



SPIRIT & SCRIPTURE

EXPLORING A PNEUMATIC HERMENEUTIC

EDITED BY KEVIN L. SPAWN AND ARCHIE T. WRIGHT

Spirit and Scripture

SPIRIT AND SCRIPTURE

Exploring a Pneumatic Hermeneutic

Edited by
KEVIN L. SPAWN
ARCHIE T. WRIGHT



Published by T&T Clark International
A Continuum imprint
The Tower Building, 11 York Road, London SE1 7NX
80 Maiden Lane, Suite 704, New York, NY 10038

www.continuumbooks.com

Copyright © Kevin L. Spawn, Archie T. Wright and contributors, 2012

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or any information storage or retrieval system, without permission in writing from the publishers.

Kevin L. Spawn, Archie T. Wright and contributors have asserted their right under the Copyright, Designs and Patents Act, 1988, to be identified as the Author of this work.

British Library Cataloguing-in-Publication Data
A catalogue record for this book is available from the British Library.

eISBN: 978-0-567-13260-4

Library of Congress Cataloging-in-Publication Data
A catalog record for this book is available from the Library of Congress.

Typeset by Free Range Book Design & Production Limited

CONTENTS

<i>Abbreviations</i>	ix
<i>Tables</i>	xi
<i>Preface</i>	xiii
<i>Contributors and Respondents</i>	xv
<i>Introduction</i>	xvii

Part I: Beginning the Exploration

1	The Emergence of a Pneumatic Hermeneutic in the Renewal Tradition	3
	<i>Kevin L. Spawn and Archie T. Wright</i>	

Part II: The Exploration of a Pneumatic Biblical Hermeneutic from Various Perspectives within the Renewal Tradition

2	Word and Spirit, Scribe and Prophet in Old Testament Hermeneutics	25
	<i>Mark J. Boda</i>	
3	The Principle of Analogy and Biblical Interpretation in the Renewal Tradition	46
	<i>Kevin L. Spawn</i>	
4	Second Temple Period Jewish Biblical Interpretation: An Early Pneumatic Hermeneutic	73
	<i>Archie T. Wright</i>	
5	Invoking the Spirit and Narrative Intent in John's Apocalypse	99
	<i>Ronald Herms</i>	
6	'What the Spirit is Saying to the Church' – The Testimony of a Pentecostal in New Testament Studies	115
	<i>John Christopher Thomas</i>	

- 7 Text–Community–Spirit: The Challenges Posed by Pentecostal Theological Method to Evangelical Theology 130
Mark J. Cartledge

Part III: Responses to the Perspectives

- 8 Spirit and Scripture: A Response 145
Craig G. Bartholomew
- 9 The Role of the Spirit in Biblical Hermeneutics 154
James D. G. Dunn
- 10 Pneumatic Biblical Hermeneutics: A Response 160
R. Walter L. Moberly

Part IV: Contributor Responses to Bartholomew, Dunn and Moberly

- 11 Walking with the Spirit in the Word: A Response 169
Mark J. Boda
- 12 Analogy and the Scholar's Shared Experience with the Testimony of Scripture 173
Kevin L. Spawn
- 13 We are not all Pentecostals: A Response to Dunn, Moberly and Bartholomew 177
Archie T. Wright
- 14 Response to *Spirit and Scripture* Responders 180
Ronald Herms
- 15 Discerning Dialogue 183
John Christopher Thomas
- 16 Pneumatic Hermeneutics: A Reply to Respondents 186
Mark J. Cartledge

Part V: Summation

- 17 Cultivating a Pneumatic Hermeneutic 191
Kevin L. Spawn and Archie T. Wright

Contents

vii

<i>Bibliography</i>	199
<i>Index of References</i>	213
<i>Index of Subjects</i>	219
<i>Index of Modern Authors</i>	225

ABBREVIATIONS

2TP	Second Temple Period
AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i>
AJPS	<i>African Journal of Pentecostal Studies</i>
AOAT	Alter Orient und Altes Testament
BA	<i>Biblical Archaeologist</i>
BibOr	Biblica et orientalia
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBH	Confessional Biblical Hermeneutic(s)
CBQ	<i>Catholic Biblical Quarterly</i>
CD	Damascus Document
CTQ	<i>Concordia Theological Quarterly</i>
DJD	Discoveries in the Judean Desert
DSD	<i>Dead Sea Discoveries</i>
DSS	Dead Sea Scrolls
DtrH	Deuteronomistic Historian
ECC	Eerdmans Critical Commentary
ET	English Translation
HBC	Historical biblical criticism
ICC	International Critical Commentary
IVPNTCS	IVP New Testament Commentary Series
JBL	<i>Journal of Biblical Literature</i>
JBPR	<i>Journal of Biblical and Pneumatological Research</i>
JJS	<i>Journal of Jewish Studies</i>
JPT	<i>Journal of Pentecostal Theology</i>
JPTSup	Journal of Pentecostal Theology, Supplement Series
JSNT	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament, Supplement Series
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament, Supplement Series
JSPSup	Journal for the Study of the Pseudepigrapha, Supplement Series
LCL	Loeb Classical Library
LHBOTS	The Library of Hebrew Bible/Old Testament Series
LXX	Septuagint

MT	Masoretic Text
NAE	National Association of Evangelicals
NASA	National Aeronautics and Space Administration
NCB	New Century Bible
NCTRTBS	New Critical Thinking in Religion, Theology and Biblical Studies
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NRSV	New Revised Standard Version
NTL	New Testament Library
OTL	Old Testament Library
P/C	Pentecostal and Charismatic
PCS	Pentecostal Commentary Series
PH	Pentecostal Hermeneutic
QC	Qumran Community
<i>RevQ</i>	<i>Revue de Qumran</i>
SAHS	Scripture and Hermeneutics Series
SBLDS	SBL Dissertation Series
SBLEJL	SBL Early Judaism and Its Literature
SBT	Studies in Biblical Theology
SC	<i>The Spirit and Church</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SPS	The Society for Pentecostal Studies
STDJ	Studies on the Texts of the Desert of Judah
TBC	Traditional biblical commentary
THC	Two Horizons Commentary
TR	Teacher of Righteousness
VTSup	Vetus Testamentum Supplements
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

TABLES

Table 3.1	Features of the First Landing of Humans on the Lunar Surface in Context	65
Table 3.2	Features of a Trip to a Grocery Store in the Context of the Errand from Last Week	65
Table 3.3	A Continuum Comparing Two Contrasting Events	66
Table 17.1	A Continuum of Pneumatic Deliberation	197

PREFACE

Spirit and Scripture: Exploring a Pneumatic Hermeneutic is a colloquy of nine scholars addressing the role of the Holy Spirit in biblical hermeneutics and scholarship. In the last generation of biblical and theological studies, scholarship has increasingly diversified the methods employed in the research of Scripture. Although the longstanding modern tradition of biblical and historical criticism remains important these latter methods do not, according to the editors, offer an exhaustive resource of methodological tools for the examination of literature with testimonies consisting of terrestrial and celestial realities. Consequently, a monograph exploring the role of the Holy Spirit in biblical hermeneutics has appeared to be a worthy subject of inquiry to the scholars involved in this volume.

We are grateful to our colleagues, Dr Graham Twelftree and Dr Amos Yong, for their respective involvement in this project. First, they joined us as members of the organizing committee for *Spirit and Scripture: A Symposium on Renewal Biblical Hermeneutics* held at Regent University on 17–18 October 2008. Second, they have interacted with the initial drafts of the editors in Parts I and II. In addition to the contributors to this book, the editors also wish to thank the following people who have been helpful conversationalists on the topic: Harold Bennett, Renea Braithwaite, Lewis Brogdon, Wonsuk Ma, Fr Francis Martin, the late Clark Pinnock, Mark Stibbe and Wolfgang Vondey. Since the planning stage of the symposium, concluding with the publication of the book, *Spirit and Scripture* has benefited from the work of several graduate assistants: Jason Christafaris, Anne Marie Coté, Lelia Fry, Brian Parker and Rebecca Harris.

It should be noted that a great deal of effort was put forth in an attempt to secure a larger and more diverse group of contributors and reviewers for this book; however, due to pressing workloads of individuals and the deadline of this volume, we eventually had to move forward. The editors are very grateful for our fellow authors Mark J. Boda, Mark J. Cartledge, Ron Herms and John Christopher Thomas. In addition we are particularly thankful to Craig G. Bartholomew, James D. G. Dunn, and R. Walter L. Moberly for taking part in this project by offering their thoughtful responses to the contributors' chapters. We are confident that the work of these individuals will help further the conversation concerning a pneumatic hermeneutic. The editors take responsibility for their contributions to this volume. Finally, we are very grateful to T&T

Clark for publishing a monograph on ‘pneumatic hermeneutics’, which we hope will advance this topic in the academy.

Kevin L. Spawn
Archie T. Wright
Virginia Beach, August 2011

CONTRIBUTORS AND RESPONDENTS

Craig G. Bartholomew, H. Evan Runner Chair of Philosophy and a Professor of Religion and Theology at Redeemer University College, Ancaster, Ontario, Canada.

Mark J. Boda, Professor of Old Testament, McMaster Divinity College and a Professor, Faculty of Theology, McMaster University, Hamilton, Ontario, Canada.

Mark J. Cartledge, Senior Lecturer in Pentecostal and Charismatic Theology, School of Philosophy, Theology and Religion, University of Birmingham, Birmingham, England, UK.

James D. G. Dunn, Professor Emeritus, Department of Theology and Religion, Durham University, Durham, England, UK.

Ronald Herms, Associate Professor of Biblical Studies and Director, MA in Theology and Culture, Northwest University, Kirkland, Washington, USA.

R. Walter L. Moberly, Professor in the Department of Theology and Religion, Durham University, Durham, England, UK.

Kevin L. Spawn, Associate Professor of Old Testament, Regent University School of Divinity, Virginia Beach, Virginia, USA.

John Christopher Thomas, Clarence J. Abbott Professor of Biblical Studies at the Pentecostal Theological Seminary in Cleveland, Tennessee, USA and Director of the Centre for Pentecostal and Charismatic Studies at Bangor University in Bangor, Wales, UK.

Archie T. Wright, Associate Professor of Biblical Studies, Regent University School of Divinity, Virginia Beach, Virginia, USA.

INTRODUCTION

Before the overview of *Spirit and Scripture* offered below, the editors provide the reader with two working definitions of key phrases they will employ in their contributions to this monograph. First, a pneumatic hermeneutic is defined as a scholarly approach attempting to account for the role of the Holy Spirit in biblical interpretation. This general approach may consist of either the development of the principles and practices of classical scholarship or an emphasis placed on the Holy Spirit in the interpretation of biblical and related literatures. The subtitle of this monograph – *Exploring a Pneumatic Hermeneutic* – is intended to express the interests of the editors not only in summarizing the current state of this topic for a broad scholarly audience but also in soliciting wider participation from these specialists in the ongoing development of a pneumatic hermeneutic.

A second phrase used by the editors is ‘the renewal tradition’. This expression refers to global charismatic movements and scholars in these groups who maintain that pneumatological commitments and experiences have implications for the hermeneutical project. For example, according to Stanley M. Burgess, the categorizations of movements comprising part but not the entirety of the global charismatic renewal are as follows: the first wave (classical Pentecostals), the second wave (charismatics in the historic mainline churches), the third wave (non-Pentecostals, non-charismatics, mainstream church renewal) and neo-charismatic movements.¹ As reflected in Chapter One below, Catholic charismatic scholars have also made important contributions to a pneumatic hermeneutic. Furthermore, some Orthodox thinkers also attend to the role of the Holy Spirit in biblical hermeneutics. To promote the development of pneumatic hermeneutics the editors have initially defined the renewal tradition in this introduction according to the movements above but not in terms of a specific scholarly method.

After a brief conceptual overview in Part I of the emergence of a pneumatic biblical hermeneutic in the renewal tradition in the last generation, six proposals for a pneumatic hermeneutic are offered by specialists in various biblical, historical and theological studies (Part II). These contributors are

1. For the lack of a comprehensive phrase other than ‘the renewal tradition’ to describe global ‘Charismatic Renewal’ movements, see Stanley M. Burgess, ‘Neoecharismatic Movements’, in *Encyclopedia of Pentecostal and Charismatic Christianity* (ed. Stanley M. Burgess; New York: Routledge, 2006), p. 329. The latter two of these four designations emphasize the global constituency of the renewal tradition. The use of the term ‘renewal’ for charismatic and related movements may have its inception with J. Rodman Williams’s *Renewal Theology* (3 vols; Grand Rapids: Zondervan, 1988–1992).

part of a global community of scholars seeking to cultivate the academic discussion of the role of the Holy Spirit in biblical hermeneutics. Despite their diverse confessional backgrounds in the renewal tradition, the contributors to Part II take up the topic of the role of the Holy Spirit in biblical scholarship. The editors asked each author to consider his submission in terms of as many of the following questions as possible: (1) How does the Holy Spirit mediate meaning from the text? (2) How is Scripture both divine and human discourse? (3) How do the experiences of both the *charismata* of the Spirit and related supernatural occurrences shape the hermeneutical lens of the biblical scholar?

In Part III a distinguished group of scholars, Craig G. Bartholomew, James D. G. Dunn and R. Walter L. Moberly, respond to the six chapters of Part II. To further this conversation, the six essayists of Part II were each offered an opportunity in Part IV to write a brief reply to the respondents. In the last section, Part V, the editors explore the significance and implications of this conversation for contemporary scholars in the renewal tradition and the broader field of biblical interpretation.

Every book has its scope and limitations. This exploration is neither the first, nor will it be the last, word on this increasingly important topic in the field of hermeneutics. However, we hope that the scholarly treatment of this subject has been advanced with this volume. We are pleased to submit these views to our peers for scholarly review and hope the research undertaken here will deepen the interest in this topic among others in the broader guild of biblical scholarship.

Part I

Beginning the Exploration

Chapter 1

THE EMERGENCE OF A PNEUMATIC HERMENEUTIC IN THE RENEWAL TRADITION

Kevin L. Spawn and Archie T. Wright

Introduction

Beginning in the 1960s, scholars variously influenced by the charismatic movement joined Pentecostal thinkers to focus upon the methodological implications of the role of the Holy Spirit in biblical hermeneutics. In a short period of time a range of Anglican, Catholic and Protestant scholars were exploring this important topic. The formation of the Society for Pentecostal Studies (SPS) in 1970, together with the inauguration of its journal *Pneuma* in 1979, provided a professional forum to cultivate scholarship on biblical, historical and theological issues in the renewal tradition.¹ Among these subject matters, the interest in hermeneutical topics has never waned among the members of SPS. Independently of this society, charismatic Catholic scholars convened two symposia in the 1970s on related topics concerning the charismatic movement in the Catholic tradition.² While subject matters ranged beyond biblical studies in *Pneuma* and the Catholic symposia mentioned above, the development of a biblical hermeneutic featuring the Holy Spirit began to emerge in the renewal tradition.

In addition to these two efforts, in 1981 a symposium of charismatic Lutheran scholars treated a range of biblical, historical and theological topics. After leading the symposium, Larry Christenson edited the book *Welcome, Holy Spirit*, which is comprised of the published versions of the addresses of this gathering.³ In addition, with the launch of the *Journal of Pentecostal Theology* in 1991 and its supplement series in 1993, these various scholarly

1. For a working definition of the renewal tradition, see the Introduction.

2. See John C. Haughey (ed.), *Theological Reflections on the Charismatic Renewal: Proceedings of the Chicago Conference October 1–2, 1976* (Ann Arbor, Mich.: Servant Books, 1978); and George Martin (ed.), *Scripture and the Charismatic Renewal: Proceedings of the Milwaukee Symposium December 1–3, 1978* (Ann Arbor, Mich.: Servant Books, 1979).

3. Larry Christenson (ed.), *Welcome, Holy Spirit: A Study of Charismatic Renewal in the Church* (Minneapolis, Minn.: Augsburg Publishing House, 1987).

publications have made several contributions to the development of a pneumatic hermeneutic.⁴

For more than 30 years, Gordon D. Fee and the late Clark H. Pinnock have stimulated the growth of the scholarly discussion of the ramifications of the Holy Spirit in biblical interpretation.⁵ Additionally, in the 1990s biblical scholars from increasingly diverse confessional backgrounds (e.g. the Vineyard Christian Fellowship; the Christian and Missionary Alliance) were beginning to touch upon aspects of the charismatic renewal for biblical interpretation.⁶ The inauguration of the *Journal of Biblical and Pneumatological Research* in 2009 suggests a growing scholarly interest in the examination of a pneumatic hermeneutic.

Regarding method in biblical and theological scholarship, the renewal tradition has never been, nor is it now, monolithic. Rather, it loosely comprises a range of biblical, historical and theological specialists who contend that the role of the Holy Spirit in the scholarly treatment of hermeneutics has been given insufficient attention. Two significant questions asked by these scholars include: (1) How does the Holy Spirit mediate meaning from the text? (2) How do the experiences of both the *charismata* of the Spirit and related supernatural occurrences shape the hermeneutical lens of the biblical scholar? Contemporary renewal scholarship generally contends that these and related questions have academic merit. This initial chapter to the volume begins the exploration of a pneumatic hermeneutic by providing a brief survey of the conversation in the renewal tradition to date, marking the salient themes in the discussion and chronicling consensus views without ignoring the lack of unanimity on issues. This chapter is largely descriptive

4. For a definition of a pneumatic hermeneutic for this monograph, see the Introduction.

5. Gordon D. Fee, 'Hermeneutics and Historical Precedent – A Major Problem in Pentecostal Hermeneutics', in *Perspectives on the New Pentecostalism* (ed. Russell P. Spittler; Grand Rapids: Baker Books, 1976), pp. 118–32; Gordon D. Fee, *Gospel and Spirit: Issues in New Testament Hermeneutics* (Peabody, Mass.: Hendrickson, 1991); Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass.: Hendrickson, 1994); Gordon D. Fee, *Listening to the Spirit in the Text* (Grand Rapids: Eerdmans and Vancouver: Regent College, 2000); Clark H. Pinnock, *The Scripture Principle* (San Francisco: Harper & Row, 1984); Clark H. Pinnock, 'The Work of the Holy Spirit in Hermeneutics', *JPT* 1 (1993), pp. 3–23; Clark H. Pinnock with Barry L. Callen, *The Scripture Principle: Reclaiming the Full Authority of the Bible* (Grand Rapids: Baker Academic, second edition, 2006); Clark H. Pinnock, 'The Work of the Spirit in the Interpretation of Holy Scripture from the Perspective of a Charismatic Biblical Theologian', *JPT* 18 (2009), pp. 157–71.

6. e.g. Jack Deere, *Surprised by the Power of the Spirit* (Eastbourne, UK: Kingsway Publication, 1993); Jack Deere, *Surprised by the Voice of God: How God Speaks to Us Today* (Eastbourne, UK: Kingsway Publication, 1996). For another collection of contributions to this topic by biblical scholars and leaders of selected neo-charismatic movements, see Gary S. Greig and Kevin N. Springer (eds), *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* (Ventura, Calif.: Regal Books, 1993). For a discussion of the biblical interpretation of the Vineyard Movement, see the writings of John Wimber.

of selected, yet representative, examinations of biblical hermeneutics in this tradition, to set the stage for the fresh inquiry that follows in this book. At the outset it must be emphasized that, unfortunately, the views surveyed in this chapter occasionally consist of triumphant statements. Whenever this has happened the attempt has been made to convey with accuracy the views of the authors under consideration. In the final chapter we will assess the contents of the volume and suggest some possible constructive observations for future discussion.

The following section will describe the six prominent concepts of pneumatic hermeneutics that have, according to the editors, epitomized the work of renewal scholars in the last generation. These issues consist of the mediating role of the Spirit in the interpretation of Scripture (Word and Spirit), the debates surrounding Lukan pneumatology and the disputed use of biblical criticism as well as the roles of the presuppositions, experiences and community of the interpreter in biblical hermeneutics.

1. Emerging Concepts in Biblical Hermeneutics in the Renewal Tradition

1.1. The Presuppositions of the Interpreter

The importance of the presuppositions of the interpreter in the hermeneutical enterprise is widely agreed upon by contemporary biblical scholars.⁷ An overview of selected renewal scholars who have examined the distinctive assumptions underlying renewal biblical hermeneutics will be analysed below.

Even though they belong to distinguishable parts of this tradition, the aforementioned group of charismatic Lutheran scholars and Howard Ervin have provided complementary explanations of the role that presuppositions play in biblical hermeneutics. First, these Lutheran scholars described the impact of the charismatic experience on the interpreter in terms of ‘an intellectual renewal’ and a distinctive worldview ‘that has both been produced by Scripture and in turn affects one’s approach to Scripture’.⁸ Accordingly, this epistemological shift to biblical realism is less likely to discount supernatural phenomena *a priori* than other approaches.

7. e.g. Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, Ill.: InterVarsity Press, second edition, 2006), pp. 29, 407, 508, 516–21. Regarding objectivity and confessional readings in biblical hermeneutics, according to Mark A. Bowald, ‘acknowledgment of the limits of any construal or system of objectivity ... for reading Scripture results in retrieval of the constructive role that confessions and theologies necessarily play in the hearing and reading of God’s word.’ (Mark A. Bowald, ‘Objectivity’, in *Dictionary for Theological Interpretation of the Bible* [ed. Kevin Vanhoozer; Grand Rapids: Baker Academic, 2005], pp. 544–46 [546]).

8. Christenson, *Holy Spirit*, p. 43. The composition of Chapter 7, ‘Biblical Interpretation in the Charismatic Renewal’, was a collaborative effort by the contributors to the symposium in 1981, with editorial oversight by Larry Christenson (based on email correspondence between L. Christenson and K. Spawn in November 2006).

Consequently, this move to biblical realism results in a critical assessment of the naturalistic assumptions of modernistic hermeneutics on one hand and a more realistic approach toward, for example, the supernatural phenomena and predictions of Scripture on the other hand.⁹ Of course, what constitutes the most realistic approach to narratives containing miracles and prophecies is an arguable matter. Nevertheless, these charismatic biblical realists do not balk at the historical-critical method per se, 'but precisely an *uncritical* use of this method, whereby one imposes on the text a presupposition, such as an antisupernatural bias, that is basically alien to the biblical world'.¹⁰ Consequently, the difference between naturalistic and renewal interpretations is largely due to the distinguishable worldviews of these interpreters and not because the latter group are wooden literalists, anti-intellectualists or credulous.¹¹

Second, Howard Ervin contended that the greatest weakness of the prevailing hermeneutical conversation in the 1980s, which is not irrelevant today, was its anthropological presuppositions whereby 'the supernatural manifestations of the Holy Spirit must appear as mythological'.¹² Such a mischaracterization of the *charismata* and related supernatural phenomena is problematic not only to the interpretation of narratives with miracles but also for the reading of most portions of the biblical literature. It is a human reductionism, according to Ervin, to limit the comprehension of Scripture to the semantics of the written word. Rather, the Word of God, 'an ontological reality',¹³ informs its reader of certain presuppositions: 'The biblical precondition for understanding that Word is man's ontological re-creation by the Holy Spirit (the new birth). It is as "partakers of the divine nature" (2 Pet 1:4) that the Holy Spirit "guides ... into all truth" (John 16:13)'.¹⁴ However, this new birth does not necessarily ensure the accurate comprehension of Scripture. The distance between the Creator, the transcendent 'speaking subject in the Word-event',¹⁵ and the regenerated creature 'renders the word ambiguous until the Holy Spirit, who "searches even the depth of God" (1 Cor 2:10), interprets it to the hearer'.¹⁶ Ervin's pneumatic epistemology underscores comprehension of the Word as part of a direct encounter with God.¹⁷ Consequently, according

9. Christenson, *Holy Spirit*, pp. 43–44. This biblical realism is carefully distinguished from the Swedish school of interpretation of this name (see p. 45).

10. Christenson, *Holy Spirit*, p. 45, emphasis original. See also Scott A. Ellington, 'Pentecostalism and the Authority of Scripture', *JPT* 9 (1996), pp. 16–38 (36).

11. Christenson, *Holy Spirit*, p. 46.

12. Howard Ervin, 'Hermeneutics: A Pentecostal Option', in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin* (ed. Paul Elbert; Peabody, Mass.: Hendrickson Publishers, 1985), pp. 23–35 (34), a previous version of this article appeared under the same title in *Pneuma* 3.2 (1981), pp. 11–25.

13. Ervin, 'Hermeneutics', p. 28.

14. Ervin, 'Hermeneutics', p. 28.

15. Ervin, 'Hermeneutics', p. 27.

16. Ervin, 'Hermeneutics', p. 28.

17. Ervin, 'Hermeneutics', pp. 30–32. For the construction of a pneumatic hermeneutic based on his epistemology of direct encounter, see 'Experience' below.

to Ervin, 'there is no hermeneutic unless and until the divine *hermēneutēs* (the Holy Spirit) mediates an understanding.'¹⁸ While it could be asked whether or not regenerated interpreters have exclusive claims to pneumatic guidance and enablement, the underscoring of the mediating role of the Holy Spirit in biblical hermeneutics by Ervin is noteworthy.

Two observations follow from this brief overview of the role of presuppositions in previous articulations of a pneumatic hermeneutic. First, neither of the methodological approaches outlined by the scholars in the renewal tradition above undercut the role of rigorous academic research. Rather, they embrace scholarship as part of a fully critical approach to biblical research.

