live in a fabulous room which has not been cleaned for several months. Fortunately, we may assume that the bed linen had been changed during the Chinese New Year, approximately a month ago. So no more than 30 Chinese people have slept in this bed linen before us! We considered going to bed with our raincoats on!” (Poul Madsen, “Rejsebrev. nr. 7.” *Mod Målet*, April 1957, n.p.)

³⁸ Poul Madsen, “Rejsebrev nr. 8.” *Mod Målet*, April 1957, 13.

³⁹ Poul Madsen, “Rejsebrev nr. 9.” *Mod Målet*, April 1957, 13. There was no indication that the Madsens had experienced disappointments during this visit to the Far East since Witness Lee participated at his summer conference on Nyborg Strand in 1958. (“Åbent hus.” *Mod Målet*, Oct. 1958, n.p.) Lee’s sermons were even collected and published as a book and entitled *Livets træ*. (“Bestilling af bøger.” *Mod Målet*, Dec. 1958, 11.)

⁴⁰ Poul Madsen, “Hvad ser du?” *Mod Målet*, Nov. 1968, 18. Even in the October issue of *Mod Målet* in 1961, we stumble across the first hints that everything might not be as they should on Taiwan. In an article entitled “Hvad ser du?” Madsen writes: “Here and there, one stumbles across individuals who make Watchman Nee’s words the norm for how one ought to labor within the Kingdom of God. They totally misunderstand him. He is just as reluctant as other men of the Spirit to create a new system of thought - a new system of the letter of the law to which everyone else must yield. This also applies to his teachings on the local church. Some people are too controlled by what they consider to have learned from Watchman Nee. The church is never built where the letter of the law is the governing principle... but only where the Spirit is Lord. The Spirit breaks all barriers and leads us along *Life’s* extraordinary path. This was exactly what Watchman Nee desired. Therefore, read all his books with discernment. Don’t drink in the letter, but the Spirit!”

⁴¹ Poul Madsen, "Hva ser du?" *Mod Målet*, May 1970, 18. Cf. also Poul Madsen, "Hvad ser du?" *Mod Målet*, Sept. 1972, 16: "In addition to the aforementioned books, several other texts have been published in Watchman Nee's name in the U.S. He is now being identified with sectarian and extreme views which he himself would never have approved of. His name is being used in an unspiritual and irresponsible way."

⁴² Poul Madsen, "Hvad ser du?" *Mod Målet*, Aug. 1973, 18.

⁴³ "At the time [Watchman Nee visited Denmark in 1939] he had published a testimony of his work entitled 'Concerning our Missions' regarding our calling and ministry. It was a *testimony* about how God had led him in his work of establishing local assemblies. However, it was not his intention that the book should be interpreted as a textbook in New Testament church life. Unfortunately, this is precisely the way many still understand it. In Danish, the book was therefore entitled 'Bibelske menigheder' [Scriptural churches]. This has led to confusion in many places, particularly where the book's instructions have been followed literally and rigidly." (Poul Madsen, "Hvad ser du?" *Mod Målet*, Sept. 1972, 15.)

"Here is another important area where many have read too many books and therefore haven't grasped what the Lord personally wanted to tell them. Because they already knew from the books what he ought to say! In the [church-oriented] new books I read a lot about - without rightly appointed elders there is no church. Others have written that if you do not live in the same community, you do not belong to the same church. Others have read something additional." (Poul Madsen, "De mange misforståelser." *Mod Målet*, April 1970, 4.) Most probably, Madsen's critique here also alludes to Danish Witness Lee-adherents, such as Marius Johansen (with original background from Teknologisk Institut and Kristent Fællesskab) and Ellenhardt Lak (with original background from Apostolic Church and Kristent Fællesskab). These two, among others, initiated a second edition of Nee's book *Bibelske menigheder*, which was now entitled *Det normale Kristne Menighedsliv* (The Normal Christian Church Life).

⁴⁴ Poul Madsen, interview, Nov. 19 1994.

⁴⁵ Poul Madsen, "Rejsebrev nr. 13." *Mod Målet*, May 1957, 13.

⁴⁶ Bakht Singh, "Uudsigelig glæde." *Mod Målet*, January 1955, 5.