Second, these interpreters maintain that the best form of biblical hermeneutics is informed pneumatically. A key element of this renewal appropriation of biblical criticism is a high regard for the presuppositions of the biblical writers and redactors, who underscored the role of the Holy Spirit in both the ancient formation and the contemporary interpretation of Scripture (e.g. Gen. 41.38-39; Neh. 9.30; Ezek. 2.1-3; 11.24-25; Mic. 3.8; Zech. 7.12; Jn 14.26; 16.13-15; 1 Cor. 2.4-5, 9-10; 2 Tim. 3.16; 2 Pet. 1.21). The renewal scholars discussed above attempt to adopt the same or similar assumptions about the pneumatic nature of Scripture as its writers, one based upon a shared experience of the Holy Spirit as that reflected in Scripture.¹⁹

However, many but not all in the academic disciplines have reservations concerning how the views of the biblical writers regarding the pneumatic nature of Scripture are a relevant concern to contemporary interpretation. One influential figure is Philip R. Davies, who has insisted that academic discourse be divorced from all confessional discussion.²⁰ In contrast to Davies, there are biblical scholars like Ernest C. Lucas who see a role for 'a nuanced version of the ancient Hebrew worldview' in contemporary studies in the Hebrew Bible.²¹ Similarly, the renewalists above resist the attempt to bifurcate scholarly and confessional reflection on biblical literature based in part upon a pneumatic experience that informs their epistemology and hermeneutic. According to the editors, scholars have not established that it is possible to distinguish between academic and confessional thought in biblical research. In addition to the concern about an anti-supernatural bias in biblical hermeneutics, scholars have also not demonstrated that biblical criticism, in either its classical or contemporary forms, is or can possibly be free of religious belief. Rather, as Roy Clouser has contended,

18. Ervin, 'Hermeneutics', p. 27.

19. For a view of the continuous nature of the Holy Spirit throughout Scripture, see John Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009).

20. Philip R. Davies, *Whose Bible Is it Anyways?* (JSOTSup, 204; Sheffield: Sheffield Academic Press, 1995), pp. 49-55.

21. e.g. Ernest C. Lucas, 'Miracles', in *Dictionary of the Old Testament: Historical Books* (eds Bill T. Arnold and H. G. M. Williamson; Downers Grove, Ill.: IVP, 2005), pp. 697-701 (700-1).

biblical scholarship, like all other theoretic activity, is both profoundly and inevitably religious.²² If true, then it is more critical to examine how religious life affects scholarship than to ignore or diminish this issue in the academic study of Scripture.

1.2. Word and Spirit

Given this focus on the pneumatic nature of Scripture, it should not be a surprise that the twin themes of Word and Spirit have typically been at the heart of biblical hermeneutics in the renewal tradition. From this perspective, the work of the Holy Spirit exercises a decisive role in the merging of the two hermeneutical horizons of the ancient text and the contemporary interpreter, though scholars struggle to explicate this important topic.

Since the 1970s Francis Martin has examined how the Holy Spirit is the essential rule of continuity between the two hermeneutical horizons.²³ He asserted that the 'basic principle in all exegesis is that what has been written down by the work of the Holy Spirit must be interpreted by the grace of the same Spirit.'²⁴ By this statement, Martin does not diminish the importance of biblical criticism to his charismatic method.²⁵ Rather, a critical use of historical methods of inquiry such as biblical scholarship needs to be balanced with the work of the Holy Spirit in interpretation. According to Martin, a genuine hermeneutic of the believer must unite the historical and pneumatic aspects of Scripture.²⁶ In summary, 'Exegesis according to the Spirit ... is in reality the only exegesis that does justice to the sacred text.'²⁷

Beginning in the 1980s, Clark Pinnock has also endeavoured to shed light on the pneumatic character of biblical interpretation. In 1984, Pinnock maintained that the Holy Spirit is the crux in making the text a 'Living Word'

22. For his view of scholarly theoretic activity, see Roy A. Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories* (Notre Dame, Ind.: Notre Dame University Press, revised edition, 2005). According to Clouser, the inherently religious activity of intellectual pursuits has a significant impact on research and debate.

23. Francis Martin, 'The Charismatic Renewal and Biblical Hermeneutics', in *Theological Reflections on the Charismatic Renewal* (Ann Arbor, Mich.: Servant Books, 1979), p. 4.

24. Francis Martin, 'Spirit and Flesh in the Doing of Theology', *JPT* 18 (2001), pp. 5–31 (10).

25. F. Martin, 'Spirit and Flesh', pp. 16–22. Martin faulted most biblical and theological scholars for the inability or unwillingness to reflect upon their pre-understandings (p. 16). He also warned that an uncritical adoption of the tenet of modernistic historical criticism that 'context is totally determinative of meaning' is problematical (p. 20). According to F. Martin, those pledged to this method have not sufficiently reflected upon the limits of the hypothetic nature of the reconstructed context or the lack of transcendence in interpretations that are solely based upon this exegetical approach (pp. 20–22).

26. F. Martin, 'Spirit and Flesh', pp. 28–30.

27. F. Martin, 'Spirit and Flesh', p. 30.

for today. The ministry of the Holy Spirit enables us to comprehend the truth of Scripture as well as to render 'the text effective as the Word of God in our hearts'.²⁸ In 1991 Pinnock attempted to explain how the inspiration of Scripture is not limited to its formation but includes its contemporary interpretation as well.²⁹ He argued that the Spirit opens up Scripture today under a controlled liberty: 'a freedom within parameters, a liberty which honours both the original meaning of Scripture and the fecundity of the text to be opened up. The Spirit helps us understand what was meant by the biblical authors with a view to our understanding what God wants to say to us today.'³⁰ Accordingly, Pinnock contended that the Spirit then transforms the original meaning of the author and reveals its fresh significance (meaning) to believers today.³¹ More so than Pinnock, Gordon Fee has stressed the need to hear the text's 'presupposed and intentional spirituality' as the ground to contemporary biblical interpretation,³² which reflects his focus on authorial intent and issues related to provenance in hermeneutics. However, Fee does not clearly delineate how this concept is related to the contemporary role of the Holy Spirit in hermeneutics as Pinnock has attempted. Pinnock has criticized evangelical scholars³³ for ignoring the illuminating work of the Spirit in biblical interpretation: 'Presumably they are telling us that, if you wish to understand the Bible, sharpen your exegetical tools and go to work.'³⁴

Between 1992 and 1995 Rickie Moore articulated an approach that further developed the interplay between Word and Spirit: a 'critical charismatic interpretation' of Scripture informed by his literary-theological reading of Deuteronomy. Moore argued that 'Deuteronomy exhibits an urgent concern to observe a dynamic integration of canon and charisma in Israel's ongoing revelatory experience.'³⁵ This integration of written word with charismatic word, a 'revelatory synergism',³⁶ leads to a 'theophanic encounter'.³⁷ According to Moore, this charismatic criticism is more truly critical than readings that presuppose 'modernity's long-standing dichotomization of confession and criticism',³⁸ mainly because the hermeneut needs to be addressed by the voice of the Lord from outside of herself.³⁹ Moore's approach has influenced other

28. Pinnock with Callen, *The Scripture Principle*, pp. 182, 225.

29. Pinnock, 'The Work of the Holy Spirit', pp. 3–23.

30. Pinnock, 'The Work of the Holy Spirit', p. 9.

31. Pinnock, 'The Work of the Holy Spirit', p. 16.

32. Fee, *Listening to the Spirit*, p. 4.

33. Pinnock states, 'Gordon D. Fee, a Pentecostal biblical scholar, can write a book entitled *Gospel and Spirit: Issues in New Testament Hermeneutics* and say nothing about the Spirit's role in interpretation.' ('The Work of the Holy Spirit', p. 7).

34. Pinnock, 'The Work of the Holy Spirit', p. 16.

35. Rickie D. Moore, 'Canon and Charisma in the Book of Deuteronomy', *JPT* 1 (1992), pp. 75–92 (91).

36. Moore, 'Canon and Charisma', p. 90.

37. Rickie D. Moore, 'Deuteronomy and the Fire of God', *JPT* 7 (1995), pp. 11–33 (22, 33).

38. Moore, 'Fire of God', p. 22.

39. Moore, 'Fire of God', p. 33.

scholars, such as Larry McQueen, Lee Roy Martin and Robby Waddell.⁴⁰ Lee Roy Martin endeavoured to hear the prophetic voice of God in the book of Judges as opposed to a mere conceptual reading of a historiography.⁴¹ According to his view, 'Pentecostal interpretation is an attempt at Spirit empowered prophetic reappropriation of the Scriptures that flows out of the transformative experience of Pentecost.'⁴² In conceiving of interpretation as an encounter with God or a prophetic address, these scholars appear to have developed further some of the contributions of F. Martin, Pinnock and Fee.

Marius Herholdt's treatment of biblical interpretation offers a more pronounced dialogical dimension to the hermeneutical act than others. On one hand he maintained that, in biblical interpretation, 'the hermeneutical effort' is upon God, which in this respect may be comparable to Moore's 'theophanic encounter'. On the other hand, Herholdt added that the role of the interpreter-believer is also 'a reader-response type of communicative understanding of the Word'.⁴³ In his recent inaugural essay as editor of the *Journal of Biblical and Pneumatological Research*, Paul Elbert underscores the Spirit as an interactive Person in biblical hermeneutics.⁴⁴

In summary, renewalist hermeneuts have typically stressed the work of the Holy Spirit as an essential part of the best interpretive models.⁴⁵ By contrast, a glance at several philosophic and evangelical works on hermeneutics in recent times indicates that, despite the self-attestation of Scripture and the presuppositions of its writers, little attention is given, if any at all in some cases, to the role of the Holy Spirit in biblical hermeneutics.⁴⁶ Notwithstanding

40. e.g. Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic* (JPTSup, 8; Sheffield: Sheffield Academic Press, 1995), p. 15, see also pp. 12–13; Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges* (JPTSup, 32; Blandford Forum, UK: Deo Publishers, 2008); Robby Waddell, *The Spirit of the Book of Revelation* (JPTSup, 30; Blandford Forum, UK: Deo Publishing, 2006).

41. For his methodological approach, see L. R. Martin, *The Unheard Voice*, pp. 52–79, 230. For an extended review of this monograph by L. R. Martin, including his response, see *JPT* 18.1 (2009), pp. 7–50.

42. L. R. Martin, *The Unheard Voice*, p. 63.

43. Marius D. Herholdt, 'Pentecostal and Charismatic Hermeneutics', in *Initiation into Theology: The Rich Variety of Theology and Hermeneutics* (eds Adrio König and S. S. Maimela; Pretoria, South Africa: Van Schaik, 1998), pp. 417–31 (429).

44. Paul Elbert, 'Contextual Analysis and Interpretation with Sensitivity to the Spirit as Interactive Person: Editor's Explanation and Welcome to *JBPR*', *JBPR* 1 (2009), pp. 1–14.

45. See also French L. Arrington, 'The Use of the Bible by Pentecostals', *Pneuma* 16.1 (1994), pp. 101–7 (105); French L. Arrington, 'Hermeneutics, Historical Perspectives on Pentecostal and Charismatic', in *Dictionary of Pentecostal and Charismatic Movements* (eds Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander; Grand Rapids: Zondervan, 1988), pp. 376–89 (382–83); Frank Macchia, 'The Spirit and the Text: Recent Trends in Pentecostal Hermeneutics', *SC* 2.1 (2000), pp. 52–65 (58).

46. e.g. Osborne, *Hermeneutical Spiral*; Vanhoozer, *Dictionary for Theological Interpretation*; John Barton, *The Nature of Biblical Criticism* (Louisville, Ky.: Westminster John Knox Press, 2007). For a recent analysis of the spiritual sense of Scripture according to Origen, see Glenn Olsen, 'The Spiritual Sense(s) Today', in *The Bible and the University* (eds David Lyle Jeffrey and C. Stephen Evans; SAHS, 8; Grand Rapids: Zondervan, 2007),

this vital point, Mark Cartledge and N. T. Wright rightfully warn against elitism since one does not have to be a (neo)charismatic or a Pentecostal to recognize the role of the Spirit in hermeneutics.⁴⁷ A central goal of the editors of this volume is to deepen the treatment of a pneumatic hermeneutic. Word and Spirit will continue to be examined in the following two sections, as we consider them alongside experience and community.

1.3. Word, Spirit and Experience

According to F. Martin, the experience of the charismatic renewal equips interpreters with ‘the essential principle of continuity by which there can be a genuine coalescence’ of the two hermeneutical horizons.⁴⁸ Describing the significance of ‘A Critical Hermeneutics of the Spirit’, F. Martin proposed that:

... the only genuinely critical hermeneutics is one that proceeds from an awareness of the work of the Holy Spirit within the life of the believer. The believer must be himself or herself living within a network of committed Christian relationships in a true community. Otherwise an essential element of the original context of the statements of the New Testament will simply remain unintelligible. Living experience of the work of the Holy Spirit is the unique Christian hermeneutical principle upon which we can base a genuine critical assessment of our theological and exegetical work.⁴⁹

Even though they come from different segments of this tradition, many of the renewalists above have featured the role of the Holy Spirit in biblical hermeneutics for decades. However, Ervin appears to have gone further than others to explain how an epistemology of both divine encounter and the experience of the interpreter inform his hermeneutic.

When one encounters the Holy Spirit in the same apostolic experience, with the same charismatic phenomenology accompanying it, one is then in a better position to come to terms with the apostolic witness in a truly existential manner. ‘Truly existential’ in the sense that a vertical dimension to man’s [one’s] existence is recognized and affirmed. One then stands in ‘pneumatic’ continuity with the faith community that birthed the Scriptures.⁵⁰

In order to offer an account of how this experience impacts interpretation, Ervin explained that ‘direct contacts with non-material reality’ inform his epistemology and hermeneutic and that these events must not be characterized in any way other than ‘a truly existential and phenomenological response to

pp. 116–38. For a recent Barthian account of the spiritual sense of Scripture, see Kenton L. Sparks, *God’s Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* (Grand Rapids: Baker Academic, 2008), pp. 172–203.

47. Mark J. Cartledge, ‘Empirical Theology’, *JPT* 9 (1996), pp. 115–26 (119–21); and N. T. Wright, ‘How Can the Bible be Authoritative?’, *Vox Evangelica* 21 (1991), pp. 7–32 (16–17).

48. F. Martin, ‘The Charismatic Renewal’, p. 4.

49. F. Martin, ‘Spirit and Flesh’, p. 30, original emphasis omitted.

50. Ervin, ‘Hermeneutics’, p. 33.

the Holy Spirit's initiative in historical continuity with the life of the Spirit in the Church'.⁵¹ The most important consequence of this experience is that 'The Scriptures are now read within the pneumatic continuity of the faith community' in the context of the historic, global Church.⁵²

Consequently, according to Ervin, a hermeneutical system ambiguous on the 'pneumatic ethos' of Scripture is not as strong as one that takes up this vital topic. The 'denigration of the centrality of the Holy Spirit in the hermeneutical task' logically results in the 'demythologization of the biblical words and categories relating to the miraculous'.⁵³ Ervin explicitly links divine encounter and experienced *charismata* with the formation of his hermeneutic. According to Ervin,

Contemporary experiences of divine healing, prophecy, miracles, tongues, and exorcism are empirical evidence of the impingement of a sphere of non-material reality upon our time-space existence with which one can and does have immediate contact. Awareness of, and interaction with the presence of this spiritual continuum is axiomatic in a Pentecostal epistemology that affects decisively its hermeneutic.⁵⁴

Ervin states, 'A viable hermeneutic must deal responsibly with the apostolic witness of Scripture in terms of an apostolic experience.'⁵⁵ He maintained that for one to ignore this apostolic experience is to inhibit a fuller comprehension of the text apart from it. An example of Ervin's emphasis on an apostolic experience that informs a pneumatic hermeneutic may have been made by Jack Deere. Regarding miracles, Deere has similarly argued that an interpreter's experience of the supernatural, or the lack thereof, largely determines whether an interpreter believes in the contemporary miraculous works of God or whether she adopts a cessationistic hermeneutic.⁵⁶

Due to these observations about the role of the experiences of the interpreter, the subjectivity of McQueen's prophetic hermeneutic may come more clearly into view. According to McQueen, the reader-hearer remains a vital part of the process of interpretation for two reasons. First, interpretation includes 'experienced pathos' as well as reason.⁵⁷ Second, the reader-hearer should be critiqued, interpreted and transformed by the Spirit through the text.⁵⁸ For McQueen, the subjective element in interpretation is an essential component of his prophetic hermeneutic.⁵⁹

51. Ervin, 'Hermeneutics', p. 34.

52. Ervin, 'Hermeneutics', p. 33.

53. Ervin, 'Hermeneutics', p. 34.

54. Ervin, 'Hermeneutics', p. 35.

55. Ervin, 'Hermeneutics', p. 34.

56. Jack Deere, *Surprised by the Power of the Spirit*, p. 55; Jack Deere, *Surprised by the Voice of God*, p. 26.

57. McQueen, *Joel and the Spirit*, p. 112.

58. McQueen, *Joel and the Spirit*, p. 111.

59. Andrew Davies, in summarizing his approach to biblical interpretation in the Pentecostal tradition states, 'in terms of their interpretive philosophy, Pentecostals stand alone [sic] in our suspicion of ever treating the Bible as a book just to learn from. Instead we

In summary, the role of experience in renewal hermeneutics surveyed above has underscored restorationism and a dialogical relationship with God. Although several scholars have addressed the empirical nature of biblical hermeneutics in this tradition, a need exists to examine further the role of the past experiences of the individual in the study of the biblical literature.⁶⁰

1.4. *Word, Spirit and Community*

In 1979 George T. Montague identified the inattention given to the role of the community in contemporary hermeneutical theory.⁶¹ In the last two decades, a number of Pentecostal scholars have focused on biblical interpretation as a task of the community.⁶²

A leading advocate of the role of community in biblical hermeneutics is John Christopher Thomas. According to Thomas, a Pentecostal hermeneutic consists of many of the features of the method of the Jerusalem Council in Acts 15. Both forms of interpretation feature the roles of the believing community, the Holy Spirit and Scripture in hermeneutics.⁶³ According to Thomas, the Spirit is active in the community to discern testimony as well as to discuss Scripture and the activity of God seriously.⁶⁴ The Spirit even 'guides the church in the determination of which texts are most relevant in a particular situation and clarifies how they might best be approached'.⁶⁵ Regarding the role of the community of the Spirit in his work as a scholar, Thomas offered the following description:

At my local church this contextualization includes extended and numerous times of prayer on my behalf and for the various research projects in which I am involved,

want [to] engage with it and utilise it as a resource for divine encounter. We read the Bible not, as I have emphasized, to grasp it; but so that God might grasp us through it. And once his Word has taken hold in our hearts by that means, it becomes fire in our bones. It seems to me this is the very heart of the Pentecostal philosophy of Bible reading.' (Andrew Davies, 'What Does it Mean to Read the Bible as a Pentecostal?' *JPT* 18 (2009), pp. 216–29 [223]).

60. For critiques of the role of experience in charismatic biblical interpretation, see William John Lyons, 'The Fourth Wave and the Approaching Millennium', *Anvil* 15 (1998), pp. 169–80, and Thomas Bird, 'Experience over Scripture in Charismatic Exegesis', *CTQ* 45 (1981), pp. 5–11.

61. George T. Montague, 'Hermeneutics and the Teaching of Scripture', in *Scripture and the Charismatic Renewal* (Ann Arbor, Mich.: Servant Books, 1979), pp. 77–95 (85–86).

62. e.g. Arden C. Autry, 'Dimensions of Hermeneutics in Pentecostal Focus', *JPT* 3 (1993), pp. 44–47.

63. John Christopher Thomas, 'Reading the Bible from within our Traditions: A Pentecostal Hermeneutic as Test Case', in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (eds Joel B. Green and Max Turner; Grand Rapids: Eerdmans, 2000), pp. 108–22 (119). A previous version of this chapter was published as 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics', *JPT* 5 (1994), pp. 41–56.

64. Thomas, 'Reading the Bible', pp. 118–20.

65. Thomas, 'Reading the Bible', p. 119.

dialogue with those in the community about the process and results, and times of interaction where insights from a variety of sources are processed. Just as it is difficult to put into words the effects one's family has upon one's scholarship, so it is difficult for me to describe the community's role. I have learned that the Spirit can and does speak in and through a variety of unexpected contexts and individuals.⁶⁶

A similar method was employed in Thomas's commentary on the Johannine Epistles.⁶⁷ According to Thomas, the role of Spirit in his hermeneutic is more robust than 'some vague talk of' the illumination of the Spirit. In contrast to those who limit the Holy Spirit in interpretation to the process of illumination, Thomas's approach includes 'a far greater role for the work of the Spirit in the community as the context for interpretation, offering guidance in the community's dialogue about the Scripture.'⁶⁸

The role of the prophetic community has been explored in distinguishable ways by McQueen and Mark Stibbe. For McQueen, the Pentecostal community of believers provides the context for hearing the voice of God to whom the text and the community both bear witness.⁶⁹ According to Stibbe, contemporary interpreters have a 'pneumatic continuity' that places them 'within a community of the Spirit whose origins go back to Acts'.⁷⁰ Stibbe adds that the charismatic tradition interprets and expounds Scripture within a community that believes and operates in the *charisma* of prophecy.⁷¹

The role of the community in hermeneutics has continued to be developed in recent years. According to Kenneth Archer, a distinguishing feature of a Pentecostal hermeneutic lies in its culturally Christian worldview shaped by the doctrinal convictions and concerns of the community. Archer suggests that the Pentecostal community explains its existence, methods and future role in Christianity with a 'Central Narrative Conviction'. Through the Pentecostal interpretation of the 'Latter Rain Covenant' motif (which incorporated a 'Bible Reading Method' as the framework for foundational beliefs of trans-historical views of prophecy and its fulfillment in the community),⁷² the Pentecostal community saw itself as the apostolic church reborn.⁷³ To describe this feature of a Pentecostal hermeneutic, Archer candidly explained that his community's triumphalistic self-assessment is part of the distinctive 'Pentecostal narrative tradition and its relationship to Christianity'.⁷⁴ Archer contends,

66. Thomas, 'Reading the Bible', p. 121.

67. John Christopher Thomas, *1 John, 2 John, 3 John* (PCS; New York: T&T Clark, 2004), pp. x–xi. See also Rebecca Skaggs, *1 Peter, 2 Peter, Jude* (PCS; New York: T&T Clark, 2004).

68. Thomas, 'Reading the Bible', p. 119.

69. McQueen, *Joel and the Spirit*, pp. 15–16.

70. Mark Stibbe, 'This is That: Some Thoughts Concerning Charismatic Hermeneutics', *Anvil* 15.3 (1998), pp. 181–93 (187).

71. Stibbe, 'This is That', p. 186. R. Stronstad's support of biblical interpretation as a prophetic *charisma* will be discussed below in relation to Luke–Acts historiography.

72. Kenneth Archer, *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community* (JPTSup, 28; London: T&T Clark, 2004), pp. 72–126 (98).

73. Archer, *A Pentecostal Hermeneutic*, pp. 97–98, 110–14.

74. Archer, *A Pentecostal Hermeneutic*, p. 97.

The Pentecostal narrative tradition attempts to embody the Christian metanarrative. Yet, because the Pentecostal community understands itself to be a restorational movement, it has argued that it is the best representation of Christianity in the world today [sic]. This may sound triumphant, yet, the Pentecostals, like all restorational narrative traditions of Christianity, desire to be both an authentic continuation of New Testament Christianity and be a faithful representation of New Testament Christianity in the present societies in which it exists.⁷⁵

Archer is also concerned with the overuse of critical methods in the modern Pentecostal community that might cause one to impose an interpretive agenda upon the text's true intent. As a result he argues for a constant in the interpretive variables: to remain faithful to the text and community. By placing the emphasis on an encounter between the Spirit, community and text, Archer claims to have 'the world behind the text informing not controlling the conversation'.⁷⁶ However, two concerns with Archer's approach must be briefly touched upon here. First, without negating his study altogether, his view of the self-assessment of the restorational hermeneutical community needs, in our opinion, to be revised to preserve collegiality in both scholarly and ecumenical dialogue. Furthermore, it is difficult to identify a literary theory in support of such a notion.⁷⁷ The desire of a community to be a restorational movement should not be confused with the achievement of that arguable goal.⁷⁸ Second, due to the role of narrative and doctrinal views of the restorationistic Pentecostal community in his hermeneutic, the historical, cultural and literary dimensions of Scripture have, despite Archer's claim above, been unnecessarily diminished in his proposed hermeneutic. Since these issues related to the provenance of the biblical text result from divine initiatives, they are more important to pneumatic hermeneutics in the broader renewal tradition than his approach permits.⁷⁹

To underscore how the perspective of the Pentecostal community on a text provides fresh interpretive insight, Robby Waddell developed the Anselmian methodological maxim to, 'Unless *we* believe, *we* shall not understand.'⁸⁰ In his treatment of Rev. 10.1-11, for example, the angel who hands John the scroll is identified as the Holy Spirit (or Christ). According to Waddell, this interpretation offers a Pentecostal perspective that stresses the Holy Spirit as

75. Archer, *A Pentecostal Hermeneutic*, pp. 97-98

76. Archer, *A Pentecostal Hermeneutic*, pp. 158-64.

77. For a hermeneutic of humility and literary knowledge, see Vanhoozer, *Meaning*, pp. 462-67.

78. Archer's displacement of Umberto Eco's view of the ideal reader with the actual reader (p. 162) appears to be inconsistent with his opinion of the superlative status of his own community.

79. While Archer may have some useful criticisms of selected examples of biblical scholarship, all who attend to the provenance of the biblical literature do not invariably aim at its absolute reading. For an adequate reading/knowledge as opposed to either an anarchic or absolute reading/knowledge of the biblical text, see Vanhoozer, *Meaning*, pp. 139-40, 300-2, 466.

80. Waddell, *The Spirit*, p. 118, emphasis added. Waddell employs intertextuality in his Pentecostal interpretation of Revelation 10.

an agent of revelation and empowerment – i.e. a Pentecostal view of Spirit theophany.⁸¹

Amos Yong has recently proposed a ‘hermeneutic trialectic’ consisting of ‘three distinct but interrelated moments captured by the metaphors Spirit, Word and Community’.⁸² According to Yong, a hermeneutic functioning with just two members of this model is inadequate partly because the dialectical movement of each member of this trialectic is the key to its success.⁸³ Yong has also considerably expanded the role of the discerning community of believers to ‘the communities of inquiry after truth’, which may include professional guilds or societies (e.g. anthropology) or, if theological interpretation is taken in its broadest sense, ‘those related to even if not committed to Christian faith’.⁸⁴ Despite the attention paid to the topic by Pentecostals, biblical interpretation as a task of the community is still a work in progress, while the distinctive contribution of the broader renewal movement remains to be defined.

1.5. *Renewal Readings of the Holy Spirit in Luke/Acts*

1.5.1. *The Recovery of Narrative Theology*

William and Robert Menzies trace the recovery of biblical historiography as a theological resource from I. Howard Marshall’s *Luke: Historian and Theologian*.⁸⁵ In the wake of Marshall’s book, there was a recovery of biblical narratives as a source for the construction of theology, which began to correct an alleged evangelical emphasis on epistolary materials.⁸⁶ Despite this development in scholarship, a debate persists in the renewal tradition regarding the pneumatology of Luke/Acts.

1.5.2. *The Holy Spirit in Luke/Acts*

The role of the Holy Spirit in Luke/Acts is a source for much debate between most classical Pentecostals and other members of the renewal tradition.

81. For the reviews of his monograph, together with a response from Waddell, see *JPT* 17.1 (2008), pp. 3–31.

82. Amos Yong, ‘The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method’, *Heythrop Journal* 45 (2004), pp. 22–39 (22). For an earlier, more expansive treatment of his hermeneutical trialectic, see A. Yong, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (NCTRBS; Burlington, Vt.: Ashgate, 2002).

83. Yong, ‘Hermeneutical Trialectic’, p. 37.

84. Yong, *Spirit–Word–Community*, p. 306, cf. pp. 301–10. For an emphasis on the distinctive work of the Holy Spirit in biblical hermeneutics and theological interpretation, see Elbert, ‘Contextual Analysis and Interpretation’, pp. 1–14.

85. I. Howard Marshall, *Luke: Historian and Theologian* (Exeter: Paternoster Press, 1970).

86. William W. Menzies and Robert P. Menzies, *Spirit and Power: Foundations of Pentecostal Experience* (Grand Rapids: Zondervan, 2000), pp. 37–42; Roger Stronstad, ‘The Hermeneutics of Lukan Historiography’, *Paraclete* 22.4 (1988), pp. 5–17.

Although there is a consensus among renewalists on the non-cessationist interpretation of Scripture, most other elements of the renewal tradition hold to a broader view of pneumatology in Luke/Acts than classical Pentecostals. Most, but not necessarily all, of those associated with this latter group, who emphasize the baptism of the Spirit in Luke/Acts as ecstatic speech and empowerment,⁸⁷ disagree with most other renewalists, who also include conversion in the work of the Spirit in Luke/Acts.⁸⁸ Within this debate some scholars maintain that 'filled with the Spirit' in Luke/Acts refers to the conversion of an individual, while many Pentecostals generally argue that it is evidence of an ecstatic experience, i.e. 'speaking in tongues'.⁸⁹

One of the leading proponents of a distinct pneumatology in Luke/Acts is Roger Stronstad. In his presidential address to the SPS in 1994, Stronstad argued that the pneumatological paradigm for interpreting Luke is one that identifies the people of God, from the Day of Pentecost forward, as 'the eschatological community of prophets' from which a Spirit of prophecy is passed on from generation to generation. This paradigm, according to Stronstad, diverges from the Protestant paradigm of 'the priesthood of all believers'.⁹⁰ Stronstad's argument is centered on the scheme that Jesus is a Spirit-filled prophet in Luke, the disciples are Spirit-baptized prophets and Acts presents a community of Spirit-empowered prophets.⁹¹ This understanding, accordingly, presents a 'scriptural pattern for believers of the whole church age'.⁹²

William W. and Robert P. Menzies follow Stronstad in interpreting the bestowal of the Spirit in Luke/Acts on believers as distinct from conversion and lacking any clear soteriological dimensions.⁹³ This latter view, they argue, is a result of reading Luke/Acts through a Pauline lens. The Menzies contend that Luke can speak of 'baptized believers' without the Spirit because Luke's theology of the Spirit is different from Paul's. However, many do not find this compelling. For example, even though Acts 8.17 narrates the empowerment of the filling of the Holy Spirit ('Then Peter and

87. e.g. Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson, 1984); Menzies, *Spirit and Power*, pp. 47–61.

88. e.g. James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM, 1970); Max Turner, *The Holy Spirit and Spiritual Gifts: Then and Now* (Carlisle, UK: Paternoster, 1996).

89. See James Shelton, *Mighty in Word and Deed: The Role of the Holy Spirit in Luke—Acts* (Peabody, Mass.: Hendrickson, 1991), pp. 1–5; cf. I. Howard Marshall, 'An Evangelical Approach to "Theological Criticism"', *Themelios* 13 (1988), pp. 79–85 (81–83); I. Howard Marshall, *Luke*, pp. 77–102; also Dunn, *Baptism*, p. 39.

90. See Roger Stronstad, 'Affirming Diversity: God's People as a Community of Prophets', *Pneuma* 17.2 (1995), pp. 145–57.

91. See Roger Stronstad, *The Prophethood of All Believers: A Study in Luke's Charismatic Theology* (JPTSup, 16; Sheffield: Sheffield Academic, 1999); see also Stronstad, 'The Hermeneutics of Lucan Historiography', *Paraclete* 22.4 (1988), pp. 5–17.

92. Roger Stronstad, 'Trends in Pentecostal Hermeneutics', *Paraclete* 22.3 (1988), pp. 1–12 (3).

93. Menzies, *Spirit and Power*, pp. 47–49.

John laid their hands on them [the Samaritans], and they received the Holy Spirit' v. 17, NRSV), Acts 8.12 previously depicted the prior spirit-enabled belief and baptism of these Samaritans ('... when they believed Philip ... they were baptized' v. 12, NRSV). They define Luke's pneumatology as 'a prophetic enabling that empowers one for participation in the mission of God'.⁹⁴ In addition to claiming that the Spirit is not a source of 'moral transformation for its recipient' for Luke, the Menzies say that 'the Spirit in Luke-Acts is *never* presented as a soteriological agent'.⁹⁵ Following Stronstad, the Menzies argue that the community of faith is one of prophets resulting from a second bestowal of the Spirit. Consequently, they argue that Luke only focused on the power aspects of the baptism of the Spirit as found in Acts 1.8.

No consensus among renewalists has yet emerged on this argument for two reasons: (1) charismatics consider this Stronstad/Menzies unanimity to be at times based upon silence (see Acts 8.4-25); or (2) others believe this interpretation negates the soteriological effects of the Spirit as suggested in other early Jewish literature and the New Testament (e.g. 1QS col. IV.20-23; col. XI.7-8; 1 Cor. 12.13).

Dunn, along with several charismatics, argues that New Testament pneumatology presents the gift of the Spirit as the climax of conversion and initiation of the believer into the community. Dunn sees the coming of the Spirit as the entry into the New Age of the Kingdom – Jesus at the Jordan and the disciples at Pentecost (and beyond).⁹⁶

While incorporating a broader New Testament pneumatology into his reading of Luke/Acts, Fee argues that the Pentecostal community, which has focused on the ecstatic experience of the pneumatology in Luke/Acts, has misinterpreted the historical understanding of Lukan pneumatology.⁹⁷ He states that 'it is simply not possible to show that Luke *intended* to teach an experience of the Spirit as subsequent to conversion'.⁹⁸ Central to Fee's argument is that the 'clearly descriptive history in Acts must not be translated into normative experiences for the ongoing church'.⁹⁹ Fee states three principles must be observed for proper interpretation of Acts: (1) authorial intent is the leading factor for identifying normative values in narrative texts; (2) incidental points in the story cannot be given the same weight as the

94. Menzies, *Spirit and Power*, p. 89.

95. Menzies, *Spirit and Power*, p. 89, emphasis original.

96. James D. G. Dunn, *Baptism*. For a recent dialogue between Dunn and various renewal scholars on the occasion of the 40th anniversary of the publication of *Baptism*, see *JPT* 19.1 (2010), pp. 3-43.

97. Gordon Fee, *Gospel and Spirit* (Peabody, Mass.: Hendrickson, 1991).

98. Fee, *Gospel and Spirit*, pp. 94-96, emphasis original. See discussion of Fee's work in Bradley T. Noel, 'Gordon Fee and the Challenge to Pentecostal Hermeneutics: Thirty Years Later', *Pneuma*, 26.1 (2004), pp. 60-80.

99. See also Clark Pinnock and Grant Osborne, 'A Truce Proposal for the Tongues Controversy', *Christianity Today* 16 (Oct. 8, 1971), pp. 6-9; and Anthony Hoekema, *Holy Spirit Baptism* (Grand Rapids: Eerdmans, 1972).

intended teaching; and (3) this must be demonstrated as the clear intention of the author. According to Fee, Pentecostals incorrectly assume that tongues as evidence of the baptism of the Holy Spirit was Luke's intention in the narrative of Acts.¹⁰⁰ Fee does confess that it is likely that Luke had 'specific theological intentions' in his narrative in Acts; however, it is difficult to determine that intention.¹⁰¹ In showing some support for Stronstad's theory, Fee argues that the key is not the baptism of tongues, but the Spirit as an empowering presence for believers, although this empowerment is not restricted to the 'prophetic' as argued by Stronstad. Fee does agree with most evangelicals that the baptism of the Spirit equates to conversion, but he also argues that the Spirit-empowerment aspect of the baptism needs to be restored to the non-charismatic traditions. Like Fee, Charles Holman suggested that Luke was not attempting to establish norms in Acts. In doing so, Holman contended that consideration should be given to the following: (1) the broad literary structure of a document; (2) the consistent recurrence of themes; (3) the place of emphasis such themes occupy in the document as a whole; and (4) the distinction between sub-themes and the more prominent themes and the relationship between the two.¹⁰²

James Shelton presents a compromise between the classical Pentecostal view and that of evangelicals and most renewalists. Shelton suggests that Luke emphasized the role of the Holy Spirit in miracles and inspiring witness. For Shelton, who follows Stronstad, the idea of a person 'being filled with the Spirit' and 'full of the Holy Spirit' indicates that 'the most frequent and dominant function of pneumatology in Luke/Acts is witness and inspired speech'.¹⁰³ The primary function of the Spirit is proclamation (Stronstad's 'prophetic' motif) of the Kingdom and Messiah. However, Shelton goes beyond Stronstad's narrow view by arguing that the baptism of the Holy Spirit is an empowerment for believers while, in addition, it has the initial role in soteriology.¹⁰⁴ As can be noted from this brief discussion of these few select scholars, at present, the use of narrative theology in Luke/Acts remains a contested issue within the renewal tradition.

1.6. Biblical Criticism

While the role of biblical criticism in hermeneutics is at times a contentious issue in confessional contexts, perspectives on whether or not critical tools should have a significant role in the interpretation of Scripture differ

100. Fee, *Gospel and Spirit*, p. 92.

101. Fee, *Gospel and Spirit*, pp. 93–96.

102. See in Gordon Fee, 'A Response to Roger Stronstad's "The Biblical Precedent for Historical Precedent"', *Paraclete* 27.2 (1993), pp. 11–14. See Holman's comments in Noel, 'Gordon Fee', p. 79.

103. Shelton, *Word and Deed*, p. 5. Shelton fails to offer any examples for this point.

104. Shelton, *Word and Deed*, pp. 10–12.

widely among scholars in the renewal tradition.¹⁰⁵ However, in the 1970s, three charismatic scholars – Francis Martin, George Montague and James O’Brien – argued for the usefulness of biblical criticism. Martin’s view of the advantage of the charismatic renewal for interpretation did not alter his high regard for the ‘unique role’ of the historical disciplines in grounding meaning in ‘the original textual horizons’.¹⁰⁶ Montague similarly maintained that historical-, form-, redaction-criticisms, and issues related to the provenance of a text, improve literary analysis in biblical studies.¹⁰⁷ Outlining the consensus achieved at a symposium in 1978, O’Brien aptly described biblical scholarship as a *charism*. O’Brien stated, ‘Scholarship is a *charism*. Like all other charisms, scholarship must be dynamically related to the other gifts of the Spirit and be firmly rooted in Christian community.’¹⁰⁸ In our opinion, this portrayal of scholarship as a gift and work of God offers a constructive and discerning way of utilizing the tools of biblical scholarship in the renewal tradition. O’Brien’s notion of scholarship as a *charism* may help integrate the best of biblical criticism with a pneumatic hermeneutic.¹⁰⁹

O’Brien’s observation points to the need for discernment in the utilization of all methods, including biblical criticism. In this regard, Ervin offers an important insight. While he argued that hermeneutical integrity cannot be maintained ‘apart from a critical contextual exegesis’, Ervin recognized that traditional historical-critical hermeneutics do not invariably lead the

105. Among classical Pentecostal interpreters, some have promoted a role for biblical criticism (e.g. see French L. Arrington, ‘Hermeneutics, Historical Perspectives on Pentecostal and Charismatic’, in *Dictionary of Pentecostal and Charismatic Movements* [eds Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander; Grand Rapids: Zondervan, 1988], pp. 376–89 [387]; Ervin, ‘Pentecostal Hermeneutics’, pp. 23–35); other Pentecostal scholars still downplay the critical analysis of the biblical text (e.g. Archer, *A Pentecostal Hermeneutic*, pp. 133–55). SC 2.1 (2000) was dedicated to the debate among classical Pentecostals on the value of biblical criticism, reader-response and other post-modern approaches to interpreting the biblical text. For a similar, earlier, extended discussion of disputed methods in Pentecostal scholarship, see *Pneuma* 15.2 (1993). See also Mathew S. Clark, ‘Pentecostal Hermeneutics: The Challenge of Relating to (Post)-Modern Literary Theory’, *AJPS* 1 (2002), pp. 67–92 (77–84). D. Allen Tennison (‘Charismatic Biblical Interpretation’ in *Dictionary of Theological Interpretation*, pp. 106–9) argues that a Pentecostal hermeneutic views the biblical narrative as a paradigm for the Christian life. Central to this understanding is the baptism of the Holy Spirit by the believer and the interpretive ‘Bible Reading Method’. This method includes little recognition of the historical setting of the text, or events in the text, but rather the reader examines all the relevant verses on a subject and harmonizes the content in an effort to establish a Pentecostal doctrine. Tennison claims that correlations are drawn between the text and present circumstances without proper exegesis. The definition of a charismatic biblical hermeneutic by Tennison appears to be based upon a limited number of sources.

106. F. Martin, ‘The Charismatic Renewal’, p. 4.

107. Montague, ‘Hermeneutics’, p. 92.

108. O’Brien, ‘Summary and Conclusion’, p. 117.

109. For his argument that biblical criticism and the modern tools of exegesis are vital to Pentecostal hermeneutics, see Walter J. Hollenweger, ‘The Contribution of Critical Exegesis to Pentecostal Hermeneutics’, SC 2.1 (2000), pp. 7–18 (15–16).

interpreter 'to the spiritual ethos of the biblical text'.¹¹⁰ While it may be impossible to determine when 'the spiritual ethos' of a text has in fact been arrived at,¹¹¹ aspects of the spiritual intent can be ascertained by attending to the issues related to the provenance of the text. Regardless of whether or not Ervin would agree with this observation, he warns us that if one rejects the pneumatic factor of the text, she/he is in danger of removing the divine life from it. As such, one might suggest that the historical-cultural, literary dimensions of Scripture assist us in obtaining meaning from the text, but the critical method does not invariably void the text of a divine voice found in a pneumatic hermeneutic.

Charismatic Lutheran scholars have addressed how presuppositions that are consistent with 'biblical realism' inform the use of the tools of biblical criticism (see 'Presuppositions'). For example, in contrast to a naturalistic reading of the Markan account of when Jesus walked on the water (Mk 6.45-52), these scholars suggest that 'Charismatics would approach the text more realistically, not because they hold to a particular theory of biblical inspiration ... but rather because the event, while unusual, is not fundamentally incredible within the framework of their worldview'.¹¹² The integration of the best of biblical scholarship with either biblical realism or pneumatic hermeneutics proposed by renewal scholars in the 1970s and 1980s does not appear to have received sustained attention in subsequent decades. These scholarly achievements appear to be worthy of continued development in the renewal tradition.

In recent times no consensus on the role of biblical criticism has emerged among scholars in the renewal tradition. On one hand, some of these scholars view the examination of the provenance of the text to be an indispensable part of biblical scholarship. Several renewal scholars, reviewed above, argue for the enduring value of classical biblical criticism precisely in these terms. In his examination of the development of the *rûah* ('spirit') tradition in the book of Isaiah, Wonsuk Ma's *Until the Spirit Comes: The Spirit of God in the Book of Isaiah* similarly employed forms of Isaianic and canonical criticism contemporary with his research.¹¹³ On the other hand, biblical criticism is still minimized by some renewal scholars and dismissed by others.¹¹⁴ According to the editors, between these two approaches to biblical criticism there is a *via media* that offers a constructive role for the *charism* of scholarship which promotes a pneumatic hermeneutic. Contemporary biblical scholarship

110. Ervin, 'Hermeneutics', p. 25.

111. For Vanhoozer's theory of literary knowledge that clarifies how an absolute reading/knowledge of a text is unachievable, see Vanhoozer, *Meaning*, pp. 139-40, 300-2, 466.

112. Christenson, *Holy Spirit*, p. 46.

113. Wonsuk Ma, *Until the Spirit Comes: The Spirit of God in the Book of Isaiah* (JSOTSup, 271; Sheffield: Sheffield Academic, 1999).

114. e.g. John McKay, 'When the Veil is Taken Away: The Impact of Prophetic Experience of Biblical Interpretation', *JPT* 5 (1994), pp. 17-40; Archer, *A Pentecostal Hermeneutic*, *passim*; R. Waddell, *The Spirit*, pp. 108-23.

exhibits considerably more diversity in methodology than it did a few decades ago. An appropriation of biblical criticism for a pneumatic hermeneutic appears to be an emerging issue in biblical interpretation in this tradition.

While the preceding discussions reveal that there is little consensus about the use of biblical critical methods in the renewal tradition, many among these ranks see these tools as indispensable to biblical scholarship. A continuing need exists to demonstrate that a pneumatic hermeneutic does not denigrate the natural and historical processes of scriptural revelation.

2. Conclusion

The foregoing analysis demonstrates that a breadth of opinion exists on biblical interpretation in the renewal tradition overall, even though all sectors of the diverse renewal tradition have not been active in publication. Perhaps the recovery of the best of scholarship of earlier pneumatic thinkers can interface with the more recent work on interpretation, as scholars continue to advance this conversation. According to the editors, this retrieval is important as renewalists are finding constructive ways to engage with the broad spectrum of biblical scholarship. Such developments are important if they are to be heard more broadly than in the past and, increasingly, have a seat at the table of discussion. Much can be garnered by the scholars of the renewal tradition from the broad guild of biblical scholarship; at the same time traditional scholars may also gain from the interpretive insights of renewal scholarship.

In what follows various proposals regarding the role of the Holy Spirit in biblical hermeneutics are explored. Each contributor and respondent to this volume writes both from a specialization in biblical and theological studies as well as an interest in pneumatic hermeneutics. According to the editors, the broadening of the academic conversation on the possibility and promise of a pneumatic hermeneutic is the central aim of this monograph.

Part II

The Exploration of a Pneumatic Biblical Hermeneutic from Various Perspectives within the Renewal Tradition

Chapter 2

WORD AND SPIRIT, SCRIBE AND PROPHET IN OLD TESTAMENT HERMENEUTICS

Mark J. Boda

In discussions of hermeneutics within Christian theology it is commonplace to expend the majority of energy on New Testament texts. It is the hope of this contribution that readers will see the important contribution that the Old Testament offers for Christian theological hermeneutics. This study will focus attention on texts linked to the later period of Israel's history, beginning in the late monarchial period just prior to the series of defeats and exiles associated with Babylonian control over Judah and ending in the early Persian period after the initial series of returns and restorations of the land backed by Persian sponsorship. In these texts we see key developments in the theology of interpretation of authoritative text in the Old Testament. The covenantal failure of the community which lived in the kingdoms of Israel and Judah prompted a new era of reflection on the way forward for the covenant established at Sinai and texts associated with this pact. A variety of voices arising from different tradition streams can be discerned in texts from this period. This chapter will offer a perspective on four of these, highlight key intersections between Word and Spirit, view this in light of New Testament revelation, and then reflect on its implications for contemporary hermeneutics, especially within North American evangelicalism.

1. Second Kings 22–23: Scribe and Prophet

Most studies on the Deuteronomistic History in general and the book of Kings in particular have noted the key role played by the account of the reign of Josiah. Among the narratives of the monarchs of the divided kingdoms, the renewal under Josiah is often considered the highest point, after which the kingdom begins its final slide to destruction and exile.¹ For many it is

1. See Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge, Mass.: Harvard University, 1973), pp. 274–85, who sees this as the legacy of his Dtr¹; cf. Marvin A. Sweeney, *King Josiah of Judah: The Lost*

the renewal under Josiah that represents the historical circumstances which prompted the formation of the Deuteronomistic History itself.² The law book discovered in the renovation of the temple was a version of the Deuteronomic code which, with its narrative introduction, became the opening chapter to the larger work that stretched from Deuteronomy to 2 Kings. Thus at the heart of the Josiah account is the discovery and reading of the Torah which prompts a renewal of covenant by king and people (2 Kings 22–23). What is often missed, however, is the complexity of the process by which the new-found law code was appropriated for Josiah's kingdom.

The story begins with Josiah's command to his royal scribe Shaphan. Shaphan is to ask Hilkiah, the high priest, to use money collected from the people to pay workers to repair the temple that had fallen into disrepair during the previous generation (2 Kgs 22.3–7). The fact that a scribe was sent to do this foreshadows the importance of authoritative text to this story.³ Additionally, the provision of Shaphan's familial (three-generational) and vocational (scribe) identity (22.3) brings considerable focus onto this character and foreshadows the emergence of another key character later in the account (Huldah, see further below).

The repair of the temple provides the opportunity for the discovery of what is described by Hilkiah the high priest as 'the book of the law' and this book Hilkiah immediately passes to Shaphan the scribe who we are told 'read it' (22.8). Shaphan in turn, as 'go-between',⁴ relays the report of the renovation to the king and along with this the news of the discovery of the book, which as royal scribe he was able to immediately read to the king (22.9–10).⁵

Messiah of Israel (Oxford: Oxford University Press, 2001). See the contrast in this to the Chronicler's history in which Hezekiah is the highest point; cf. Mark J. Boda, 'Identity and Empire, Reality and Hope in the Chronicler's Perspective', in *Community Identity in Judean Historiography: Biblical and Comparative Perspectives* (eds Gary Knoppers and Ken Ristau; Winona Lake, Ind.: Eisenbrauns, 2009), pp. 249–72; Mark J. Boda, *1–2 Chronicles* (Cornerstone Biblical Commentary, 5a; Carol Stream, Ill.: Tyndale House Publishers, 2010).

2. For various views on this see Steven L. McKenzie, 'Deuteronomistic History', in *ABD* (ed. David Noel Freedman; New York: Doubleday, 1992), pp. 2:160–68.

3. Although T. R. Hobbs, *2 Kings* (WBC, 13; Waco, Tex.: Word Books, 1985), p. 324, justifies the presence of a scribe in this scene by reference to the bureaucracy in 2 Kings 12.

4. Hobbs, *2 Kings*, p. 325.

5. The observation that the book is 'read' four times in 2 Kings 22–23 (22.8, 10, 14; 23.2), and Josiah's concern is the 'not hearing' (obedience to) the law, emphasizes the importance of reading to this account; see Terence E. Fretheim, *First and Second Kings* (Westminster Bible Companion; Louisville, Ky.: Westminster John Knox Press, 1999), p. 213. Also important is the expansion of the characters throughout this account that, according to Hobbs, *2 Kings*, p. 320, increases the sense of 'business' and 'urgency' and parallels the Hezekiah renewal narrative and also Jeremiah 26 and 36. Following Josiah, who initiates the reforms, we are introduced to Shaphan, then Hilkiah, Ahikam, Achbor, Asayah and then Huldah. Notice how Shaphan is in the first position after the king and Huldah is in seventh and final position of the entire series.

It is clear that the mere reading of the text by the scribe Shaphan has immediate rhetorical effect as the king tears his clothes (22.11). But it is also clear that the king is not satisfied with this initial reading of the text as he now sends his priestly and royal officials, including Shaphan the scribe, 'to inquire' of Yahweh 'concerning the words of this book that has been found' (22.12-13). He voices his own interpretation of the 'words of this book' in the causal phrase which ends v. 13: 'for great is the wrath of Yahweh which burns against us, because our ancestors have not listened to the words of this book, to do according to all which is written concerning us.'

The royal officials understand the request for inquiry to be an instruction to seek direct revelation from Yahweh via a prophetic figure.⁶ Thus, the royal cohort travels to Jerusalem's second district to make inquiry of the prophet Huldah who, as Shaphan, is identified by reference to familial (three-generational) and vocational (prophet, also keeper of the wardrobe) identity (22.14). Using the classic introductory prophetic formula, 'Thus says Yahweh God of Israel' (22.15), which emphasizes the words to follow as direct divine revelation, Huldah declares a prophetic word which is related to 'all the words of the book which the king of Judah has read' (22.16). This prophetic word identifies the relevance of the words read for the present situation. On the one level this prophetic interpretation affirms the king's reading of the text, presaging the judgement that would befall Judah because of their abandonment of the covenant (22.16-17) and yet the prophetic interpretation provides insight not available to those restricted to reading the text, promising a 'stay of execution' for Josiah's generation because of his penitential response (22.18-20).

In this climactic point in the final phase of the Deuteronomistic History we see the interplay between Torah and prophecy, between written authoritative text and extemporaneous prophetic revelation.⁷ The figures of Shaphan and

6. On the key role played by prophets throughout Kings see Fretheim, *Kings*, pp. 3-6, and throughout the DtrH see Gerhard von Rad, *Studies in Deuteronomy* (SBT, 9; London: SCM Press, 1953), pp. 78-82. Its close proximity to the Temple mount suggests that the 'second district' was an area which housed officials related to the temple and crown. For the role of women prophets in Assyrian courts of the seventh century BCE see Simo Parpola, *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal* (AOAT 5/1-5/2; 2 vols; Kevelaer, Germany: Butzon & Bercker, 1970), pp. 228-30, 270-71; and Mordechai Cogan and Hayim Tadmor, *II Kings: A New Translation* (AB, 11; Garden City, N.Y.: Doubleday, 1988), p. 284.