⁴⁷ Bakht Singh, "Uudsigelig glæde." *Mod Målet*, January 1955, 9.

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- ⁴⁸ Bakht Singh, "Hans kærlighed og omsorg." *Mod Målet*, June 1955, n.p.
- ⁴⁹ Bakht Singh, "Udsigelig glæde." *Mod Målet*, Feb. 1955, 3-4.
- ⁵⁰ Bakht Singh, "Hans kærlighed og omsorg (2)." *Mod Målet*, July 1955, 13.
- ⁵¹ Poul Madsen, "Hvad ser du?" *Mod Målet*, Oct. 1965, 16.
- ⁵² Poul Madsen, "Hvad ser du?" *Mod Målet*, July 1966, 16.
- ⁵³ Poul Madsen, "Hvad ser du?" *Mod Målet*, Jan. 1970, 18
- ⁵⁴ Poul Madsen, interview, Nov. 19 1994.
- ⁵⁵ Hans Kristian Neerskov, interview, Dec. 12 1994. Together with other young people from the Emdrup Church (Church of Denmark), Neerskov started to attend Madsen's meetings for young people - 'Hvide Marker' - in 1951. Neerskov considered himself part of Kristent Fælleskap until 1959. He has since pastored Pentecostal churches in Jylland and Copenhagen and also worked fulltime within Dansk Europamisjon.
- ⁵⁶ Madsen's book *Helligåndens væsen og virke* (København: Forlaget Mod Målet) appeared in 1956. Early in the book (p. 7.) he challenges Christians [Pentecostals] who, taking their point of departure in Acts 1:8, deal with God's Spirit as if He were not "Deity, eternal and uncreated, just like the Father and the Son." According to Madsen, they are of the opinion "that the Holy Spirit is [merely] a force emanating from God, a blessing which He bestows upon His children."
- ⁵⁷ Michael Harry, *Åndelig fornyelse* (København: Forlaget Scandinavia, 1982), 40-41.
- ⁵⁸ Michael Harry, interview, Dec. 10 1994.
- ⁵⁹ Poul Madsen, "Helligåndens virke." *Mod Målet*, March 1972, 6.
- ⁶⁰ "Nyborg Strand." *Mod Målet*, Aug. 1968, 7.
- ⁶¹ Cf. Madsen spoke against an overemphasis on faith healing in his *Helligåndens væsen og virke*, 51: "The Bible talks about gifts of healing, but not of healing ministers or healing evangelists. And the Bible never speaks of healing in such a way that the vessel is glorified. Neither do we see anywhere in the Bible that the one used to communicate healing created sensation around his name or his work. In our days there are some very dangerous streams operating along these lines."

⁶² Poul Madsen, "Helligåndens virke." *Mod Målet*, March 1972, 3.

⁶³ Poul Madsen, "Døbt med Ånden," *Mod Målet*, Sept. 1963, n.p. Madsen continues: "Baptism in the Spirit is *always* connected to the Body of Christ. It is to the same extent that we live as a Body that we live in the Power of the Spirit. The one who separates himself and his activities from the Body of Christ separates himself from the Baptism and the Power of the Spirit."

⁶⁴ Poul Madsen, *Helligåndens væsen og virke*, 35.

⁶⁵ *Ibid.*, 36-37.

⁶⁶ *Ibid.*, 41.

⁶⁷ "There are people who claim that this particular gift is not functioning today in its genuine form. They refer to all the hysterical and exhalative manifestations, which are referred to as tongues speech, and claim that the genuine glossolalic gift was reserved for the early Church. It is true that a lot of false forms of tongues speech occur today. However, this sad fact should not erroneously lead us to reject genuine expressions of tongues speech. The latter form God wants to bestow on his church today. Where it exists it builds up and enriches." (Madsen, *Helligåndens væsen og virke*, 56.)

⁶⁸ Poul Madsen, "Helligåndens virke." *Mod Målet*, March 1972, 8. Cf. also Madsen, *Helligåndens væsen og virke*, 55: "The genuine form of speaking in tongues is beautiful, heavenly, harmonious, clean. It leads the attention of the believers being present towards the Lord."

⁶⁹ Madsen, *ibid.*, 14.

⁷⁰ Michael Bramming, interview, February 2 2005.