7. For the role of scribes in the development of Deuteronomy and the Deuteronomistic History see Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Clarendon, 1972), pp. 158-78; K. van der Toorn, *Scribal Culture and the Making of the Hebrew Bible* (Cambridge, Mass.: Harvard University Press, 2007), pp. 143-72. Contrast the relationship between Scribe, Prophet and King in connection with Torah in 2 Kings 22-23 with that depicted in Jeremiah 36; cf. Terence E. Fretheim, *Jeremiah* (Smyth & Helwys Bible Commentary; Macon, Ga.: Smith & Helwys, 2002), p. 499; Else Kragelund Holt, 'Word of Jeremiah—Word of God: Structures of Authority in the Book of Jeremiah', in *Uprooting and Planting: Essays on Jeremiah for Leslie Allen* (ed. John Goldingay; Library of Hebrew Bible/Old Testament Studies; New York: T&T Clark, 2007), pp. 172-89 (182-86).

Huldah and their related forms of the word of Yahweh, written book of the law and spoken word of prophecy, remind the reader of the importance of both for the interpretation of the text.⁸ Here one sees the potential of reading the text (see also the power of reading the text in 2 Kgs 23.1-3) and yet also the importance of a direct revelation of the relevance of that written text for the present situation. The Torah is filled with many commands and principles related to those commands. Josiah was able to understand those commands and the principle of retribution related to them. He could discern how his own father had broken these commands and could realize that according to the Torah the nation would be ruined. However, as Huldah's prophetic word makes clear, nuances of the relevance to his own situation were beyond his grasp, since he did not know about God's precise application of retribution principles in this particular situation.⁹

This clearly identifies the close link between written and oral word, between wise responsive reading and timely prophetic interpretation. The close link between Torah and prophecy is not unique to this passage within the Deuteronomistic History. Second Kings 17 lies at an important juncture in the Deuteronomistic History, functioning as an important historical summary by justifying God's discipline of Israel. Key to this justification is the note in 17.12-13 that Yahweh's Torah regulations, that he had 'commanded your ancestors', had been 'sent to you through my servants the prophets', which may include Moses' initial role as prophetic recipient of the Torah on Sinai, but due to the plural form of 'prophets' must also include the long line of prophets who proclaimed the relevance of the Torah (usually in terms of warning) to the people of God since Moses. The example of Josiah, which forms the final climax of this history, then provides a normative example of the relationship between Torah and prophet. The prophetic stream is associated in the Deuteronomic History in particular (1 Sam. 10.10; 19.20-24; cf. 1 Kgs 22.22-24; 2 Kgs 2.9, 15) and the Old Testament in general (Num. 11.29; 24.2; Ezek. 2.2; 3.12, 14, 24; 8.3; 10.17; 11.1, 5, 24; 37.1; 43.5; Joel 2.28-32; Mic. 5.8; Zech. 7.12; Neh. 9.30) with the Spirit of God. Thus, what we see in 2 Kings 22 is spirit-empowered prophecy playing a role in interpreting the relevance of the scribally preserved Torah.

After this interpretive process, the king then gathered even more leadership (all the elders of Judah and of Jerusalem, also the priests and the prophets) and 'all the words of the book of the covenant' were then read to 'all the people, both small and great' and they entered into this covenant, promising

8. Contra J. Andrew Dearman, 'My Servants the Scribes: Composition and Context in Jeremiah 36', *JBL* 109 (1990), pp. 403-21 (411), who grants the scribes more of a role in interpretation in 2 Kings 22 than is the case. Indeed Shaphan and his son Ahikam are 'part of the delegation that consults Huldah, the prophetess', but it is the prophetess who offers the relevance to the present situation.

9. This reticence to reduce retribution principles to a single model is evident throughout the Old Testament witness, see further Mark J. Boda, *A Severe Mercy: Sin and Its Remedy in the Old Testament* (Siphrut: Literature and Theology of the Hebrew Scriptures, 1; Winona Lake, Ind.: Eisenbrauns, 2009), p. 521.

to carry out its demands (2 Kgs 23.2-3).¹⁰ Prompted by the command of the king in 23.21, the people celebrated the Passover 'as it is written in this book of the covenant'. The people have a role to play, but that role is restricted to a response to the guidance of their leadership who had recovered and interpreted the text.

2. Nehemiah 8-10

Nehemiah 8-10 plays a similar role within Ezra-Nehemiah to that which 2 Kings 22-23 plays within its corpus, functioning as a climax to the book.¹¹ The dominating theme of this section is clearly the interpretation of Torah.¹² At the core of this literary complex of Nehemiah 8-10 lies what Duggan has called the 'theological centerpiece' and 'spiritual apex' of all of Ezra-Nehemiah:¹³ the penitential prayer of Nehemiah 9 which rehearses the grace of God and failure of Israel. The section of the prayer which deals with the Exodus-Wilderness generation is structured according to a repeated set of events which follow the deliverance at the Reed Sea:¹⁴

- A. Guidance by the pillar of cloud and fire (9.12): Exod. 13.21-22; 14.19, 24
- B. Revelation of Torah on Sinai (9.13-14): Exod. 19-24; cf. 16.22-36
- C. Provision of bread and water (9.15a): Exod. 15.22-27; 16.1-7; 17.1-7
- D. Command to enter land (9.15b): Num. 13

- E. Rebellion of people: Kadesh Barnea (9.16-17a): Num. 14.1-10
- F. Grace of Yahweh (9.17b): Num. 14.11-38
- E'. Rebellion of people: Golden Calf (9.18): Exod. 32.1-6
- F'. Grace of Yahweh (9.19a): Exod. 32.7-34.28

10. This completes the expansion of characters which began in ch. 22, here widening it to broader leadership and all the people.

11. For this role see especially Michael Duggan, *The Covenant Renewal in Ezra-Nehemiah* (Neh 7:72b-10:40): *An Exegetical, Literary, and Theological Study* (SBLDS, 164; Atlanta: Society of Biblical Literature, 2001), pp. 291-99. On similarities between 2 Kings 22 and Nehemiah 8 (and Jeremiah 36) see Dearman, 'My Servants the Scribes', p. 409n16.

12. Jacob L. Wright, 'Writing the Restoration: Compositional Agenda and the Role of Ezra in Nehemiah 8', *Journal of Hebrew Scriptures* 7, no. 10 (2007), pp. 19-29, under 'Scribes Before and After 587 BCE: A Conversation' (ed. Mark Leuchter). http://www.arts.ualberta.ca/JHS/Articles/article_71.pdf, helps to establish the importance of Torah by noting the contrast between the activities that are introduced by the shared phrase the 'seventh month' at the beginning of Ezra 3 and Nehemiah 8. In the former the focus is on the reestablishment of cult and worship, whereas in the latter, the reading of Torah.

13. Duggan, *Covenant Renewal*, p. 298.

14. For this structure see H. G. M. Williamson, *Ezra, Nehemiah* (WBC, 16; Waco, Tex.: Word Books, 1985), pp. 313-14.

- A'. Guidance by the pillar of cloud and fire (9.19b): Num. 12.5; 14.14
- B'. Granting of God's Good Spirit to instruct (9.20a): see below
- C'. Provision of manna and water, clothing and protection for feet (9.20b-21): Num. 11.1-9; 20.8-13
- D'. Provision of boundary lands and entry of children into land (9.22-23): Num. 21.21-35

The central section (9.16-19a) which is focused on the grace of Yahweh (F/F') in the face of the rebellion of the people (E/E') is surrounded by two panels (9.12-15, 19b-23) which outline signs of God's merciful provision. While the close relationship between this prayer and the Pentateuchal texts we now possess has been noted elsewhere,¹⁵ one cannot miss the difference in the ordering of the traditions from that found in the present form of the Torah. Notable is the fact that the rebellion at Kadesh Barnea (Numbers 14) precedes the rebellion of the Golden Calf (Exodus 32). This difference in ordering is probably related to the hope expressed in the prayer for a renewal of the people's control of the promised land (see 9.32-37). The reversal of the order fuses these two rebellions into one complex of rebellion and allows then the juxtaposition of the traditions of provision which are found in the book of Exodus (prior to the Golden Calf incident) and those found in Numbers (after the Golden Calf incident, but not all after the Kadesh Barnea incident). This helps us discern the referent of the various provision traditions as noted above.

What should not be missed is one striking difference between the two lists of provisions in the wilderness.¹⁶ While the first panel notes the revelation of Torah on Sinai (B: 9.13-14), the second panel speaks of the provision of God's 'good Spirit' to instruct the people (B': 9.20a). The reason for this is obvious: while the provision of guidance (pillar, A/A': 9.12, 19b) and sustenance (bread and water, C/C': 9.15a, 20b-21) as well as the opportunity to enter the land are repeatable, the revelation on Sinai (B: 9.13-14) is not.¹⁷ In its place the composer of the prayer speaks of the provision of God's 'good Spirit' (רוּחַ הַטוֹבָה) to instruct (שָׁבַל Hiph) the people (B': 9.20a). The adjective 'good' (טוֹב) also appears in 9.13 to modify the statutes and commandments (חֻקִּים וּמִצְוֹת) which were

15. Mark J. Boda, *Praying the Tradition: The Origin and Use of Tradition in Nehemiah* 9 (BZAW, 277; Berlin: Walter de Gruyter, 1999).

16. On various connections between Law and Spirit see John R. Levison, *The Spirit in First Century Judaism* (Leiden: Brill, 1997), pp. 194-208; Boda, *Praying*; Duggan, *Covenant Renewal*, pp. 165, 183-84; J. Lionel North, 'Praying for a Good Spirit: Text, Context and Meaning of Luke 11.13', *JSNT* 28.2 (2005), pp. 167-88 (174); Jacques Vermeylen, 'The Gracious God, Sinners and Foreigners: How Nehemiah 9 Interprets the History of Israel', in *History and Identity: How Israel's Later Authors Viewed its Earlier History* (eds Núria Calduch-Benages and Jan Liesen; Deuterocanonical and Cognate Literature Yearbook 2006; Berlin: de Gruyter, 2006), pp. 77-114 (86).

17. So also David J. A. Clines, *Ezra, Nehemiah, Esther* (NCB; Grand Rapids: Eerdmans and London: Marshall Morgan & Scott, 1984), p. 195.

delivered at Sinai, strengthening the literary relationship between the Law and Spirit. Interestingly, the only other reference to 'your good Spirit' in the Old Testament is found in Ps. 143.10 which speaks also of teaching (למד Piel) one to do God's will.¹⁸

The identity of the particular event in the Exodus-Wilderness tradition to which the reference to the good Spirit in Neh. 9.20a refers is a matter of debate. Within the Exodus-Wilderness accounts of the Torah, the only references to the Spirit of God appear in relation to tabernacle artisans (Exod. 28.3; 31.3; 35.31), the elders of Israel (Num. 11.17, 25, 26, 29), Balaam (Num. 24.2) and Joshua (Num. 27.18; Deut. 34.9).¹⁹ The account of Balaam is irrelevant to the present discussion since it does not involve teaching related to the law. The artisans' account is possible since it could refer to the Spirit's instruction to the artisans to carry out the tabernacle regulations given in the revelation on Sinai. Possible also are accounts related to Joshua's endowment by the Spirit. Although, according to Numbers 27, the Spirit given Joshua appears to be focused on leadership ('that all the congregation of the children of Israel may obey' and 'at his command they shall go out and at his command they shall come in' Num. 27.20-21), according to Deut. 34.9 the spirit of wisdom upon him resulted in Israel listening to him and doing 'as Yahweh had commanded Moses'. Nevertheless, because of its close connection to the Wilderness traditions of manna, water and guiding pillars in Numbers, the account of the Spirit endowment in Numbers 11 is the most likely referent for this allusion in Neh. 9.20.²⁰

This account in Numbers 11 describes the response of Yahweh to Moses' lament over the crushing load of leadership of the great nation. The Spirit endowment is linked to what is called 'bearing the burden of the people',

18. Jacob M. Myers, *Ezra, Nehemiah* (AB, 14; Garden City, N.Y.: Doubleday, 1965), p. 168; F. Charles Fensham, *The Books of Ezra and Nehemiah* (NICOT; Grand Rapids: Eerdmans, 1982), p. 231; see North, 'Praying for a Good Spirit', for further links between Ps. 143.10 and Neh. 9.20.

19. Mention of the role of the 'Spirit' in the Exodus-Wilderness traditions outside of the Torah is restricted to the prayers in Isa. 63.10, 11, 14 and Ps. 106.33 and the prophecy in Hag. 2.5. Isaiah 63 refers to the 'Holy Spirit' which appears to refer to the glory of Yahweh in the midst of the people. The focus in Isaiah 63 is on the presence of Yahweh who was grieved by the people due to their rebellion, who dwelled in their midst and who gave them rest in the land. The Spirit in Ps. 106.33 is in reference to the people's rebellion against God, although it is possible that this refers to Moses' spirit. The Spirit in Hag. 2.5 refers to the enduring presence of Yahweh to accompany the people as promised in Exodus 33-34.

20. So also Joseph Blenkinsopp, *Ezra-Nehemiah: A Commentary* (OTL; Philadelphia: Westminster, 1988), p. 305; Judith H. Newman, *Praying by the Book: The Scripturalization of Prayer in Second Temple Judaism* (SBLEJL, 14; Atlanta: Scholars Press, 1999), pp. 91-92; Duggan, *Covenant Renewal*, pp. 213-14. Contra North, 'Praying for a Good Spirit' (177), who dismisses Numbers 11 because the text says that the elders did not prophesy again, suggesting that this was not a permanent endowment of the Spirit. However, more likely is that the Spirit was a permanent endowment (if it was in any way an answer to Moses' request of Yahweh), but the prophesying was merely the initial evidence of the reception of the Spirit, as is true also of Saul in 1 Sam. 10.10.

something which Moses at present was doing alone and which would be shared with these elders of Israel. The precise character of such ‘burden bearing’ is not specified, but it appears that the composer of the prayer in Nehemiah 9, following the lead of Deut. 1.9-18, reads Numbers 11 in light of the account of Exodus 18.²¹ In Exod. 18.17-27 Jethro counsels Moses to appoint leaders to assist him in the task of settling disputes. This task is related to teaching the statutes and the laws and making known to the people the way in which they should walk and the tasks they should perform (18.20). According to Numbers 11 the Spirit which endowed Moses for these tasks was to be distributed to the elders of Israel. Interestingly, the sign of this distribution was that the elders ‘prophesied’, even though they did not do so again (Num. 11.25-26).

Therefore, Nehemiah 9 fuses together two key elements in relation to the Torah: first, the revelation of the written Torah through the direct voice of Yahweh on Mount Sinai through Moses (Neh. 9.13-14) and the provision of the Good Spirit to instruct the people.²² Read in relation to the role of the Spirit in the Wilderness account in Numbers 11 and against the backdrop of the role of Moses and the elders in Exod. 18.17-27 and Deut. 1.9-18, this instruction by the Spirit of God is related to the role that Moses played as interpreter of the laws for the people in their ongoing disputes – a role which is extended to broader leadership figures and associated with prophetic inspiration.

This connection between Yahweh-uttered Torah and Leader-mediated Spirit-instruction of that Torah at the centre of the prayer in Nehemiah 9 functions as a hermeneutical key to the entire literary complex which surrounds it in Nehemiah 8–10.²³ In these texts one finds a consistent rhythm which moves between the reading of the written Torah (Neh. 8.1-6, 14, 18a; 9.3) and interpretation of the Torah by key leaders in the community (Neh. 8.7-12, 13, 15-17, 18b; 9.5–10.40[ET 39]). That these texts are related to the

21. See Boda, *Praying*, p. 158. Notice the vocabulary shared between Exodus 18 and Numbers 11: cf. Exod. 18.18: ‘for the task is too heavy for you; you cannot do it alone’ (כִּי כִבֵּד מִמֶּךָ הָדָבָר לֹא תוּכֵל עֲשֹׂהוּ לְבַדְךָ) and 18.22: ‘they will bear (the load) with you’ (וְהִקָּל מֵעַל יָדְךָ וְנִשְׂאוּ אִתְּךָ) with Num. 11.14: ‘I alone am not able to carry all this people, because it is too burdensome for me’ (לֹא אֶחָדָא לְבַדִּי לִשְׂאת אֶת כָּל הָעָם הַזֶּה) (כִּי כִבֵּד מִמֶּנִּי). Notice how the precise role of the seventy elders in Numbers 11 is never specified. For Deut. 1.9-18 as a fusion of the literary traditions found in Exodus 18 and Numbers 11 see A. D. H. Mayes, *Deuteronomy* (NCB; Greenwood, S.C.: Attic, 1979), pp. 121–24.

22. Notice also the fusion of these two elements later in the prayer in Neh. 9.29-30: God admonishes (עֹרֵר Hiph) the people to turn back to his law and then admonishes (עֹרֵר Hiph) the people by his Spirit through the prophets.

23. See especially Williamson, *Ezra, Nehemiah*, pp. 275–76, and Duggan, *Covenant Renewal*, for the cohesion of this literary unit. It is interesting that the declaration of God’s grace in the wilderness in spite of Israel’s rebellion lies at the centre of the literary section Nehemiah 8–10 as well. After writing this I have discovered the work of Levison, *Spirit*, pp. 194–208, who highlights the foundational role of Nehemiah 8–9 for later developments in Second Temple Judaism related to ‘The Spirit and Inspired Exegesis’.

teaching on Torah and Spirit in Nehemiah 9 is suggested by the appearance in Neh. 8.13 of the verb שָׁבַל (Hiph) which typified the role of the Spirit in Neh. 9.20. In Neh. 8.13 the role of the Spirit is linked to Ezra, around whom the community leaders had gathered. The use of the noun שָׁבַל in Neh. 8.8 to describe the interpretive role of the Levites is most likely another allusion to the interpreting Spirit of Neh. 9.20.

As in 2 Kings 22, so also here the reading of the written Torah is a first key stage and this reading of the Torah is done by one described as a scribe (8.1, 4, 9, 13). Those who listen are described as those who were able to understand (יָדַע Hiph; נִיין; Neh. 8.2, 3; 10.29[ET 28]). Key in each scene in Nehemiah 8, however, is the role of leadership, identified as Ezra and the Levites (and possibly Nehemiah)²⁴ who in a second stage offer an interpretation of the text as well as appropriate application.

The dynamics of this second stage are seen in Neh. 8.8-12. It is possible that the activity described in Neh. 8.8 is merely a translating of the Hebrew text into Aramaic so that the people understood the words of the Torah, but the use of the term שָׁבַל suggests wise instruction, that transcends mere translation. Nehemiah 8.9-12 clearly shifts the focus to the interpretive phase as it highlights the role of these leaders in shaping the application of the text. While the meaning of the text appears to be plain – that is, the people had failed in carrying out legal requirements (possibly in relation to past Feasts of Trumpets, cf. Lev. 23.24-25; Num. 29.1-6) – the people's response was deemed inappropriate by the leaders. In the end the response counselled is the very opposite of that discerned by the people. It is this interpretive guidance which leads to the statement in Neh. 8.12 that the people 'understood the words which had been made known to them'. Possibly then one should distinguish between understanding the reading (קָרָא) of the Torah in 8.3 and understanding the reading (מִקְרָא) through insightful explanation (מִפְרֵשׁ וְשׁוֹם שָׁבַל) in 8.8, or understanding 'the words which had been made known to them' (הַבִּינּוּ בַדְּבָרִים אֲשֶׁר הוּדִיעוּ לָהֶם) in 8.12. A similar distinction is evident in Neh. 8.13-18, which is focused on Torah instructions related to the Feast of Tabernacles (cf. Leviticus 23; Deuteronomy 16).²⁵ In this text there is a distinction between finding (מָצָא) something 'written in the law which Yahweh commanded through Moses' (בְּתוֹב בַּתּוֹרָה אֲשֶׁר צִוָּה יְהוָה בְּיַד מֹשֶׁה) in 8.14 and 'gaining insight into the words of the law' (וַלְהִשְׁכִּיל אֶל דְּבָרֵי הַתּוֹרָה) in 8.13.

The reading of the Torah continues to dominate the account which follows in Neh. 9.1-10.40[ET 39].²⁶ The account of the assembly begins with a quarter day of reading from the Torah (Neh. 9.3), continuing the practice

24. See Williamson, *Ezra, Nehemiah*, p. 279, who questions whether Nehemiah was originally here in the text.

25. See Williamson, *Ezra, Nehemiah*, pp. 294-95.

26. Although 9:1-10:40 may be composite in origin, in its present form it is a single literary pericope, see Mark J. Boda, 'Redaction in the Book of Nehemiah: A Fresh Proposal', in *Unity and Disunity of Ezra-Nehemiah: Redaction, Rhetoric, Reader* (eds Mark J. Boda

already established in the previous chapter. As in Nehemiah 8 interpretive guidance is given as to the implications of the Torah and incorporation of their requirements into the life of the community. The prayer in Nehemiah 9 is filled with allusions to the Torah that guide the praise and then penitential response of the people (cf. Neh. 9.4).²⁷ The covenant document which follows in Nehemiah 10 is based on interpretation of the Torah's stipulations which are then taken up by the people and incorporated into their community life.²⁸ Both Nehemiah 9 and 10 begin with lists of leadership figures who are seen as playing a key role in the incorporation of the interpreted Torah (both in prayer and covenant agreement) into the life of the community. What began in Nehemiah 8 with the leadership of the scribe Ezra and was expanded to the Levites in Nehemiah 8 and 9 is now extended even further to a host of leaders in Nehemiah 10.²⁹ This is strikingly similar to the expansion from Moses to the elders in the Wilderness accounts treated above.

The teaching spirit, first linked to the role of the elders/judges in the Exodus-Wilderness accounts, is now evident in the enduring work of leaders in the Persian period. In contrast to 2 Kings 22–23, not only prophets possess this interpretive Spirit, but also others who are endowed by the Spirit of prophecy, even though not identified as serving in the office of the prophet (Num. 11.25). A distinction is made here between the provision/reading of the Torah by a scribal figure who mediates the text and the interpretation of the Torah by leadership figures, even though one of these figures is the scribe.

As in 2 Kings 22–23, after this interpretive process led by the leadership of the people in Nehemiah 8–10 the people as a whole play their role, pledging 'to keep and to observe all the commandments of Yahweh our Lord, and his ordinances and his statutes' (Neh. 10.30[ET 29]). Again the people are passive recipients of the Word presented by the scribal figure and interpreted by the Spirit-inspired leaders.

3. Jeremiah and Ezekiel: New Covenant

The biblical passages discussed to this point are associated with two key theological movements which played an instrumental role in guiding the people through the massive cultural and religious transitions after the fall of

and Paul Redditt; Hebrew Bible Monographs; Sheffield: Sheffield Phoenix Press, 2008), pp. 25–54; Mark J. Boda, 'Prayer as Rhetoric in the Book of Nehemiah', in *A New Perspective on Ezra-Nehemiah: Story and History, Literature and Interpretation* (ed. Isaac Kalimi; Winona Lake, Ind.: Eisenbrauns, forthcoming).

27. See Newman, *Praying*; Boda, *Praying*.

28. See David J. A. Clines, 'Nehemiah 10 as an Example of Early Jewish Biblical Exegesis', *JSOT* 21 (1981), pp. 111–17, who concludes that Nehemiah 10 is 'the result of exegetical work upon previously existing laws'. cf. Williamson, *Ezra, Nehemiah*, pp. 333–40.

29. See Duggan, *Covenant Renewal*, p. 296, who also notes 'the expanding circle' through whose hands the Torah passes, referring to this as 'democratization'.

Jerusalem. Second Kings 22 is associated with Deuteronomistic circles and Nehemiah 8–10 with Priestly circles. The influence of these two theological streams can also be discerned in the two key exilic prophetic corpora: the books of Jeremiah and Ezekiel. While Jeremiah uses the vocabulary often associated with the Deuteronomistic movement, at many points Ezekiel articulates its prophetic message with Priestly vocabulary.³⁰ One does find points of connection between the two prophetic books, the most obvious of which is the common citation of the proverb typifying the attitude of the people in the closing moments of the kingdom of Judah (Jer. 31.29; Ezek. 18.2).³¹ It is in their vision of the future transformation of the people in the wake of the destruction of Judah and exile of the people that one finds some of the clearest connections between these two prophetic streams.

Both Jeremiah and Ezekiel showcase the exasperation of prophets before a recalcitrant populace.³² In both cases the prophetic vision for ‘repentance’ is thwarted as Yahweh shuts down the prophetic process designed to elicit a response from the people. In both books the demise of the state leads to a new vision for the covenant relationship between Yahweh and the people. In general terms both share in common a future vision for an inner transformation of the people who will enjoy an enduring covenant relationship with Yahweh. This inner transformation is linked to a divine work within them that in turn will enable them to maintain fidelity with Yahweh (Jer. 24.7; 31.31–34; 32.39–40; Ezek. 11.19–20; 36.26–27; 37.14, 26). Vocabulary shared between these two traditions includes: נתן לב (give a heart; Jer. 24.7; Ezek. 11.19^{2x}; 37.26^{2x}); נתן בקרב (put within; Jer. 31.33; 32.39; Ezek. 36.26, 27; 37.14); the covenant formula (I will be their God, they will be my people; Jer. 24.7; 31.33; Ezek. 11.20); and כרת ברית (make

30. See further Marvin A. Sweeney, ‘Ezekiel: Zadokite Priest and Visionary Prophet of the Exile’, *Society of Biblical Literature Seminar Papers* 39 (2000), pp. 728–51; William L. Holladay, ‘Elusive Deuteronomists, Jeremiah, and Proto-Deuteronomy’, *CBQ* 66 (2004), pp. 55–77, and literature cited there; cf. Christopher Begg, ‘The Non-Mention of Ezekiel in Deuteronomistic History, the Book of Jeremiah and the Chronistic History’ in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation* (ed. Johan Lust; Bibliotheca Ephemeridum theologicarum Lovaniensium, 74; Leuven: Leuven University Press, 1986), pp. 340–43 (341–42). For lexical stock see Boda, *Severe Mercy*, pp. 223–93.

31. See Mark Leuchter, ‘Zadokites, Deuteronomists, and the Exilic Debate over Scribal Authority’, *Journal of Hebrew Scriptures* 7, no. 10 (2007), pp. 5–18 (7–11), under ‘Scribes Before and After 587 BCE: A Conversation’ (ed. Mark Leuchter); http://www.arts.ualberta.ca/JHS/Articles/article_71.pdf, for points of connection and the view that Ezekiel is the one who responds to the early phase of the Jeremianic tradition, after which there is a counter response from the Jeremianic tradition; cf. Walther Zimmerli, *Ezekiel: A Commentary on the Book of the Prophet Ezekiel* (Hermeneia; Philadelphia: Fortress, 1979), pp. 1:44–46. I am not convinced that these two traditions need to be understood through such a combative model. For the reliance of Ezekiel’s vision of the new covenant on Jeremiah see Zimmerli, *Ezekiel*, p. 2:249; William L. Holladay, *Jeremiah 2: A Commentary on the Book of the Prophet Jeremiah, Chapters 26–52* (Hermeneia; Minneapolis: Fortress, 1989), p. 201; Daniel I. Block, *The Book of Ezekiel: Chapters 25–48* (NICOT; Grand Rapids: Eerdmans, 1998), p. 356.

32. See further Boda, *Severe Mercy*, pp. 223–93.

a covenant; Jer. 31.31, 33; 32.40; Ezek. 37.26). The covenant referred to is called *ברית עולם* (everlasting covenant; Jer. 32.39; Ezek. 37.26), the heart that is given is called *לב אחד* (one/single heart; Jer. 32.39; Ezek. 11.19) and that which is made with or given to the people is called *חדש/חדשה* (new; Jer. 31.31; Ezek. 36.26).

There are, however, points of contrast between these two prophetic corpora. In Jeremiah the divine internal work entails a placing of the law within the heart of the people (Jer. 31.33), while in Ezekiel the divine internal work causes the people to fulfill the laws (statutes, ordinances; Ezek. 11.20; 36.27). Jeremiah envisions the gift of a heart (Jer. 24.7; 32.39) and work being done on the heart (Jer. 31.33), while Ezekiel describes the gift of a heart of flesh after the removal of a heart of stone (Ezek. 11.19; 36.26). A core difference lies in what is placed within the people in this new era of restoration. Jeremiah envisions 'my law' (Yahweh's law; Jer. 31.33) which is written on the heart, while Ezekiel speaks of 'my spirit' (Yahweh's spirit; Ezek. 36.27; 37.14) which is placed within them. While Jeremiah describes a 'new covenant' (Jer. 31.31), Ezekiel envisions a 'new spirit' (Ezek. 36.26).

These two passages echo the themes encountered in the investigation of 2 Kings 22 and Nehemiah 8–10 and yet reflect features distinct from these passages. The Jeremianic image is that of a divine scribe copying the law on the heart, signifying a new phase of internalization of the law that will lead to a universal knowing of Yahweh, which makes possible a full and permanent return to God.³³ Reference to the lack of need for teaching the community to know Yahweh need not be understood as an eradication of the teaching office.³⁴ Knowing Yahweh here refers to a covenantal knowledge; knowing Yahweh in covenant relationship which prompts obedience to his demands. The task of reminding and motivating the people to embrace this covenant relationship, so key to the old covenant,³⁵ would no longer be necessary

33. See Scott J. Hafemann, *Paul, Moses, and the History of Israel: The Letter/Spirit Contrast and the Argument from Scripture in 2 Corinthians 3* (WUNT, 81; Tübingen: J.C.B. Mohr [Paul Siebeck], 1995), pp. 131–34. Contra Mark Leuchter, *The Polemics of Exile in Jeremiah 26–45* (Cambridge: Cambridge University Press, 2008), p. 58, who sees this as 'legitimizing the scribal tradition of the Deuteronomistic variety' over against the 'older hierarchies of the Jerusalem cult', ignoring the importance of the two contrasts of the sin of Judah written on the tablet of their hearts in Jer. 17.1 and the law of Yahweh written on tablets of stone (as in Deut. 5.22; 10.2, 4), both of which Jer. 31.33 is designed to overturn; cf. John Bright, *Jeremiah* (AB, 21; Garden City, N.Y.: Doubleday, 1965), p. 165; Holladay, *Jeremiah 2*, p. 198; Leslie C. Allen, *Jeremiah: A commentary* (OTL; Louisville, Ky.: Westminster John Knox Press, 2008), pp. 355–56. Also note the critique of Duhm's view that this identifies all Israel as merely functioning as learned scribes who know the Torah by heart, by Douglas R. Jones, *Jeremiah* (NCB; London: Marshall Pickering, 1992), pp. 399–401; Jack R. Lundbom, *Jeremiah 21–36: A New Translation with Introduction and Commentary* (New York: Doubleday, 2004), pp. 465–66.

34. Lundbom, *Jeremiah 21–36*, p. 470, does note that 'Formal teaching is not at issue,' but for the wrong reasons – that is, that the focus here is on a prophet's teaching and that there must be allowance for hyperbole.

because of the new era of internalization through a divine work of inscription and inspiration. The people's engagement with this covenant would be motivated from within rather than cajoled from without. The Ezekiel image is that of the divine spirit infusing the community with God's life, that makes possible obedience to the law.

The Jeremianic scribal image is not odd in light of the strong scribal emphasis within the book of Jeremiah and the support that the prophet enjoyed from the scribal class (see Jeremiah 36).³⁶ The Ezekielian spirit image is not unexpected for a prophetic tradition which emphasizes the role of the divine spirit in the prophetic process. The same divine spirit that enabled Ezekiel to proclaim the words of Yahweh to a generation of exiles who needed to walk according to God's ways, now is given directly to the people in order to enable them to walk according to God's statutes.³⁷ As Robson has written: 'What Jeremiah sees as achieved by Yahweh writing the torah on the hearts of the house of Israel (Jer. 31.33) ... Ezekiel ascribes to the giving of the divine רוח'.³⁸ Ezekiel's reference to the removal of the heart of stone may be a conscious allusion to the scribal image used in Jeremiah, extending the Jeremianic tradition by showing that it is Yahweh's transformation of the human spirit by the divine Spirit which makes this internal scribal miracle possible.³⁹

These two passages have implications for the issue of hermeneutics. Many would say that the scribal metaphor in Jer. 31.33 'shows how the external limitations and vulnerability of the old system of written documents and

35. See Boda, *Severe Mercy*, p. 250; cf. Exod. 6.7. For the importance of teaching to the old covenant see Deut. 5.1; 11.19, and for aberrant teaching in Jeremiah's generation see Jer. 9.4-5; cf. Bright, *Jeremiah*, p. 198; Holladay, *Jeremiah 2*, p. 198.

36. See especially Dearman, 'My Servants the Scribes', p. 417; Van der Toorn, *Scribal Culture*, p. 185; Mark A. Leuchter, *Josiah's Reform and Jeremiah's Scroll: Historical Calamity and Prophetic Response* (Hebrew Bible Monographs, 6; Sheffield: Sheffield Phoenix, 2006); Leuchter, *Polemics of Exile*, p. 9; Mark Leuchter, 'The prophets' and "the Levites" in Josiah's covenant ceremony', *ZAW* 121 (2009), pp. 31-47 (37). Leuchter argues that Jeremiah functioned as a Deuteronomistic scribe and was allied with the Shaphanide scribal circle who, according to Leuchter, were responsible for the Deuteronomistic literature.

37. For this see especially James Robson, *Word and Spirit in Ezekiel* (LHBOTS, 447; New York: T&T Clark, 2006), pp. 213-15, 230, who notes the importance of the Spirit to Ezekiel's obedience in Ezekiel 1-2 as paradigmatic for the importance of the Spirit for making the word effective in their experience.

38. Robson, *Word and Spirit*, p. 262; so also Block, *The Book of Ezekiel: Chapters 25-48*, pp. 356-57: 'Jeremiah and Ezekiel obviously have the same covenant renewal in mind, but what Jeremiah attributes to the divine Torah, Ezekiel ascribes to the infusion of the divine *ruah*'; cf. Paul R. Williamson, *Sealed with an Oath: Covenant in God's Unfolding Purpose* (Downers Grove, Ill.: Apollos/IVP, 2007), pp. 170-72.

39. Contra Robson, *Word and Spirit*, p. 244, who is unsure of the precise purpose of this 'heart of stone', suggesting possibly that it is an allusion to Ezek. 2.4 (cf. 3.9), an indication that the people are less than human (see Job 41.16[ET 24]) or have become like their idols (cf. John F. Kutsko, *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel* [Biblical and Judaic Studies, 7; Winona Lake, Ind.: Eisenbrauns, 2000], pp. 128-29), or are dead as Nabal in 1 Sam. 25.37.

human mediators will be eliminated'.⁴⁰ However, it is not clear that the Jeremican tradition is advocating an eradication of the written dimension of the Torah, nor even of teaching.⁴¹ Rather, that which is written will now be internalized and exhorting people to commence or renew covenant relationship ('Know the Lord') will be unnecessary.⁴² This hope is akin to the foundational Deuteronomistic hope, expressed in the renewal of covenant on the plains of Moab in Deuteronomy, and articulated in Deut. 30.10 as turning to Yahweh with all one's heart and soul to the commandments written in the book of the law which are, according to Deut. 30.14, 'in your mouth and in your heart'.⁴³ While Deut. 30.14 does speak of observing the law (fulfilling its demands) and such observance appears to be in view in the vision of transformation in Jer. 31.31-34 (especially as this covenant contrasts the earlier covenant 'which they broke', according to Jer. 31.32), the focus of Jer. 31.31-34 appears to be on the internalization of the written Torah in relation to learning and experiencing covenant relationship with Yahweh. Since Ezekiel appears to be dialoguing with the earlier Jeremican tradition in this regard the same hermeneutical dimension is in view, even as the focus shifts even more on to the issue of observance of the law (Ezek. 11.19-20; 36.26-27). The Torah is thus not set aside in this exilic, prophetic expectation, but rather there is now an opportunity for internal and universal grasping and performance of its demands through a divine work. This is the fulfillment of a hope expressed in passages such as Deut. 30.6 and 1 Kgs 8.36.⁴⁴

Here then one can see both Scribe and Prophet, Word and Spirit intricately linked in this new phase of covenant relationship between Yahweh and the people. While in 2 Kings 22-23 and Nehemiah 8-10 the functions of Scribe and Prophet and media of Word and Spirit are restricted to leadership figures

40. Gerald L. Keown et al., *Jeremiah* 26-52 (WBC, 27; Dallas: Word Books, 1995), p. 134, who note that stone tablets can be broken (Exod. 32.19; Deut. 9.17), scrolls lost or ignored (2 Kgs 22.8), burned (Jer. 36.23), drowned (Jer. 51.63) and written documents limited to one location with restricted access (p. 133).

41. Contra William McKane, *A Critical and Exegetical Commentary on Jeremiah* (ICC; Edinburgh: T&T Clark, 1986), p. 825, who sees no need for an objective Torah, or Femi Adeyemi, *The New Covenant Torah in Jeremiah and the Law of Christ in Paul* (Studies in Biblical Literature, 94; New York: Peter Lang, 2006), who argues for a different law from that which was revealed on Sinai. The focus on obedience to Torah and its commandments in both Jeremiah and Ezekiel accentuates continuity between the Sinai and New Covenant standards; cf. Jones, *Jeremiah*, p. 400.

42. Louis Stulman, *Jeremiah* (Abingdon Old Testament Commentaries; Nashville, Tenn.: Abingdon Press, 2005), p. 273. Contra Bright, *Jeremiah*, p. 198, who through a series of random connections claims this refers to the renewal of worship at the temple; and James Swetnam, 'Why was Jeremiah's New Covenant New?', in *Studies on Prophecy* (ed. Daniel Lys; Leiden: Brill, 1974), pp. 111-15, who says the new feature is the provision of copies of the Torah in synagogues.

43. See Fretheim, *Jeremiah*, p. 443. McKane, *Jeremiah*, p. 825, refutes those who would equate the internalization in Jer. 31.31-34 with the memorization described in Deut. 6.6; 11.18; suggesting that 10.16; 30.6, 11-14 is closer.

44. Boda, *Severe Mercy*, pp. 172, 183.

who relay and interpret the Scriptures for the people, who then obey, the new covenant traditions in Jeremiah and Ezekiel now extend the scribal and prophetic functions to the people as the Word and Spirit are infused into the community as a whole.⁴⁵ This ensures that the people not only have access to the Word, but also obey it. While not necessarily eradicating the need for scribal reader and prophetic interpreter this divine act of inscribing and inspiring the people changes the nature of teaching, since it expects the teaching content to be internalized by the entire community through a divine work.⁴⁶

4. Summary

These biblical passages reveal the importance of both Spirit and Word to the interpretation of sacred text in a key revelatory phase of the Old Testament witness. It is not surprising that such passages arise during this period, since the loss of the cultural institutions (monarchy, temple) essential to the preservation of such texts would have raised the level of the importance of these texts to the community. Development of canon is often linked to this period and along with it key developments in interpretation, especially of the Torah and the Prophets.⁴⁷

These various texts, which arose in that key period of the demise of the monarchy, are helpful catalysts for hermeneutical reflection on the interpretation of sacred text, especially as the community lives in the wake of the failure of the covenant relationship between Yahweh and his people. The two narrative texts, 2 Kings 22–23 and Nehemiah 8–10, embedded within works associated with the Deuteronomistic and Priestly traditions respectively, and two prophetic texts, Jeremiah and Ezekiel, each dominated by Deuteronomistic and Priestly traditions respectively, reveal a concern for the role of Word and Spirit for the interpretation of and response to

45. The democratization of the Word and Spirit need not mean there is now a dominance of individualism in view, since the focus is on covenant relationship with the people as a whole; cf. Paul M. Joyce, *Ezekiel: A Commentary* (LHBOTS, 482; New York: T&T Clark, 2007), p. 205. However, there are implications for all individuals who live within community; cf. Paul M. Joyce, *Divine Initiative and Human Response in Ezekiel* (JSOTSup, 51; Sheffield: Sheffield Academic, 1989), pp. 76–77; Boda, *Severe Mercy*, p. 265.

46. As per Jones, *Jeremiah*, p. 401, who interprets Jeremiah as envisioning a ‘time when the people of God would not be divided between teachers who knew God and others who did not, but all would have that knowledge of God ...’

47. See Van der Toorn, *Scribal Culture*, who sees in the Josianic renewal a key shift in which oral tradition is superseded by authoritative text, and William M. Schniedewind, *How the Bible Became a Book: The Textualization of Ancient Israel* (Cambridge: Cambridge University Press, 2004), pp. 190–94, 212, who sees the late eighth century under Hezekiah and especially the late seventh century under Josiah as key eras for the development of the textual tradition.

the Torah. In the two narrative texts, 2 Kings 22–23 and Nehemiah 8–10, one finds key elements in common. Both highlight the importance and authority of the text as a textual phenomenon, as the book of the Law as a textual phenomenon is recovered. Both emphasize the reading of this textual artifact by scribal figures. Both acknowledge the ability of the audience to understand the text at this basic level and even to respond to the text in a way that engages both their inner affections and outer behaviour. Both also reveal a role for a secondary level of interpretation by interpretive figures linked to the Spirit. These interpretations nuance the audience's fusing of the textual and contemporary horizons, shaping their response. Both, in the end, stress the importance of communal response to the scribally mediated text as interpreted by the Spirit-inspired figures. The two prophetic texts, Jeremiah and Ezekiel, however, create new expectations for this hermeneutical process, as the functions of scribe and prophet, text and Spirit are now democratized as the people experience an internalization of these offices and dimensions.

4.1 New Testament Echoes

The emphases of these Old Testament texts, however, are not unique to the Old Testament but are seen also in the New Testament. While there is not space at present for a full treatment of the New Testament witness, quick reference to a few key passages is in order.⁴⁸

The ministry of Jesus in the Gospel of Luke is bracketed by depictions of Jesus' teaching ministry. In the opening bracket immediately after being filled with the Spirit at his baptism, Jesus is thrust into the wilderness for a 40-day test by the devil. Key to this test is the climactic interchange in Lk. 4.3–13 which entails a debate, at the heart of which is the interpretation of cited Scripture (Lk. 4.4 with Deut. 8.3; Lk. 4.8 with Deut. 6.13; 10.20; Lk. 4.10–11 with Ps. 91.11–12; Lk. 4.12 with Deut. 6.16). Returning from this ordeal in 4.14 'in the power of the Spirit', he commences teaching in the synagogues, typical of which is then presented in the account in 4.16–30 of Jesus in his hometown, Nazareth. Here the one filled with the Spirit teaches 'with authority', as he first reads from the scroll (Isa. 61.1–3) and then expounds its present significance. The closing bracket of the ministry of Jesus in the Gospel of Luke is that of the resurrected Christ in Luke 24, where once again in vv. 27–32 and vv. 44–49 Jesus draws upon the text of the Hebrew Scriptures (Law, Prophets, Psalms) and opens minds to understand these Scriptures (vv. 27, 32, 45).⁴⁹ The Spirit-inspired Jesus commences and closes

48. For the role of the New Testament in Christian Old Testament theological reflection, see Mark J. Boda, 'Biblical Theology and the Old Testament' in *Hearing the Old Testament* (eds Craig Bartholomew and David Beldman; Grand Rapids: Eerdmans, forthcoming).

49. The reference to the 'burning of the heart' in Lk. 24.32 may be an allusion to the expectation of an internal work of the Spirit in the Jeremiah/Ezekiel new covenant.

his earthly ministry in the Gospel of Luke with Spirit-inspired interpretation of the scribally mediated text of the Law, Prophets and Psalms.

This same connection between Spirit and Word can be discerned in the second Lukan volume of Acts. As with Jesus' earthly ministry, so the church's ministry is inaugurated by an endowment of the Spirit (Acts 2.1-13) that is followed immediately by two apostolic sermons (Acts 2.14-36; 3.13-26) which cite Scripture (culled from the Law, Prophets and Psalms). As the book of Luke, so Acts ends with another interpretive moment as the Apostle Paul explains, testifies and seeks to persuade the Jews in Rome regarding Jesus, 'from both the Law of Moses and from the Prophets' (Acts 28.23). It is instructive that this teaching ends by citing the word of the 'Holy Spirit' through Isaiah which describes the failure of interpretive appropriation of the Word of God by his hardened people in Isaiah 6. This tragic ending for the Jewish community in Rome contrasts with that of the nascent Christian community at the outset and especially in the centre of the book. In Acts 15 the leadership of the community showcases the role of the Spirit in the reading of Scriptures.⁵⁰ The community, now Spirit-endowed as Christ was at the outset of the Gospel of Luke, must deliberate over the interpretation of Scripture (see 15.1, 5). Debate and deliberation is not foreign to such interpretation (15.6-7), but in the end it is the evidence of the Spirit's work and the witness of the Scriptures that are key to the resolution of the issue (15.7-21). It is important to remember that those who bring resolution to this, Peter and James, were part of that community which had received the Spirit endowment at the outset of the book of Acts (ch. 2). According to 15.28, this decision is linked to the Spirit.

The Gospel of John also reveals the importance of Word and Spirit for the new covenant era. One of the key dimensions of the Spirit in the farewell discourse in John 14-16 is the teaching role of the Spirit of Truth who will bring to remembrance the words Jesus shared with his disciples while on earth (14.26), guiding the new covenant community into all truth (16.13-14). As Fowl has argued, this ministry of 'remembrance' must be understood in light of Jn 2.22 and especially 12.16, which show that the 'act of remembrance that the Spirit enables here is not so much an exercise in recollection as an understanding of things said and done in the past from the perspective of the death and resurrection of Jesus', that is, 'a Spirit-directed understanding of the past'.⁵¹ This involves the apostolic interpretation not only of Jesus' words and actions (e.g. 2.22; 7.39), but also of the Scriptures which preceded his ministry (e.g. 2.17; 12.16).

50. See especially Stephen E. Fowl, *Engaging Scripture: A Model for Theological Interpretation* (Challenges in Contemporary Theology; Malden, Mass.: Blackwell Publishers, 1998); Mark Husbands, "'Reading with the Spirit": Interpreting Scripture in the Light of Word and Spirit', in *Teach Me Your Paths: Studies in Old Testament Literature and Theology* (eds John Kessler and Jeffrey P. Greenman; Toronto: Clements, 2001), pp. 167-91 (167-91).

51. Fowl, *Engaging Scripture*, pp. 99-100.

This link between Word and Spirit can also be discerned in that key hermeneutical text in the Pauline tradition: 2 Tim. 3.14-16.⁵² This instruction to Timothy strikes a balance between the scribally preserved character of the 'sacred letters' (ἱερὰ γράμματα) and the God-inspired character of these texts called 'Scriptures' (γραφή θεόπνευστος).⁵³ The latter term should not be merely restricted to an event of inspiration in the past; it also describes an enduring characteristic of the inscripturated Word.⁵⁴ These 'sacred letters' are linked to 'making one wise for salvation', while the 'Scriptures' are, through the divine inspiring work, 'useful for teaching' in order to shape the behavior of the community.

While the New Testament evidence above reveals the importance of Spirit-inspired teaching of the scribally inscribed text by Christ and the apostles, much as already discerned in the narratives of 2 Kings 22–23 and Nehemiah

52. As per William C. Wacker and Jerome D. Quinn, *The First and Second Letters to Timothy: A New Translation with Notes and Commentary* (ECC; Grand Rapids: Eerdmans, 2000), p. 762, who sees here a uniting of 'The Spirit and letter'.

53. There is some debate over the reason for the use of the term γράμμα ('letter') here in 3.14 instead of the more common term γραφή ('Scripture') in 3.16. Towner explains the use of the former as a move to view the Old Testament writings 'from a more specifically instructional perspective', Philip H. Towner, *The Letters to Timothy and Titus* (NICNT; Grand Rapids: Eerdmans, 2006), p. 583. For debate over the meaning of this term θεόπνευστος see Wacker and Quinn, *Timothy*, pp. 758–62. While earlier interpretations often read this as 'breathing God' (the Scripture communicate God or the divine), it is now generally accepted that the meaning is 'God breathing', akin to the term θεοδίδακτος ('God teaching') in 1 Thess. 4.9; Raymond F. Collins, *1 & 2 Timothy and Titus: A Commentary* (NTL; Louisville, Ky.: Westminster John Knox Press, 2002), p. 264; Towner, *Timothy*, p. 589.

54. See Wacker and Quinn, *Timothy*, p. 762: 'The Scripture has its power ... because of the Spirit/breath that produced it and presumably continues to vivify it.' Notice the term θεοδίδακτος in 1 Thess. 4.9 that speaks of a present reality in the life of the community. See the helpful discussion of Kevin J. Vanhoozer, 'From Speech Acts to Scripture Acts: The Covenant of Discourse and the Discourse of the Covenant', in *After Pentecost: Language and Biblical Interpretation* (eds Craig G. Bartholomew, Colin J. D. Greene and Karl Möller; SAHS, 2; Grand Rapids: Zondervan, 2001), pp. 1–49 (38), who notes that 'The Spirit is the energy that enables the Word to complete its mission' so that 'the Bible is the Word of God ... the Bible becomes the Word of God.' At the same time the focus in our various texts has been on the authority of the inscribed text and that of the interpreting Spirit, as Stanley J. Grenz, 'The Spirit and the Word: The World-Creating Function of the Text', *Theology Today* 57 (2000), pp. 357–74. The text has integrity of its own because of its source in the Spirit, but there remains a need for a contemporary work of the Spirit for interpretation, as per Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 2004), who speaks of the shared work of 'the Spirit, the text, and the reader' engaged in 'a transforming process'. See further William Olhausen, 'A "Polite" Response to Anthony Thiselton', in *After Pentecost: Language and Biblical Interpretation* (eds Craig G. Bartholomew, Colin J. D. Greene and Karl Möller; SAHS, 2; Grand Rapids: Zondervan, 2001), pp. 121–30 (127–28); and Brian D. Ingraffia and Todd E. Pickett, 'Reviving the Power of Biblical Language: The Bible, Literature and Literary Language', in *After Pentecost: Language and Biblical Interpretation* (eds Craig G. Bartholomew, Colin J. D. Greene and Karl Möller; SAHS, 2; Grand Rapids: Zondervan, 2001), pp. 241–62 (245–48).

8–10, there is evidence in the New Testament of the nuances discerned in the study of Jeremiah and Ezekiel above. First Corinthians 1–2 contrasts the wisdom of God and humanity, interestingly paralleling human wisdom with that of the scribe (1.20). Paul reveals that his message/preaching is not reliant on persuasive words of human wisdom, but on the demonstration of the Spirit and power (2.4). Paul proclaims God's wisdom which has been a mystery, that hidden wisdom which God predestined but which was beyond the comprehension of the rulers of this age, yet accessible to the new covenant community through the Spirit who searches the deep things of God. Although in view here is a much broader topic than the interpretation of Scripture, the hermeneutic sketched out here is relevant to the interpretation of Scripture, reminding us of the new Spirit resources of the new covenant era for knowing God and performing his priorities.

Second Corinthians 3 also echoes the new covenant hermeneutical agenda of Jeremiah and Ezekiel introduced above. Alluding to a scribal tradition of writing on human hearts by the Spirit (vv. 3, 6), which assumes a combined reading of Jeremiah and Ezekiel's new covenant vision, it contrasts the hermeneutical agenda of merely reading the old covenant with a veil over the heart (3.14) with that of a person turning to the Lord (3.15) and beholding his glory (3.18). In this new era of the Spirit there is a divine work operating directly on the heart of the believer that opens the way to an encounter with Yahweh which transcends the experience of the Mosaic covenant. Similarly, 1 Jn 2.20, 21, and 27 reveal that there was an anointing of the Spirit (cf. 1 Jn 4.13) which would eradicate the need for 'anyone to teach' the Christian community. So also Paul writes to the Thessalonians that since they are taught by God they have no need for someone to write to them concerning loving one another (1 Thess. 4.9; cf. Phil. 3.15).⁵⁵

However, it is obvious that these statements stand within a tradition that acknowledged the enduring need for teachers in the midst of the new covenant community, since they are contained within works that constitute teaching. Furthermore, the reception of the Spirit at Pentecost resulted in a community gathered around the apostles' teaching (Acts 2.42). The New Testament thus echoes the same theological diversity found in the Old Testament texts treated above, balancing divinely democratized scribal inscription / Spirit inspiration with Spirit-inspired interpreters of scribal inscription.

4.2. Theological Implications

The hermeneutical message encountered in these Old Testament texts, that finds echoes throughout the New Testament, has implications for the

55. See also Jn 6.44-45 which cites Isa. 54.13 and possibly also Jer. 31.33; cf. Raymond E. Brown, *The Gospel According to John* (2 vols; Garden City, N.Y.: Doubleday, 1966), p. 277; Leon Morris, *The Gospel According to John* (Grand Rapids: Eerdmans, 1971), p. 372.

contemporary evangelical community in North America in particular. It appears to me that this movement has been influenced primarily, though not exclusively, by two major theological streams whose courses flowed through two sociologically, geographically and theologically diverse contexts in the late nineteenth and early twentieth centuries.⁵⁶ The one stream flowed through the elite east coast Old Princeton and through that into Westminster Theological Seminary and beyond.⁵⁷ The other stream flowed through the lower-class west coast Azusa Street with its roots in Methodism and the Holiness Movement.⁵⁸ Throughout the twentieth and continuing into the twenty-first century, these two streams have had a history of opposition and competition as well as collaboration and integration. Although this is a simplistic categorization one can typify the Old Princeton stream as one more focused on the scribal agenda observed in the texts treated above, that is, accentuation on the Scriptures as the Word of God written and authoritative in its inscripturated form. Attention has been given to the preservation, translation and careful grammatico-historical analysis of the biblical text. On the other hand, one can typify the Azusa stream as one more focused on the prophetic agenda observed in the texts treated above, that is, accentuation on the Spirit's role in the appropriation of the message of the Scriptures and especially the dynamic application of that ancient text to the contemporary religio-cultural context. The point of this analogy is not to argue that these two streams completely ignored one or the other emphasis, but rather that there was an accentuation of the one, and at times charges were levelled that the opposing camp had little concern for the other.⁵⁹

56. On this see the vigorous debate in the various contributions to *Christian Scholar's Review* 23 (1993), pp. 10–89, between George Marsden, Donald Dayton, Daniel Fuller, Clark Pinnock, Douglas Sweeney, and Joel Carpenter.

57. See, for example, George M. Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987); Bernard L. Ramm, *The Evangelical Heritage: A Study in Historical Theology* (Grand Rapids: Baker Books, 2000).

58. See, for example, Donald W. Dayton, *The Theological Roots of Pentecostalism* (Studies in Evangelicalism, 5; Metuchen, N.J.: Scarecrow Press, 1987); Donald W. Dayton, 'The Limits of Evangelicalism: The Pentecostal Tradition', in *The Variety of American Evangelicalism* (eds Donald W. Dayton and Robert K. Johnston; Knoxville, Tenn.: University of Tennessee Press, 1991), pp. 36–56; Donald W. Dayton, '“The Search for the Historical Evangelicalism”: George Marsden's History of Fuller Seminary as a Case Study', *Christian Scholar's Review* 23 (1993), pp. 12–33; Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century* (Grand Rapids: Eerdmans, second edition, 1997).

59. Clearly these two streams were at odds with one another in the first half of the twentieth century; it is instructive, I believe, that two of the key catalysts for the formation of the National Association of Evangelicals in the 1940s were Harold Ockenga and J. Elwin Wright. See further Peter Althouse, *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann* (JPTSup, 25; London: T&T Clark, 2003), pp. 42–43; Elizabeth Evans, *The Wright Vision: The Story of the New England Fellowship* (Lanham, Md.: University Press of America, 1991); Edith W. Blumhofer, *Restoring the Faith: The*

There is, however, a theological precedent within the Old Testament witness for the collaboration and integration of these two major hermeneutical streams, one which had potent results in the experience of the Judahite community, sparking spiritual renewals which sustained this community through incredibly challenging times – especially as a community shifted from the cultural centre to its periphery (not unlike our present day). Furthermore, the vision of the new era of redemptive history articulated by Jeremiah and Ezekiel sees these dual emphases as key marks of the new covenant community, that will be democratized within the community as a whole, enabling the entire community to follow the Triune God with all their heart, soul and might, even as they love their neighbor as themselves.

Assemblies of God, Pentecostalism, and American Culture (Urbana, Ill.: University of Illinois Press, 1993), pp. 181–87; Joel A. Carpenter, *Revive Us Again: The Reawakening of American Fundamentalism* (New York: Oxford University Press, 1997). Wright was a founder of an association of holiness and Pentecostal churches in the New England region which would later expand to become the New England Fellowship, which was able to bring Pentecostals and non-Pentecostal evangelicals into fellowship. He was key to the presence of Pentecostals in the early days of the NAE.

Chapter 3

THE PRINCIPLE OF ANALOGY AND BIBLICAL INTERPRETATION IN THE RENEWAL TRADITION

Kevin L. Spawn

A brief survey of selected developments in Old Testament scholarship over the last 25 years will launch this inquiry into the principle of analogy in the renewal tradition. While the dust continues to settle from the lively debates surrounding the contemporary study of the history of ancient Israel,¹ two classical approaches to the Hebrew Bible have been revitalized in recent years. First, since the mid-1990s, the methods of the scientific study of the Old Testament have been contemporized for biblical scholarship in the twenty-first century. For instance, based on his comprehensive study of Pentateuchal criticism, Ernest W. Nicholson has called present-day source critics back to the reputed merits of the methodology of Julius Wellhausen, supplemented with the best of twentieth-century scholarship on the Law.² Similarly, John Barton has outlined for the guild of Old Testament scholars a fresh articulation of biblical criticism for this generation, without ignoring the recent achievements of scholarship such as genre criticism and other issues related to literary competence.³

A second resurgence of scholarly activity invigorated partly by the debates in Old Testament historical research is confessional biblical hermeneutics (CBH), by which scholars endeavour to integrate the best of biblical criticism and faith.⁴ One important example of this revitalization of CBH is represented

1. For an overview of the attempts to write a history of biblical Israel, see Robert D. Miller II, 'Quest of the Historical Israel', in *Dictionary of the Old Testament—Historical Books: A Compendium of Contemporary Biblical Scholarship* (eds Bill T. Arnold and H. G. M. Williamson; Downers Grove, Ill.: IVP, 2005), pp. 830–37 (832–34).

2. Ernest W. Nicholson, *The Pentateuch in the Twentieth Century: The Legacy of Julius Wellhausen* (Oxford: Oxford University Press, 1998).

3. John Barton, *The Nature of Biblical Criticism* (Louisville, Ky.: Westminster John Knox Press, 2007). See also John Barton, *The Future of Old Testament Study: An Inaugural Lecture Delivered before the University of Oxford on 12 November 1992* (Oxford: Clarendon Press, 1993).

4. Barton explicitly shuns away from “‘confessing” readings’ (Barton, *Nature of Biblical Criticism*, p. 188). He maintains that biblical criticism has ‘still not managed to escape the hand of ecclesiastical and religious authority’ (p. 185).

in the Scripture and Hermeneutics Series (SAHS).⁵ Throughout the life of the seminar overseeing this series, the Christian faith was at the heart of this scholarly project to renew biblical interpretation in the academy.⁶

At this intersection of biblical scholarship and faith, only a minority of CBH contributors address the Troeltschian principles of historical and biblical criticism. Among these tenets of historical research, the principle of analogy is a pivotal interpretive concept that has, in my opinion, the potential to develop biblical hermeneutics in significant ways. The following appropriation of analogy to a biblical hermeneutic in the renewal tradition may demonstrate the importance of this principle to other forms of interpretation.

Due to their respective developments of the principle of analogy, two recent monographs by four Old Testament scholars are my main, but not exclusive, dialogue partners in this essay. Each of these proposals for CBH constructs an epistemologically informed hermeneutic that integrates the rigours of critical research with Christian orthodoxy. These two monographs are Kenton L. Sparks, *God's Word in Human Words*⁷ and the multi-authored volume *A Biblical History of Israel* by Iain Provan, V. Phillips Long and Tremper Longman III.⁸ Even though these appropriations of biblical criticism by evangelical scholars repay careful attention their proposals are not, in the end, wholly satisfying for a biblical hermeneutic in the renewal tradition. One chief reason for the shortcomings of these ventures into CBH concerns their respective development of the principle of analogy.

1. The Thesis and the Structure of the Argument

While it may be fairly safe to assume that most advocates of CBH believe, for example, in the historical effects of answered petitionary prayer, it

5. The Scripture and Hermeneutics Series (8 vols; Grand Rapids: Zondervan, 2000–2007) also proceeds from the perspective of the integration of faith and scholarship. For a Jewish proposal of CBH, see Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville, Ky.: Westminster John Knox Press, 1993).

6. Craig G. Bartholomew, 'Introduction', in *Renewing Biblical Interpretation* (eds Craig Bartholomew, Colin Greene and Karl Möller; SAHS, 1; Grand Rapids: Zondervan, 2000), pp. xxiii–xxxi (xxvi). In order to renew biblical interpretation in the academy and the culture, this seminar is academic, interdisciplinary, Christian and communal (p. xxvi). For contrasts between the general thrust of scholarship of the Society of Biblical Literature in the twentieth century and the integration of faith and biblical research in SAHS, see David Lyle Jeffrey, 'Introduction', in *The Bible and the University* (eds David Lyle Jeffrey and C. Stephen Evans; SAHS, 8; Grand Rapids: Zondervan, 2008), pp. 1–16 (1–2).

7. Kenton L. Sparks, *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* (Grand Rapids: Baker Academic, 2008).

8. Iain Provan, V. Phillips Long and Tremper Longman III, *A Biblical History of Israel* (Louisville, Ky.: Westminster John Knox Press, 2003).

would be misguided to presuppose a consensus view on the *charismata* of the Spirit and related phenomena (e.g. dreams, visions⁹) among scholars who integrate the best of biblical criticism and faith. Therefore, this essay questions whether or not the experiences that flow from a renewal spirituality result at times in distinguishable interpretations of biblical testimonies over against the interpretations of other practitioners of CBH who participate in the *charismata* of the Spirit and related phenomena in a narrow or even more restricted sense.¹⁰ An appropriation of the principle of analogy in biblical hermeneutics in the renewal tradition is proposed in this essay. Rather than limit this tenet of critical study to the part of the evidence amenable to scientific investigation, analogy in a biblical hermeneutic in the renewal tradition is based upon the experiences of the interpreter in both natural and supernatural realities.¹¹ Even though this principle of critical scholarship has been previously developed in the interests of either the topic of divine intervention in theological studies or the historicity of miracles in biblical scholarship¹² a renewal appropriation of analogy is more comprehensive than these proposals, since the experiences of an interpreter in both the natural and supernatural realms are utilized to analyse testimony. In the renewal tradition of interpretation, the widely attested experiences of miracles, the *charismata* of the Spirit

9. 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy.' (Acts 2.17-18 NRSV; cf. Joel 2.28-29 [3.1-2, Hebrew]).

10. For a volume that traces the various positions among Christian scholars on contemporary miracles and supernatural activities (i.e. cessationist, open but cautious, third wave and Pentecostal/charismatic), see Wayne A. Grudem (ed.), *Are Miraculous Gifts for Today? Four Views* (Grand Rapids: Zondervan, 1996).

11. Due to the development of biblical criticism and its scientific methods in this essay, natural and supernatural phenomena will at times be distinguished from each other in order to expand the critical approaches that focus the mind on material phenomena and natural causation. Other phrases used in this essay that may appear to imply a bipartite structure to the cosmos include physical and metaphysical realities as well as terrestrial and celestial realms. However, these partitioned views of the cosmos will be developed in an example of biblical interpretation in the renewal tradition from the book of Job below. In addition to the use of a merism to depict the universe as a single entity (e.g. 'the heavens and the earth' Gen. 1.1), the Old Testament also portrays the world as a three-storied cosmos (Ps. 115.15-17) or four-levelled world (Ps. 139.8-9). For the various cosmologies in the Old Testament, see Robert A. Oden Jr., 'Cosmogony, Cosmology', *ABD* (ed. David Noel Freedman; vol. 1; London: Doubleday, 1992), pp. 1162-71 (1163-68).

12. For his development of analogy and divine revelation, see William J. Abraham, *Divine Revelation and the Limits of Historical Criticism* (Oxford: Oxford University Press, 1982), pp. 92-115. For his adaptation of the Troeltschian principle of analogy to accommodate the miracles essential to Christian orthodoxy, a recent proposal in biblical scholarship that will be analysed below, see Sparks, *God's Word in Human Words*, pp. 315-18.

and other supernatural activity,¹³ shape the hermeneutical lens through which historical analysis and biblical interpretation proceed. Regarding the Hebrew Bible, the experiences of the renewal hermeneut inform the intellectual frame of reference used to interpret the testimonies of ancient Israel. As is inevitably the case for all practitioners of CBH, the experiences of the tradition of piety of an interpreter partly shapes the hermeneutical lens through which the biblical literature is read.¹⁴

By examining the use of the principle of analogy in the interpretation of biblical testimonies with these events, the distinctive features of biblical scholarship in the renewal tradition may be more clearly observed, described and developed. Do the *charismata* of the Spirit and related supernatural experiences inform biblical research in this tradition in ways that are distinguishable from other biblical scholars? If so, how might the distinctive methodological issues be articulated? Are the methods touched upon above, including biblical and historical criticism, examples of experientially informed biblical interpretation? These questions and associated issues are explored in this essay.

After a brief overview of the definitions of key terms, this essay will assess recent proposals of CBH that treat analogy and then propose a way forward for biblical hermeneutics in the renewal tradition. Even though their proposals differ in important respects, the four Old Testament scholars mentioned above (Sparks, Provan, Long and Longman) agree that the use of Troeltschian principles in contemporary historical research in the Hebrew Bible can undermine essential features of Christian orthodoxy. The critical assessment of these evangelical responses to the widely regarded tenets of Old Testament historical research will inform our proposal for the role of analogy in biblical interpretation in the renewal tradition. After a clarification of the complexities of the analogical examination of historical testimony, an example of biblical interpretation will be presented below to demonstrate how distinguishable forms of Christian piety may at times lead to the emphasis of different themes from one tradition of CBH to another. Regarding the principle of correlation, differences in Christian piety and experiences of the work of the Holy Spirit may lead practitioners of CBH to assume different cause-and-effect relationships in their respective examinations of historical

13. e.g. for an overview of part of the global renewal tradition, with comprehensive articles of key historical movements and figures together with statistics, see Stanley M. Burgess (ed.), *Encyclopedia of Pentecostal and Charismatic Christianity* (New York: Routledge, 2006) and Stanley M. Burgess and Eduard M. van der Maas (eds), *The New International Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan, revised edition, 2003).

14. According to Ernest C. Lucas, 'A theist cannot accept the assumption that the world is a closed system of natural causes that even God cannot break into.' (Ernest C. Lucas, 'Miracles', in *Dictionary of the Old Testament—Historical Books* [eds Bill T. Arnold and H. G. M. Williamson; Downers Grove, Ill.: IVP, 2005], pp. 700–1). According to the theist, Lucas continues, 'the ultimate framework for consistency or coherence is to be found not in the material realm that science investigates, but rather in the character and purposes of God, who created that realm' (p. 701).

testimony and biblical literature. A renewal appropriation of the principle of analogy may highlight some of the contributions this tradition offers to the discipline of biblical hermeneutics.

2. Definitions

According to Richard N. Soulen and R. Kendall Soulen, the historical-critical method in biblical studies

typically embraces the following tenets: (1) that reality is uniform and universal; (2) that it is accessible to human reason and investigation; (3) that all events historical and natural occurring within it are in principle interconnected and comparable by analogy; and (4) that humanity's contemporary experience of reality can provide objective criteria by which what could or could not have happened in the past can be determined.¹⁵

Ernst Troeltsch was the principal formulator of this approach to scientific historical research, which is commonly summarized by the three principles of doubt, analogy and correlation. Even though originally devised in the nineteenth century, according to Gerald A. Klingbeil, these scientific principles continue to inform modern historical criticism in Old Testament studies.¹⁶ Assuming the homogeneity of history, the principle of analogy proposes that the testimony of events in the biblical literature is inevitably read through our contemporary experiences and conditions.¹⁷ William J. Abraham has demonstrated that analogy can be understood in either

15. Richard N. Soulen and R. Kendall Soulen, *Handbook of Biblical Criticism* (Louisville, Ky.: Westminster John Knox Press, third edition, 2001), p. 78.

16. Gerald A. Klingbeil, 'Historical Criticism', in *Dictionary of the Old Testament—Pentateuch: A Compendium of Contemporary Biblical Scholarship* (eds T. Desmond Alexander and David W. Baker; Leicester, England: IVP, 2003), pp. 401–20 (403). For the contemporary influence of classical Troeltschian thought in other resources on Old Testament method and the current state of the discipline, see V. Philips Long, 'Historiography of the Old Testament', in *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (eds David W. Baker and Bill T. Arnold; Grand Rapids: Baker Books, 1999), pp. 145–75; Gina Hens-Piazza, *The New Historicism* (Guides to Biblical Scholarship – Old Testament Series; Minneapolis, Minn.: Augsburg Fortress Press, 2002); Stephen L. McKenzie, 'Historiography, Old Testament', in *Dictionary of the Old Testament—Historical Books: A Compendium of Contemporary Biblical Scholarship* (eds Bill T. Arnold and H. G. M. Williamson; Downers Grove, Ill.: IVP, 2005), pp. 418–25. While Klingbeil traces the three Troeltschian principles of historical method in the Pentateuch (Klingbeil, 'Historical Criticism', pp. 402–4), V. Philips Long traces them in the Old Testament historical books. According to Long, the scientific historical critical principles of Ernst Troeltsch are more influential on current historical criticism of the Old Testament historical books than in Pentateuchal studies (V. Philips Long, *The Art of Biblical History* [Foundations of Contemporary Interpretation, 5; Leicester, England: Apollos, 1994], p. 110; V. Philips Long, 'Historiography of the Old Testament', pp. 152–53).

17. Klingbeil, 'Historical Criticism', p. 403.

a narrow or wide sense. Regarding the narrow meaning of analogy, 'the historian is restricted to his own personal experience of what is normal, usual, or widely attested.'¹⁸ Concerning analogy in a wide sense, 'the historian is allowed to appeal to what is normal, usual, or widely attested in the experience of people presently alive.'¹⁹ Since miracles and supernatural activities are widely attested among generations of Christian laypeople and scholars from several sectors of Christendom,²⁰ this expansion of the principle of analogy is a logical development of an important principle of historical inquiry.

Since discussions of analogy must assume underlying beliefs about causation,²¹ the principle of correlation should be defined for this inquiry as well. According to Klingbeil, the principle of correlation 'suggests that every event or historical phenomenon can only be understood in terms of a "closed system," that is, in terms of its specific historical context'.²² According to the system of scientific historical criticism in the tradition of Troeltsch, miraculous and supernatural events are not generally considered to be amenable to modern historical research. 'According to most practitioners of this method, *there is no room for metaphysical realities in modern historical research*.'²³ However, just as the principle of analogy explored above is not restricted to natural phenomena, the principle of correlation need not be limited to a system of material causation.²⁴

This essay explores the usefulness of the concepts of analogy and correlation to biblical hermeneutics in the renewal tradition. In this chapter, the expansion of the previous formulations of the principle of analogy is under examination, without ignoring the cause-and-effect relationships

18. Abraham, *Divine Revelation*, p. 101.

19. Abraham, *Divine Revelation*, p. 101.

20. See footnote 13.

21. Abraham, *Divine Revelation*, p. 111.

22. Klingbeil, 'Historical Criticism', p. 403.

23. Klingbeil, 'Historical Criticism', p. 403, emphasis added. According to Abraham, Ernst Troeltsch 'belonged to that tradition in nineteenth-century theology which, in agreement with its founder, [Friedrich] Schleiermacher, felt that divine intervention in the world was an unnecessary burden for the religious mind and life' (Abraham, *Divine Revelation*, p. 111).

24. According to Abraham, to say that the state of affairs is related to God or divine intervention reflects a formal but not a material conception of correlation. Central to correlation in a formal sense are the claims 'that events are intimately related to one another and that one should explain events either by showing that they are naturally caused or that they are caused by agents exercising their free and rational choices' (Abraham, *Divine Revelation*, p. 109). A formal conception of correlation puts no restriction on the type of personal agent in view. 'The agent could be either human or divine' (p. 108). While the Troeltschian principles do not require the abandonment of claims about divine intervention, advocates of divine causation in some state of affairs may have in the past lacked academic rigour about the claims of divine intervention (p. 115). However, according to Abraham, this omission does not establish that 'one can only be critical if one is committed to a material conception of correlation' (p. 111).

that would correspondingly develop the principle of correlation beyond the closed system of the material realm to include both divine intervention into the physical realm and human participation in metaphysical realities. These background beliefs of correlation that inform analogy include the various forms of Christian spirituality practised among advocates of CBH. Consequently, the principle of correlation assumed by some renewal interpreters consists partly of the background information based on the experiences of the *charismata* of the Spirit and related phenomena. This paper seeks to clarify and cultivate fresh ways of thinking analogically and causatively for biblical scholars in the renewal and other traditions. An examination of the role played by these principles in the interpretation of biblical testimonies may bring the distinctive features of a biblical hermeneutic in the renewal tradition more clearly into focus.

3. *Believing Criticism and Analogy according to Sparks*

3.1 *An Overview of Believing Criticism*

After a brief survey of his method called ‘believing criticism’, Sparks’s appropriation of the principle of analogy in the interpretation of biblical narratives with miracles will be featured. As a practical realist, Sparks regards tradition as a significant though imperfect source of truth for historical research. Through the critical analysis of reliable sources of history, Sparks maintains that humanity is capable of adequate knowledge of the past. After an extended treatment of the history of biblical criticism, inclusive of past attempts to integrate faith and scientific biblical criticism, Sparks sets out to explain how Scripture functions as both human and divine discourse by stressing God’s accommodation of human mistakes to communicate with us through it. Consequently, according to Sparks, Scripture will be more fully understood when the humanity of its authors is comprehended. Based upon the contention of his practical realism, human interpretations can be adequately right but never perfectly correct.²⁵ Since the divine viewpoint sees each interpreted act perfectly in the context of the whole, human interpreters with faith should, according to Sparks, fit their limited understandings and biblical hermeneutic in ‘the context of the whole’.²⁶ Consequently, he urges fellow evangelicals, his principal audience, to interpret Scripture in dialectical conversation with other divinely ordained voices such as the created order, all academic disciplines and prominent Christian traditions, all the while realizing the limitations placed upon our inquiry and understanding. Sparks

25. Sparks, *God’s Word in Human Words*, p. 263. For Kevin J. Vanhoozer’s theory of literary knowledge, which similarly argues for adequate readings as the middle ground between anarchic and absolute readings, see his *Is There Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998).

26. Sparks, *God’s Word in Human Words*, p. 263.

maintains that his believing criticism takes the authority of Scripture seriously even when it ‘speaks less clearly, or even incorrectly, in comparison with other God-ordained voices in the web’.²⁷

3.2. Analogy in Believing Criticism

At the end of his extended exposition of ‘the context of the whole’, Sparks develops the Troeltschian principles to establish a ground for the historicity of miraculous events that are not amenable to scientific analysis. After his development of the modern pessimism of historical sources to the principle of ‘cautious optimism’ toward testimony, Sparks underscores how the naturalistic principles of analogy and correlation are employed both tacitly and explicitly in the everyday life of the evangelical layperson and scholar.²⁸ Commenting on the good sense of the Troeltschian tenet of analogy, Sparks asserts, ‘*any who are honest*—including believing Christians—will admit that the principle of historical analogy generally governs our conduct in everyday life and in our scholarly work.’²⁹ Based on this naturalistic portrait of the Christian pilgrimage, Sparks follows Troeltsch’s contention that believers can reasonably doubt or dismiss the reports of miracles among non-Christian religions. However, according to Sparks, the force of this argument also undercuts the historicity of the accounts of miracles in the Christian tradition.³⁰ To answer this dilemma of locating a ground for the miracles necessary to Christian orthodoxy, Sparks argues for a Christian exception to the Troeltschian principles as he also adapts them to his believing criticism.³¹

Before completing this overview of Sparks’s believing criticism, two troubling parts of his argumentation should briefly be addressed. First, the portrait of the Christian life assumed by Sparks leads, in part, to his purported problem of the lack of historicity of miracles in this religious tradition. If his characterization of the pilgrimage of the believer was not focused on natural and human features, then the Christian life might be more broadly defined and the dilemma confronted by Sparks might have been averted. Second, Sparks’s assumption of the irreality of miracles in non-Christian religions is, in my opinion, arguable at best (e.g. Mt. 24.24; 2 Thess. 2.9-10; cf. Exod. 7.11-12, 22; 8.7; Mt. 7.22).³²

27. Sparks, *God’s Word in Human Words*, p. 328.

28. Sparks, *God’s Word in Human Words*, p. 316.

29. Sparks, *God’s Word in Human Words*, p. 315, emphasis added.

30. Sparks, *God’s Word in Human Words*, p. 315.

31. Sparks, *God’s Word in Human Words*, pp. 316, 318.

32. Distinguishing between truth and falseness is commanded of biblical Israel and the Church in terms of prophecy (e.g. Deut. 13.1-3; 18.21-22; 1 Cor. 14.29) and spiritual realities (e.g. 1 Kgs 22.19-23 par. 2 Chron. 18.18-22; 1 Cor. 12.10; 1 Tim. 4.1; 1 Jn 4.1-3). Passages are occasionally cited in this essay even though there is not sufficient room to develop their exegetical contribution to the topic at hand. While the danger of proof-texting remains, the Scriptural basis that grounds this discourse should not be ignored.

The last of the tenets of modern historical criticism to be adapted to his believing criticism is the principle of correlation.³³ According to Sparks, the way of life of both a layperson and a scholar in evangelicalism assumes that ‘the various phenomena of history are interrelated events, so that every event of history inevitably participates in the historical sequence of cause and effect.’³⁴ To demonstrate his point, Sparks offers the example of the search for a lost set of keys.

For in our everyday life as well as in our serious research, we assume—like everyone else—that our experiences fit more or less neatly into the sequence of historical events. If my car keys are missing, my immediate response is to reconstruct the moments leading up to and following their disappearance. I do not suspect that the keys were taken by demons, or by angels.³⁵

According to Sparks, unless thieving demons or angels are responsible for these lost keys, then Christians, ‘like everyone else’, immediately approach such events in a thoroughly naturalistic cause-and-effect manner. His language omits important issues related to Christian living, inclusive of the following related questions: (1) What is the role of prayer in the mundane events of the Christian pilgrimage? (2) What are *the historical effects* of answered petitionary prayer? Before we address these vital issues, not considered in his example of how analogy and correlation function in his believing criticism, Sparks’s attempt to resolve the limitations of scientific research of the history of ancient Israel must be resumed.

Since the miracles of the Incarnation as well as the resurrection and ascension of Christ are essential to Christian orthodoxy,³⁶ Sparks concludes that the naturalistic principles of analogy and correlation are in conflict with the historicity of accounts of miracles.³⁷ Regarding his integration of biblical criticism and faith to answer the limits of the classical Troeltschian principles, the central challenge for Sparks is how Christian scholars can defend the miracles of Scripture essential to Christian orthodoxy with academic integrity. According to Sparks, ‘if we wish to defend our belief in the historicity of biblical miracles, then we will need to explain why the tacit, *naturalistic assumptions* that influence our everyday historical judgments are more or less set aside in the case of the biblical miracles.’³⁸

In order to overcome the restrictions of scientific methods outlined above, Sparks proposes a ‘Christian exception’ to the methods of historical

33. For his reference to the third principle of Troeltsch as either correlation or coherence, see Sparks, *God’s Word in Human Words*, p. 316, cf. p. 318.

34. Sparks, *God’s Word in Human Words*, p. 315.

35. Sparks, *God’s Word in Human Words*, p. 315. Sparks’s argument that the Troeltschian principle of correlation governs the lives of Christians and believing scholars depends largely, if not solely, upon his example of the lost keys.

36. Sparks, *God’s Word in Human Words*, p. 316.

37. Sparks, *God’s Word in Human Words*, p. 318.

38. Sparks, *God’s Word in Human Words*, p. 315, emphasis added.

research.³⁹ Regarding the historicity of narratives with miracles, Sparks's chief contention is that scientific historical criticism has not paid sufficient attention to the posterior historical effects produced by miracles.⁴⁰ Even though they are initiated by divine agency and thus have no anterior historical causation, the posterior historical effects of miracles are 'amenable to the usual tests of analogy and coherence, *albeit with a twist*'.⁴¹ This Sparksian twist consists of the supplementation of the principle of analogy with 'creative analogies'.⁴² According to Sparks, the regular, naturalistic analogies of historical research need to be supplemented with creative analogies in order to provide the interpreter with tests to validate narratives with miracles. Sparks explains,

in the case of resurrections from the dead, we will have to imagine how human beings would respond if their dead friend came back to life. When this creative analogy has been added to the template that we use to make our historical judgments, then we are in a better position to assess the historical evidence for the miracle in question.⁴³

Aside from this argument by example, Sparks offers no further substantiation of his notion of creative analogies.

4. A Response to the Creative Analogies of Sparks

Sparks's introduction of creative analogies to interpret narratives with supernatural events does not fit a biblical hermeneutic in the renewal tradition well for two reasons. First, one difficulty with Sparks's proposal regarding the principle of analogy concerns the construction of his argument. His discussion of how the narratives with miracles intersect with Troeltschian principles is much too late in his monograph to inform his believing criticism adequately.⁴⁴ Since these events are an intimate part of the biblical testimonies, the discussion of Troeltschian principles of doubt, analogy and correlation in the interpretation of narratives with supernatural events should have been addressed in his earlier, extensive discussion of biblical criticism, in order to inform the entirety of Sparks's project. In contrast to such an approach, Sparks has placed his discussion of the interpretation of narratives with miracles and other supernatural events as the last constructive topic of his entire monograph.⁴⁵

39. Sparks, *God's Word in Human Words*, p. 316.

40. Sparks, *God's Word in Human Words*, pp. 316–17.

41. Sparks, *God's Word in Human Words*, p. 318, emphasis added. See note 33.

42. Sparks, *God's Word in Human Words*, p. 318.

43. Sparks, *God's Word in Human Words*, p. 318.

44. Sparks, *God's Word in Human Words*, pp. 313–22.

45. After an excursus that concludes his extended treatment of 'the concept of the whole', Sparks's monograph ends with a chapter of examples followed by another containing the conclusions of his study.

Second, the need for Sparks to argue for creative analogies is due to his naturalistic depiction of the experiences of the Christian pilgrimage, upon which the regular analogies in his believing criticism are based.⁴⁶ The reader cannot tell from Sparks's portrait of the evangelical life what, for example, the role of answered petitionary prayer and its historical effects might be in discussing analogy and correlation. Why are prayer and pneumatological considerations not deemed to be essential elements of a method dubbed 'believing criticism'? In CBH, answered petitionary prayer and the work of the Spirit are among the experiences that should reasonably be included in the *regular* analogies and not in a discrete category called creative analogies. The interpretation of miracles need not be relegated to creative analogies since this supposition implies that imaginative reflection is not central to regular analogies. His view also assumes that the natural and supernatural realities of an event can always be clearly separated into his two discrete forms of analogy. By portraying the believer's pilgrimage according to material patterns, Sparks has perpetuated the limitations of modern historical research in his believing criticism. Consequently, in the examination of testimony with supernatural events, analogies are drawn from the interpreter's imagination (i.e. creative analogies) of such occurrences rather than being informed by participation in miraculous and related experiences (i.e. regular analogies). Even though his proposal demonstrates the need to integrate the best of scholarship and faith, Sparks's believing criticism does not account well for an interpreter's experiences of both the physical and metaphysical worlds.

Rather than supplement them with creative analogies, regular analogies are, in my opinion, best informed by the experiences of the interpreter in both the natural and supernatural realms. The assumption that one's past experiences can somehow be divided into two discrete categories of analogy is doubtful. For example, the dialogical nature of answered petitionary prayer not only consists of the intersection of terrestrial and celestial realities, but it also occurs as one integrated incident. Just as the physical and metaphysical phenomena of this example are inseparable and are best addressed together, so regular analogies should be based upon all of the experiences of the interpreter.

Rather than Sparks's notion of creative analogies – his 'Christian exception' to the classical principle of analogy – the base of creative thinking in CBH should encompass all the natural and supernatural experiences of the interpreter in one integrated hermeneutical lens, through which analogical reflection on biblical and historical testimony can proceed. However, by moving forward with the analogical examination of testimony that is not limited to mere physical realities, hermeneuts in CBH cannot ignore the lack of unanimity among Christian traditions regarding the nature of these metaphysical realities and their intersections with the natural world. For example, since distinguishable forms of piety exist, not every Christian tradition

46. Sparks, *God's Word in Human Words*, p. 315.

has an identical understanding of its experiences in history and the work of the Holy Spirit therein. Consequently, the patterns of history that inform each interpreter's use of the principle of analogy differ in the interpretation of biblical testimonies of miracles and related supernatural events.

4.1. The Charismata of the Spirit

In contrast to Sparks's example of the lost keys, many advocates of CBH experience a world that is not solely comprised of natural phenomena. In redemption, prayer, healings and other *charismata* of the Spirit, interpreters in the renewal tradition participate in a world that consists of material and unseen phenomena. The regular analogies that are drawn in biblical interpretation by hermeneuts who experience this complex world are not reducible to mere natural causation, but include both natural and supernatural realities. In such a world, hermeneuts have experiences in both the material and celestial realms that may be analogically compared with biblical testimonies.

The renewalist may experience a more complex world of both natural and supernatural phenomena than the sectors of Christianity addressed by Sparks. On one hand, both evangelical and renewal traditions have a deep regard for a prayerful attitude and answered petitionary prayer in the Christian pilgrimage. Both of these traditions agree that effectual prayer has historical results. However, on the other hand, it is not clear how the historical effects of answered petitionary prayer inform Sparks's portrait of the evangelical life. This concern, together with his admittedly naturalistic depiction of the Christian pilgrimage, appears to offer little to no space for the *charismata* of the Spirit, other supernatural phenomena in the Christian life and their historical effects. Sparks's position on the role of the *charismata* of the Spirit today is not the salient point. What is important is that even if he does participate in the *charismata* and recognizes the intersection of the natural and supernatural realms in the life of the interpreter, those experiences do not appear to influence the *regular analogies* he draws in the historical analysis of biblical testimonies. One of the contentions of this essay is that supernatural events do in fact influence regular analogies.

4.2. Spiritual Warfare

The distinguishable experiences of an interpreter in the renewal tradition are not limited to the *charismata* of the Spirit. Henry I. Lederle has analysed the contrasting emphases placed upon spiritual warfare by various Christian traditions. Based on his examination of evangelical and charismatic forms of spirituality, Lederle observes,

Charismatic spirituality has brought *spiritual warfare* onto center stage and, with it, a view of the kingdom of God as the ongoing struggle between Satan, the prince of this world, who gained control and rights over humans through the Fall; and God, who decisively defeated the devil and his demonic spirits through the cross and the resurrection of his Son, Jesus Christ.⁴⁷

Lederle concludes, 'it may possibly be said that charismatics generally have a heightened awareness of a spiritual and cosmic struggle against supernatural evil forces rather than viewing God's rule as a calm control in the heavenlies.'⁴⁸ Regardless of whether or not we agree with the details of his comparison of these two traditions, the basic contrast offered by Lederle may help explain the differences between Sparks's portrait of the Christian pilgrimage and the participation of the renewalist in the *charismata* of the Spirit and related realities. The naturalistic patterns assumed by the principle of analogy in Troeltsch and Sparks are distinguishable from the spiritual warfare of the charismatic worldview described by Lederle.

4.3. *The Hermeneutical Lens and Intellectual Frame of Reference of the Renewal Interpreter*

In contrast to Sparks's representation of evangelical piety, the spirituality of the renewalist is participating regularly and, in an ideal sense, continuously in physical and metaphysical realities. On the one hand, the renewalist participates in the seen and unseen realms by means of prayer, inclusive of the historical effects of answered petitionary prayer, as most evangelicals would insist. However, on the other hand, the renewalist may also participate in both the terrestrial and celestial worlds partly by the *charismata* of the Spirit, exorcisms, dreams, visions and other miraculous phenomena (e.g. Acts 2.17-18). According to the renewalist, the patterns that govern human history not only consist of more than meets the eye, but they are also foundational to the intellectual frame of reference of the charismatic interpreter. By affirming the complex nature of reality as consisting of both material and celestial realities, a hermeneutic in the renewal tradition avoids the need to plead for a Christian exception. Even though this view of reality is less amenable to scientific historical research, this need not make the inclusion of supernatural experiences in analogy any less viable than alternative approaches. As will be explored below, a more comprehensive definition of the principle of analogy may introduce a level of critical thought into the subjectivity of interpreting testimony with miracles and related events.

In summary, three noteworthy observations emerge from our assessment of Sparks's believing criticism. First, rather than supplement regular

47. Henry I. Lederle, 'Life in the Spirit and Worldview: Some Preliminary Thoughts on Understanding Reality, Faith and Providence from a Charismatic Perspective', in *Spirit and Renewal: Essays in Honor of J. Rodman Williams* (ed. Mark W. Wilson; JPTSUP, 5; Sheffield, England: Sheffield Academic Press, 1994), pp. 22-33 (30-31, emphasis original).

48. Lederle, 'Life in the Spirit', p. 31.

analogies with creative ones, it is more compelling to let the experiences of the interpreter in the natural and supernatural realms be a basis for weighing testimony and reconstructing history. Drawing analogies based upon participation in supernatural activity is to be preferred to imaginative hypotheses about it. Second, a renewal appropriation of the principle of analogy avoids the problematic assumption that natural and supernatural phenomena can be clearly distinguished into two discrete categories of regular and creative thought. Third, creativity is not unique to the interpretation of testimony with miracles, as Sparks's category (creative analogies) implies, but it is also implicit to all regular analogical thought. If charismatics draw analogies in historical research based upon the totality of their experiences, then a distinguishable biblical hermeneutic in the renewal tradition partly consists of the analogical weighing of testimonies through the hermeneutical lens of the natural, charismatic and other supernatural experiences of the interpreter. The need to develop this methodological approach further can be assisted by an assessment of the recent proposal for the historiographical study of the Hebrew Bible by Provan, Long and Longman.

5. Historical Testimony and Analogy according to Provan, Long and Longman

5.1. An Overview of Historical Testimony and Epistemological Openness

Provan, Long and Longman outline a new approach to the reconstruction of the history of ancient Israel based on testimony to respond to the developments in Old Testament historical research in general and the work of 'the new historians' specifically.⁴⁹ Provan, Long and Longman contend that this latter trend, which has now climaxed into the virtual marginalization of the Hebrew Bible as a historical source for some scholars, is founded upon faulty epistemological and hermeneutical foundations. As they analyse the philosophical and methodological underpinnings of some forms of Old Testament historiography, Provan, Long and Longman appropriate the principle of analogy in a new way. After a summary of method, their adaptation of the principle of analogy will be assessed in the context of a brief survey of their critique of the tenets of modern scientific historiography.

49. In the last 25 or more years, 'the increasing marginalization of the biblical texts and the characterization of previous scholarship as ideologically compromised' has led some new historians not only to diminish the value of Old Testament narratives as sources for historical criticism, but also to claim that writing a history of biblical Israel is no longer possible (Provan, Long and Longman, *A Biblical History of Israel*, p. 5). A representative example of 'the new historians' is Keith W. Whitelam's *The Invention of Ancient Israel: The Silencing of Palestinian History* (London: Routledge, 1996). For an overview of the history of the historiography of biblical Israel, see Provan, Long and Longman, *A Biblical History of Israel*, pp. 18–24.

Provan, Long and Longman warn against the largely unexamined modern epistemology of Old Testament historical criticism, which commonly mistakes a strong trust in interpretations of testimonies as objective historical knowledge.⁵⁰ According to Provan, Long and Longman,

What is commonly referred to as ‘*knowledge of the past*’ is more accurately described as ‘*faith in the testimony*,’ in the interpretations of the past, offered by other people. We consider the gathered testimonies at our disposal; we reflect on the various interpretations offered; and we decide in various ways and to various extents to invest faith in these—to make these testimonies and interpretations our own, because we consider them trustworthy.⁵¹

Provan, Long and Longman contend that the historian must listen to testimonies about the past, judge them with an open mind and invest faith in those that are deemed worthy to be integrated with the historian’s beliefs.⁵² Based upon an epistemological openness to all the evidence of ancient Israel, this testimony-driven approach is, according to Provan, Long and Longman, more likely to result in the exercise of critical thought about both tradition and modern presuppositions about reality.⁵³

5.2. *Analogy according to Provan, Long and Longman*

Based upon their analysis of the presuppositions of modern biblical criticism, it should not be surprising that they proceed to criticize many of the tenets of scientific historical criticism, including the principle of analogy. First, according to Provan, Long and Longman, instead of the radical suspicion of historical sources, the interpreter should exercise an epistemological openness to all archaeological and biblical evidence, all the while making critical judgements about ‘the mixed nature of testimony’.⁵⁴ As the historian approaches this evidence all testimony of the past needs to be weighed, without employing the inconsistent assumption that the biblical evidence needs to be independently verified as a reliable historical source in a way that is not the case for other testimony.⁵⁵

After the critique of two other commonly held principles of scientific historical research – the ideologically compromised source of the Hebrew Bible and the preference for contemporary historical sources⁵⁶ – the last

50. Provan, Long and Longman, *A Biblical History of Israel*, p. 42.

51. Provan, Long and Longman, *A Biblical History of Israel*, p. 37, emphasis original.

52. Provan, Long and Longman, *A Biblical History of Israel*, pp. 71–74.

53. Provan, Long and Longman, *A Biblical History of Israel*, p. 74.

54. Provan, Long and Longman, *A Biblical History of Israel*, p. 48.

55. For the problem of silencing part or all of the Hebrew Bible before it is verified as a source of historical research while the testimonies of other sources are only eliminated if they can be falsified, see Provan, Long and Longman, *A Biblical History of Israel*, pp. 54–56.

56. Provan, Long and Longman, *A Biblical History of Israel*, pp. 56–70.

tenet of scientific historical criticism to receive their attention is the principle of analogy. Provan, Long and Longman begin their interrogation of this principle by posing the question ‘Whose “normal experience”?’⁵⁷ If the experience of the Cartesian scholar is the lens through which analogies are drawn, then the historical-cultural experience of the interpreter limits the historian’s ability to judge sources of another civilization and time. If the broad sense of analogy or the notion of common human experience is under consideration, then the impossibility of grasping what the normal or the possible looks like from the perspective of all of humanity is problematic. Even if the vastness and complexity of the common human experience was ascertainable, a unique event is not necessarily untrue because it is without analogy. For examples of such unique events absent of analogies Provan, Long and Longman cite Hannibal’s crossing of the Alps with elephants and the technological miracle of the first landing of a human on the moon.⁵⁸ According to Provan, Long and Longman, both of these events demonstrate that the notion of shared human experience cannot pass judgement on what can possibly occur in history.⁵⁹ Consequently, Provan, Long and Longman conclude that ‘No good reason, then, exists to believe that just because one testimony does not violate our sense of what is normal and possible, it is more likely to be true than another, nor to believe that an account that describes the unique or unusual is for that reason to be suspected of unreliability.’⁶⁰

In place of scientific rules, the better approach is ‘the judgment of the epistemologically open person, and indeed the truly empirical person, who does not approach the past, any more than the present, with an already closed mind that inhabits an equally closed universe’.⁶¹ Despite their critique of analogy, they surprisingly commend this principle to the reader as a useful background to the interpretation of historical testimony rather than a fundamental tenet of scientific historical research.⁶² However, they have not truly developed the principle of analogy as a general interpretive guide for the epistemologically open, truly empirical reader of testimonies, as they claim. Analogy in CBH is not only more complex than ‘a helpful background in terms of generalities’⁶³ but its role must also be defined more clearly than as a hazy guide of interpretation.

57. Provan, Long and Longman, *A Biblical History of Israel*, p. 70.

58. For a similar discussion of the first landing on the moon before this monograph by Provan, Long and Longman, see Abraham, *Divine Revelation*, pp. 104–5.

59. Provan, Long and Longman, *A Biblical History of Israel*, p. 71.

60. Provan, Long and Longman, *A Biblical History of Israel*, p. 72.

61. Provan, Long and Longman, *A Biblical History of Israel*, p. 73.

62. Provan, Long and Longman, *A Biblical History of Israel*, p. 73.

63. Provan, Long and Longman, *A Biblical History of Israel*, p. 73.

5.3. The Need for the Development of Analogy

Even though they repay attention, neither of the recent proposals of the adaptation of analogy to CBH examined above address the nature of the analogical examination of historical testimony satisfactorily. Consequently, the need to develop analogy as a bona fide guide for interpretation remains for CBH in general and for biblical hermeneutics in the renewal tradition specifically. My main dialogue partners above have not demonstrated, in my opinion, how interpreters inevitably and imperfectly filter the testimonies of events through the hermeneutical lens of the past experiences of the interpreter and her/his contemporaries. The appropriation of analogy in the renewal tradition below will include further responses to Provan, Long and Longman as well as Sparks.

*6. Toward an Appropriation of Analogy for the Renewal Tradition**6.1. Analogy and the Natural and Supernatural Experiences of Interpreters*

Despite the widespread perception that experientially informed interpretation is incongruous with biblical criticism the role of the principle of analogy in it has, by definition, largely been based upon the experiences of the modern interpreter. Consequently, some biblical scholars have inevitably judged testimony and drawn analogies in the reconstructions of history based largely on their past experiences in the natural world. From the vantage point of post-modernity, the need for analogy to be based upon all our experiences in the physical and metaphysical realms may be more readily acknowledged today than in recent times.

By expanding the principle of analogy to include supernatural phenomena, interpreters in the renewal tradition are well positioned to make a contribution to biblical hermeneutics. First, as has been indicated above, some prominent advocates of CBH have recently affirmed that the Troeltschian tradition removes metaphysical realities from contemporary historical inquiry and biblical interpretation. Since miracles, *charismata* and related supernatural activities are widely attested,⁶⁴ there is a need for these experiences to inform and thus expand analogy in biblical interpretation beyond its classical parameters.

Second, the differing religious experiences of practitioners of CBH may lead to distinguishable emphases in biblical interpretation. For example, the discussion above regarding both answered petitionary prayer (a commonly shared value among many practitioners of CBH) and the *charismata* of the Spirit (a characteristic feature of renewal piety about which no unanimity exists among advocates of CBH) suggests that some differences in biblical interpretation are due to the distinguishable experiences of the work of the

64. See footnote 13.

Holy Spirit among interpreters of biblical literature. Consequently, due to the diversity of Christian piety, these diverging experiences of interpreters may, at times, lead to: (1) distinctive forms of analogical thought and intellectual frames of reference in biblical hermeneutics and (2) distinguishable perceptions of the cause-and-effect relationships in the interpretation of biblical testimonies. Based on the spirituality of the renewal tradition, the frame of reference of a charismatic interpreter is distinguishable from both scientific forms of critical analysis and some forms of CBH that participate in, for example, the *charismata* in a narrow or even more restricted sense. Since analogical thought in renewal biblical interpretation draws upon the experiences of the hermeneut in both physical *and* metaphysical realities, it is distinguishable from traditions of CBH that have another understanding of the *charismata* of the Spirit and supernatural realities. Based upon the analysis above, a need remains to develop the role of analogy in biblical interpretation.

6.2. The Limitations of the Examples of Unique Events offered by Provan, Long and Longman

While they are correct to argue that the principle of analogy cannot reasonably eliminate the possibility of a unique event, the examples of Provan, Long and Longman of such occurrences (the first landing of a human on the moon and Hannibal's crossing of the Alps with elephants) are unsuccessful. For instance, despite their characterization of it as unique, the analysis of the testimony of the initial landing of humans on the moon still requires analogical thought. The role of analogy in the interpretation of testimony is more intricate than Provan, Long and Longman suggest. In order to demonstrate this point the example of the first landing of a person on the lunar surface must be considered with greater detail than they or Abraham have offered.⁶⁵

First, virtually every historical event consists of unique characteristics that are comparable to the prior experiences of the interpreter (analogy in a narrow sense) and her/his contemporaries (analogy in a wide sense). The unique features of an event may be best observed after its characteristics are compared with other experiences. Even an extraordinary event like the landing of humans on the lunar surface does not consist of a monolithic block of unique features, as Provan, Long and Longman intimate: 'at the point at which it happened in history ... the first human landing on the moon was an event beyond *any* human being's experience. The event had no analogy, and indeed was a "miracle" of the technological age.'⁶⁶

65. For his use of the example of the first lunar landing, see Abraham, *Divine Revelation*, pp. 104–5.

66. Provan, Long and Longman, *A Biblical History of Israel*, p. 71, emphasis original.

When placed in its historical context, however, this extraordinary event can be characterized as unique only in a limited sense.⁶⁷ Their example of the technological miracle of landing humans on the moon has a number of similarities to the previous accomplishments of the National Aeronautics and Space Administration (NASA) before the mission of Apollo 11 in July 1969. For instance, the mission of Apollo 10 in May 1969, dubbed ‘the dress rehearsal for the first piloted landing on the Moon’, consisted of the orbit of the lunar module around the moon, the descent of the lunar module toward the surface of the moon, the docking of the command/service module with the lunar module, plus other events that are analogous to the landing of humans on the lunar surface two months later during the mission of Apollo 11.⁶⁸ When considered in the context of the series of preparatory missions, however, the characterization of the landing of humans on the moon in July 1969 as unique by Provan, Long and Longman should more properly be represented as a climactic achievement of a prior series of technological developments of space science. What they have represented as a miracle is more accurately understood as one part of a large scientific project marked by a series of dramatic developments. Many, if not most, of the steps taken to put Neil Armstrong and Buzz Aldrin on the lunar surface have striking similarities with the prior accomplishments of space science. Even if the event is limited to the exit of Neil Armstrong from the lunar module, his trip down the ladder of the *Eagle* is still analogous not only to his training at NASA for this part of the mission but it is also comparable to the prior descents of other ladders by this astronaut, the interpreter of this historical testimony (analogy in a narrow sense) and her/his contemporaries (analogy in a wide sense). This comparatively detailed analysis of one of the examples of Provan, Long and Longman demonstrates how analogical analysis of historical testimony is more complex than has recently been explained by scholars.

Second, in addition to the lunar walk of Apollo 11, a routine event consists of both comparable and unique features. Despite multiple points of comparison with previous errands, each weekly trip to the grocery store consists of unique features. Even if a trip were planned to mirror an earlier one, each of these events would minimally possess a unique temporal nature. In the sport of baseball, for example, the same batter and relief pitcher can face each other in the same game situation in each part of a Sunday doubleheader but the testimony of the second pitcher-batter match-up cannot be ignored by the historian because, despite all the similarities between these episodes, the latter at bat will consist of unique features.

Based on these examples, most testimonies of events are comprised of traits that are both unique and similar to the previous experiences of

67. For the importance of historical context in the study of analogy, see the definition of correlation in ‘Definitions’ above.

68. NASA. http://history.nasa.gov/SP-4029/Apollo_10a_Summary.htm (accessed 11 January 2010).

interpreters and their intellectual frame of reference. Consequently, the role of analogy in historical research and thus biblical interpretation is more nuanced than our dialogue partners in this essay assume.

6.3. Analogies and Continuums

A helpful way to conceive of the complexity of analogical thought in these endeavours is to analyse the various features of an event by plotting its characteristics on a continuum, with one pole for comparable traits and the other for unique attributes. Every feature of an event falls theoretically somewhere upon this continuum in terms of being more comparable to the previous experiences of the interpreter or her/his peers than its unique features. To illustrate the complexity of analogical thought, the placement of selected features of the events discussed above on continuums (Tables 3.1 and 3.2) may depict the nature of analogical thought in the weighing of historical testimonies.

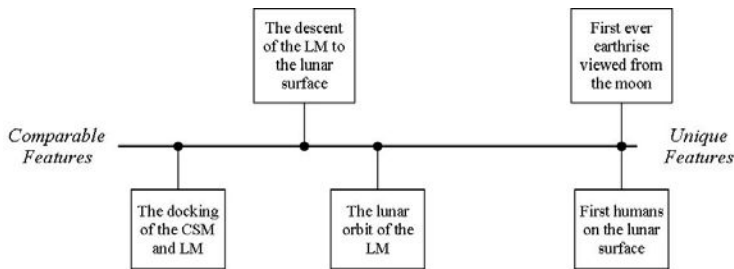


Table 3.1 Features of the First Landing of Humans on the Lunar Surface in Context

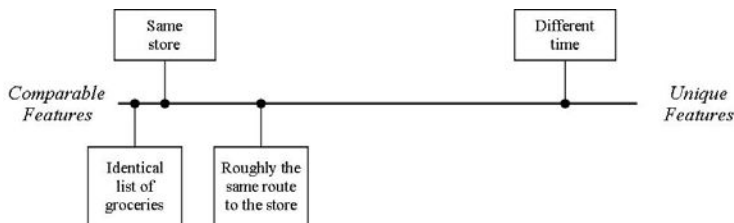


Table 3.2 Features of a Trip to a Grocery Store in the Context of the Errand from Last Week

Based on the analysis of some of the characteristics that comprise these two events, the relatively unique features of the former incident over against the comparatively similar characteristics of the latter one may also be depicted on a continuum (Table 3.3).

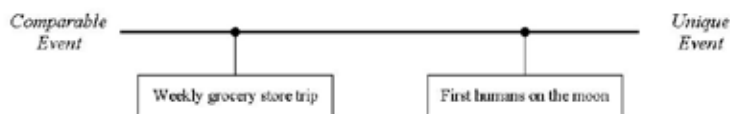


Table 3.3 A Continuum Comparing Two Contrasting Events

Based on our examples above, the lunar landing in July 1969 is best viewed as a relatively more unique event than the weekly trip to the grocery store, while the testimony of the former event must still be read through an interpretive lens informed by analogy in a wide sense. The examples of the first lunar landing and Hannibal's crossing of the Alps with elephants offered by Provan, Long and Longman as events without analogy are not successful because each of these extraordinary incidents consists of some characteristics that are amenable to analogical reflection.

Consequently, the principle of analogy in historical analysis and biblical interpretation is, in my opinion, more complex than has been recently suggested by our dialogue partners above. Historical testimonies and the past experiences of interpreters are both multifaceted. Whether or not historians actually employ continuums in scholarship is not the concern of this study. However, if the use of continuums may alert interpreters to the multifaceted nature of analogy in historical and biblical interpretation, then a central concern of this essay has been conveyed. The use of continuums to capture the intricacies of analogical thought in interpretation of testimonies helps to demonstrate that a truly unique event is more rare than Provan, Long and Longman suggest. Perhaps the need for more nuanced reflection about the complexity of analogical thought in biblical interpretation is underscored by this examination.

Can the use of continuums, outlined above, help the expansion of analogy to include the widely attested supernatural phenomena in the context of material and non-material cause-and-effect relationships? The analysis of analogy and divine intervention by Abraham has laid some groundwork for the consideration of this question.

There is no reason why intelligent and critical assessment of claims about direct divine action should not take place. That such claims require careful analysis, or that we are at a loss to know precisely how to exercise critical judgement in their assessment, should not detract from this fact.⁶⁹

69. Abraham, *Divine Revelation*, p. 111.

Even though he was deeply aware of the challenges of developing a conceptual approach to evaluate the testimony of such events, Abraham contended that the testimony of divine intervention need not be ignored by critical scholarship. The expansion of analogy to include both natural and supernatural experiences of the interpreter proposed in this essay does not ease these difficulties. If our critique of Sparks's bisection of analogy is correct, then it is more compelling to assume that natural and supernatural phenomena are inseparable.⁷⁰ Consequently, the expansion of the principle of analogy proposed in this essay can reasonably utilize continuums for the analysis of testimony about supernatural and related events as they were employed above in the examination of natural features of events. For example, some interpreters of the testimony of the mission of Apollo 13, which aborted the lunar mission due to the explosion of oxygen tank 2 of the command/service module on 13 April 1970,⁷¹ have understood the safe return to earth of astronauts James A. Lovell, Jr, John L. Swigert, Jr and Fred W. Haise, Jr to be attributable partly to the results of the intercession of family, friends and neighbors.⁷² This interpretation of the successful return of the astronauts from this perilous expedition by a historian with experiences of answered prayer may differ from the examination of a scholar without such a background and intellectual frame of reference.

It has been argued in this essay that biblical hermeneutics can be developed methodologically by expanding analogy to include all the experiences of an interpreter in the context of a system that is not limited to natural causation. Due to the complexities of this endeavour, continuums were utilized above to clarify the degrees of comparability and uniqueness of a testimony over against the experiences of interpreters.⁷³

7. An Example of Biblical Hermeneutics in the Renewal Tradition: The Book of Job

After a brief summary of some recent developments in Joban studies, a renewal interpretation of this exegetical evidence will be sketched below.⁷⁴

70. The example of biblical interpretation below will explore the metaphysical realities underlying physical phenomena. If true, the indivisibility of these realities appears to be an important topic for the principle of analogy in biblical scholarship.

71. NASA. http://history.nasa.gov/SP-4029/Apollo_13a_Summary.htm (accessed 13–15 March 2010).

72. Jim Lovell and Jeffrey Kluger, *Lost Moon: The Perilous Voyage of Apollo 13* (New York: Houghton Mifflin Co., 1994), pp. 111–13, 133–35, 230–32.

73. The charismatic community also plays a role in the discernment of testimonies of miracles by providing another hermeneutical lens for biblical interpretation. For the role of community in a renewal biblical hermeneutic, see Chapter One. An examination of how a confessional community and the interpreter within it weigh testimony analogically through the hermeneutical lens of their experiences may complement this examination of analogy.

74. The selection of an example of interpretation for this inquiry is partly based on how the complexity of the cosmos assumed in the book of Job assists, from a renewal

One of the perennial questions of interpreters of this book is the apparent departure of אֱשֶׁת (‘the adversary’) from the storyline after the second chapter of the book. Among recent interpreters Robert S. Fyall has made a compelling argument, based on an analysis of the images of evil and creation in Canaanite and Mesopotamian literature,⁷⁵ in support of the view that both the Divine Court and the adversary are central to the entire book.⁷⁶ According to Fyall, the activity of the rival powers to God and their relationship to him are more central to the message of the book of Job than the emphasis regularly given by interpreters to theodicy and suffering.⁷⁷ Due to the continued growth in his knowledge of the Heavenly Court throughout the three cycles of discourses (Job 4–14; 15–21; 22–27), Job is distinguished from his colleagues and their worldview.⁷⁸ According to Fyall, Job increasingly comprehends the recognition of the adversary as the figure or force behind Leviathan throughout his ordeal. Before Yahweh overwhelms him with the impossibility of contending with Leviathan in ch. 41, Job possessed an awareness of the role of the adversary in his trial as early as his initial lament in ch. 3 (‘Let those curse it [the night of his birth] who curse Yam, those who are skilled to rouse up Leviathan’ v. 8). In contrast to Job, the outlooks of Eliphaz, Bildad and Zophar lack the knowledge of the celestial context of the Heavenly Court. The combination of this lacuna in their worldview with their mechanical theology of retribution contrasts with the growing awareness of the Heavenly Court possessed by Job. At the beginning of his first speech (chs 4–5) Eliphaz, the chief of these three sages,⁷⁹ described a past eerie visitation of a רִיחַ (‘spirit’) with a disturbing message:

Now a word was brought to me stealthily,
my ear received a whisper of it.
Amid anxious thoughts from visions of the night,

perspective, the development of the material historical patterns and naturalistic causation in biblical and historical criticism. According to Lucas, ‘A contemporary theist can adopt a nuanced version of the ancient Hebrew worldview’ (Lucas, ‘Miracle’, p. 700).

75. For previous scholarship on these and related images in Joban studies, see Mary K. Wakeman, *God’s Battle with the Monster: A Study in Biblical Imagery* (Leiden: Brill, 1973); John Day, *God’s Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament* (University of Cambridge Oriental Publications, 35; Cambridge: Cambridge University Press, 1985); Walter L. Michel, *Job in the Light of Northwest Semitic* (BibOr, 42–I; Rome: Biblical Institute Press, 1987); John C. L. Gibson, ‘On Evil in the Book of Job’, in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie* (eds Lyle Eslinger and Glen Taylor; JSOTSup, 67; Sheffield: Sheffield Academic Press, 1988), pp. 399–419.

76. Robert S. Fyall, *Now My Eyes have Seen You: Images of Creation and Evil in the Book of Job* (New Studies in Biblical Theology, 12; Downers Grove, Ill.: IVP, 2002).

77. Fyall, *Now My Eyes*, p. 54.

78. Fyall, *Now My Eyes*, p. 84.

79. Eliphaz is generally viewed as the chief sage of the three associates of Job. Among the three friends, the speeches of Eliphaz (Job 4–5; 15; 22) are always initially positioned throughout the three cycles of addresses (4–14; 15–21; 22–27).

when deep sleep falls on humanity,
 terror and trembling came upon me,
 which made all my bones shake.
 Then a spirit passed by my face,
 the hair of my flesh stood on end.
 The spirit stood still,
 but I could not discern its appearance.
 A manifestation was before my eyes,
 then I heard a whispering voice;⁸⁰
 'Can a human be righteous before⁸¹ God?
 Can a spiritual man⁸² be pure before his Maker?'

(Job 4.12-17, author's translation)

The message of this spirit continues for a few more verses (vv. 17-21) but, in my estimation, this nocturnal declaration, which is summarized in v. 17, functions in the book of Job in two important ways. First, the purpose of this message is to counter Yahweh's esteem for Job as a righteous servant (1.8; 2.3; cf. 1.5). Second, the method employed to achieve this goal relates to the circumstances described by Eliphaz to Job in 4.12-21. By its approach and message this spirit deceives Eliphaz, who in turn leads astray his junior associates, Bildad and Zophar (e.g. 25.4; cf. 4.17). Consequently, the attempt of the adversary to win his argument in the Divine Council by revealing the alleged false motivations of Job's piety continues after Job 1-2 into these three cycles of speeches of Job's friends in chs 4-27. Without an awareness of the Heavenly Court, these three sages are used by the adversary who continues his challenge of the character of Job through their diatribes. Even though the nature of the attack of the adversary on Job was altered

80. For nominal hendiadys in the phrase *דַּמְטָה וְקוֹל*, see Ronald J. Williams, *Williams' Hebrew Syntax* (ed. John C. Beckman; London: University of Toronto Press, third edition, 2007), §72; and Bill T. Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: Cambridge University Press, 2003), §4.3.3.(g.1).

81. For *בְּ* expressing a relationship between two people without stating a comparison, see H. F. Wilhelm Gesenius, *Hebrew Grammar* (ed. E. Kautzsch; trans. A. E. Cowley; Oxford: Clarendon, second English edition, 1910), §133b², and Williams, *Hebrew Syntax*, §323c. For the view that the context of Eliphaz's argument requires *בְּ* to be rendered 'before' (cf. Num. 32.22; Jer. 51.5) rather than as a comparative *בְּ* (KJV, NIV), see Marvin H. Pope, *Job* (AB, 15; Garden City, N.Y.: Doubleday, 1973), p. 37; Norman C. Habel, *The Book of Job: A Commentary* (OTL; Philadelphia, Pa.: Westminster John Knox, 1988), p. 116; and David J. A. Clines, *Job 1-20* (WBC, 17; Dallas, Tex.: Word Books, 1989), p. 112.

82. Victor P. Hamilton, *גִּבֹּר*, in *The New International Dictionary of Old Testament Theology and Exegesis* (ed. Willem A. VanGemeren; vol. 1; Grand Rapids: Zondervan Publishing House, 1997), pp. 816-17, and Hans Kosmala, 'The Term *geber* in the Old Testament and the Scrolls', in *Congress Volume, Rome 1968* (VTSup, 17; Leiden: Brill, 1969), pp. 159-69. In the Psalter and the book of Job, the *גִּבֹּר* always possesses an 'intimate relationship with God' (p. 162) and is 'a man of particular spiritual qualities' (p. 169 cf. p. 165).

between the introduction (chs 1–2) and the three cycles of disputation (chs 4–27), the assault originates from the same celestial figure.

The general thrust of this exposition links well with the spiritual warfare featured in the intellectual frame of reference of charismatics observed by Lederle above. The same exegetical data treated by Fyall can be synthesized in distinguishable ways from one tradition of piety to another as well as from one charismatic interpreter to another. Either of these situations may lead to different emphases in biblical interpretation among scholars.⁸³ According to Fyall, creation, divine providence and knowing God are the key theological themes of the book of Job.⁸⁴ Even though the capacity of the accuser to assume various guises is touched upon in the course of his study,⁸⁵ Fyall's conclusions on divine providence have not exhausted the implications that, according to the renewal perspective explored in this essay, emerge from this exegetical data. For example, since the adversary masquerades as Yahweh at times, Job occasionally mistakes the wrath of the accuser as that of Yahweh ('He [God] has torn me in his wrath, and hated me; he has gnashed his teeth at me; my adversary sharpens his eyes against me' 16.9, NRSV). Compared with the study of Fyall, a renewal interpretation of the book of Job might place greater stress upon the following related issues: the spirit's deception of the sages, the surreptitious presence of the adversary throughout the speeches, the context of the Divine Court throughout the book and the growing awareness of Job on these matters vis-à-vis his colleagues despite the description of the spirit's visitation by Eliphaz (4.12-21). Based on these exegetical observations, a renewal approach to the contributions of the book of Job to a biblical theology of divine providence might also underscore the perspective of the cosmic warfare of the book, the significance of living in the context of the Heavenly Court, the interplay of celestial and terrestrial realities and the stratagems of the powers set against both Yahweh and those revering him.

A sharp distinction between the natural and supernatural realms⁸⁶ collapses in the book of Job as the cosmos emerges as one integrated whole. All characters of this book live, wittingly or unwittingly, in the context of the Divine Court. Yahweh and the other celestial figures appear to have a decided advantage over humanity in the comprehension of the causal interplay of the unseen realm and the material world. The wise person needs to look beyond the apparent distinction between seen and unseen phenomena to live well in the universe. The cultivation of this latter perspective among those

83. Since this monograph by Fyall does not disclose the tradition of Christianity in which the author participates or his experiences within it, the differences in the theological emphasis between this study and Fyall's analysis cannot be examined further.

84. Fyall, *Now My Eyes*, pp. 175–90.

85. Fyall, *Now My Eyes*, pp. 164, 167.

86. Other bifurcations of reality used above to integrate biblical criticism and the concerns of CBH include physical and metaphysical realities and the terrestrial and celestial worlds.

who fear Yahweh appears to be a purpose of the book. While it is not the only model of creation in the wisdom or biblical literature, the worldview presented in the book of Job consists of a complex integration of terrestrial and celestial realities, which may have implications for the reader. Due in part to these complex historical patterns and cause-and-effect relationships, the principle of analogy in the renewal tradition is informed by natural and supernatural realities. Based upon this intellectual framework, the brief examination of the book of Job above may emphasize exegetical issues that other approaches do not.

8. Conclusion

This inquiry has developed recent adaptations of the principle of analogy in Old Testament scholarship. While his believing criticism expanded the naturalistic thrust of some forms of biblical scholarship, Sparks's proposal of a creative analogy has limited usefulness because the testimonies of miracles in his approach are examined according to the imagination but not the experience of the interpreter. Even though their historiographic study rightly contends that the testimony of a unique event is not necessarily untrue, the adaptation of analogy as a general guide of interpretation by Provan, Long and Longman is cursory and undefined.

The role of the principle of analogy in interpretation depends, in no small measure, upon the experiences that are permitted to inform the hermeneutical lens of the interpreter. If a renewal interpreter bases analogical thought partly upon her/his experiences, then the weighing of testimonies will include the natural, charismatic and other supernatural events informing the intellectual framework of the hermeneut in this tradition. If this summary outlines a renewal approach to analogy in a narrow sense, then a wide conception of this principle would reasonably include the communities of the interpreter.⁸⁷ Since terrestrial and celestial realities are not easily disentangled from each other, as was observed above in the discussion of answered petitionary prayer, a naturalistic formulation of the principle of analogy may not exhaust the scholarly approaches to the interpretation of historical testimony and biblical literature. In this essay, the complexities of the worlds of both the text and its interpreters have been underscored. This study also suggests that each approach to biblical hermeneutics is experientially informed, since every interpreter inevitably weighs testimony through the lens of the past.

After an assessment of recent developments in CBH, continuums were employed to demonstrate and clarify the intricacies of analogous thought in biblical interpretation. It is unclear whether or not the use of continuums may offer a measure of critical thought to the inevitably subjective nature of

87. For these two senses of analogy, see 'Definitions' above.

analogical reflection in the weighing of testimony. The expansion of analogy to include natural and supernatural experiences required a corresponding enlargement of the underlying beliefs about causation, i.e. the principle of correlation. Accordingly, analogical and causative thought in biblical interpretation appear to function best when they are informed by both natural and supernatural realities. A brief example of a renewal interpretation of the book of Job was sketched to demonstrate the potential usefulness of the role of the analogy in biblical hermeneutics. This development of the principle of analogy may assist the integration of the best of scholarship and faith in biblical hermeneutics.

Chapter 4

SECOND TEMPLE PERIOD JEWISH BIBLICAL INTERPRETATION: AN EARLY PNEUMATIC HERMENEUTIC

Archie T. Wright

The Introduction to this volume presents a brief history of the scholarship of several twentieth and twenty-first century Pentecostals and charismatics, which reveals an ongoing attempt to define and identify, in their view, a Pentecostal or ‘renewal’ hermeneutic. A Pentecostal interpretation is a method in which the Holy Spirit guides the reader to the best interpretation of the text; however, as espoused by some scholars, it allows a proper interpretation only if the interpreter is under the inspiration of the Holy Spirit; in fact, it goes as far as to say one must be a member of a particular community. This process in some instances may allow the interpreter to dispute a previous interpretation, or at least set it aside, based on the leading of the Holy Spirit.¹ D. Allen Tennison suggests the Pentecostal hermeneutic (PH) is similar to the post-modern ‘reader response’ hermeneutic, which moves past the historical critical questions and allows for multiple meanings of the text in light of the reader’s experience.² The experience of the reader is a key component in the PH as it allows the reader to understand the text in light of her or his community’s circumstances.³

More recently, some Pentecostal and charismatic scholars have argued for a prophetic hermeneutical approach that keeps a focus on the original meaning and prophetic significance of the text. Specifically, the same spirit that inspired the original biblical authors leads the community to recollect Scripture that applies to its current circumstances. It is evident that the early church and the modern Pentecostal or charismatic church identifies itself as the community of the eschaton. For each of these groups, calling upon the

1. David Aune, ‘Charismatic Exegesis in Early Judaism and Early Christianity’, in *The Pseudepigrapha and Early Biblical Interpretation* (eds James H. Charlesworth and Craig A. Evans; JSPSup, 14; Sheffield: JSOT Press, 1993), pp. 126–50.

2. D. Allen Tennison, ‘Charismatic Biblical Interpretation’ in *Dictionary of Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker Academic, 2005), pp. 106–9.

3. See Daniel Patte, *Early Jewish Hermeneutic in Palestine* (SBLDS, 22; Atlanta: Scholars Press, 1975), pp. 303–4.

divine spirit ensures no error in the interpretation of the Scriptures by the members of the community.⁴

However, the early Christian church was not the first group to claim that its biblical interpretation was ‘Spirit’ inspired. In this essay, I will endeavour to demonstrate that a ‘Spirit-led’ hermeneutic existed within Judaism at least two centuries prior to the emergence of Christianity. In addition, I will demonstrate that this early Jewish methodology for interpreting Scripture was taken up and used in the teachings of Jesus and other figures of the New Testament.⁵

1. Defining Terminology

For one to approach the issue of a ‘pneumatic/renewal hermeneutic’, it is necessary first to define a few terms important to examining the biblical text in this instance. Initial efforts to define this concept developed in what has been designated as the ‘renewal tradition’. This tradition encompasses a broad spectrum of theological positions including, among others, Lutherans, evangelicals, Catholics, Baptists, Pentecostals, charismatics, and neo-charismatic groups. As one might imagine, a result of this eclectic ‘membership’ is a broad understanding of how one might approach the interpretation of Scripture.

1.1. Renewal Tradition

The ‘renewal tradition’ is characterized by an emphasis on the experiential and transformational context of Christian thought and activity. For some this may prove to be a bit too narrow an approach and will result in excluding other, broader understandings of what ‘renewal’ means in relation to hermeneutics and the resulting exegesis of the biblical or extra-biblical text. For this particular author, I move to broaden this examination, not to exclude the experiential and transformational context of Christian thought and activity – rather it is my desire to broaden this definition to one that includes the concept that the reader is able to read from the biblical (or extra-biblical) text the idea that the documents’ authors understood that God was at work within their particular communities. This divine work will bring about their redemption (renewal) and set things right in the Kingdom of God along with the eventual destruction of the forces of evil that were oppressing the communities.⁶

4. Patte, *Early Jewish Hermeneutic*, p. 108.

5. See discussion by Joseph A. Fitzmyer, ‘The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament’ in *Essays on the Semitic Background of the New Testament* (London: Chapman, 1971), pp. 3–58.

6. This understanding is fairly typical of the Pentecostal/charismatic tradition. There is a continual focus on the last days and the return of the Messiah to bring about the

This renewal during the Second Temple Period and the early church was demonstrated through various means such as prophecy, a messianic figure, the exorcism of evil/unclean spirits, the healing of individuals and especially the eradication of malevolent beings (e.g. oppressive nations or evil spirits). If one is to follow this investigative line, then much can be made of a 'pneumatic/renewal hermeneutic'. This approach opens the door to examine passages from the HB, LXX, Second Temple Period literature, and the New Testament from a broader perspective that may include scholars or laypersons outside of the traditional Pentecostal and charismatic communities.

1.2. Charismatic Exegesis

Incorporated into a renewal hermeneutic is the idea of 'charismatic exegesis'. David Aune argues the practice of a pneumatic interpretation contains the unique aspect that 'the implicit or explicit claim that the interpretation itself has been divinely revealed'.⁷ As Aune observes, the phrase 'charismatic exegesis' identifies the mode of interpreting Scripture that was used by the Qumran author(s) of the *pesharim*.⁸ Aune suggests that to identify a text as 'charismatic exegesis', it must be established that the interpretation has divine authority and the interpreter in question is an 'inspired interpreter through whom God reveals the true meaning of the sacred text'.⁹

According to Aune, several key characteristics of charismatic exegesis can be established from the DSS library at Qumran. The primary genre of interpretation at Qumran was in the form of 'commentary' or *peshet*, although several other texts should also be considered interpretation.¹⁰ The *peshet* was considered inspired, which implied a similar religious authority as that of Scripture; however, the *peshet* was 'not regarded as equal in authority to the text being interpreted'.¹¹ As mentioned, the exegesis was based upon divine inspiration; nevertheless, there is little evidence in the Qumran Scrolls as to how the 'holy spirit' made known the truth to the interpreter.

redemption of the church, bringing about the fullness of the Kingdom of God and bringing an end to the forces of evil that appear to rule this world.

7. Aune, 'Charismatic', p. 126.

8. This point is noted as a personal conversation between H. L. Ginsberg and W. H. Brownlee in which Ginsberg identified the Teacher of Righteousness from Qumran as a 'charismatic exegete'; see William H. Brownlee, 'Biblical Interpretation Among the Scribes of the Dead Sea Scrolls', *BA* 14 (1951), p. 61.

9. Aune, 'Charismatic', p. 126.

10. One especially important genre of text from the 2TP is 'Rewritten Bible', in which the author/interpreter of the biblical text expanded, rearranged or conflated what is now the canonical text. This understanding creates some issues as to what exactly was the biblical text that the interpreter had before him. For a thorough discussion of 'rewritten Scripture' genre see Sidnie White Crawford, *Rewriting Scripture in Second Temple Times* (Grand Rapids: Eerdmans, 2008).

11. Aune, 'Charismatic', p. 127.

Many charismatic and Pentecostal scholars are quick to draw a parallel between 'inspiration' and 'holy spirit', but Aune warns that one must take care so as not to compare the two terms in a 'synthetically uniform manner'.¹² When one discusses 'inspired interpretation', it must be noted that the concept implies a specific hermeneutical approach to a text that suggests the true meaning is ambiguous to the average reader. Therefore, the 'inspired interpreter' has a specific or special insight that not all individuals share.¹³

Further, the prophecies present in the biblical text are interpreted in such a way that the interpreter's community (Qumran or others) is living out its days in the eschaton. According to the author of the *pesharim*, the prophets of the HB predicted these times and the role of his community (Qumran) in them.¹⁴ This understanding would impose either a double meaning on the biblical prophetic text or it may suggest the 2TP interpreter is ignoring or bypassing the original context of the biblical book. As such, the interpreter saw his interpretation of the prophecy as the true, divinely inspired word; nonetheless, he was careful to distinguish his commentary from the sacred text.

Jewish interpretation of the biblical text during the 2TP was concerned with the need for 'divine enlightenment' in order for one to understand the text.¹⁵ Similar language is used in several sectarian documents from Qumran, in particular in the *Thanksgiving Hymns* 1QH^a IX.21¹⁶ and X.17-18.¹⁷ These fragments suggest that God is the one who must reveal the true significance of the text to the interpreter/reader. One finds in this understanding that 'all biblical interpretation involves "charismatic exegesis" in its broadest sense'¹⁸ was a widely held view in 2TP. As will be discussed in further sections of this essay, these same concepts are the mainstays of any twenty-first century charismatic or Pentecostal interpretation of Scripture.

In what follows, we will examine various documents from 2TP Jewish literature (due to space, primarily the Dead Sea Scrolls)¹⁹ and the New

12. Aune, 'Charismatic', p. 128.

13. Aune, 'Charismatic', p. 128.

14. Similarly for Philo of Alexandria, the interpreters of the Bible are the prophets of their day. See *Mig.* 34-35; *Cher.* 27; *Somm.* 2.252; *Spec.* 3.1-6. See also Dieter Gorgi, *The Opponents of Paul in Second Corinthians* (Philadelphia: Fortress, 1986), p. 111. This idea would fit well into the Pentecostal view that they are a prophetic community.

15. See e.g. Ps. 119.12, 18-19, 27, 33-35, 73; Sirach 39.1-11.

16. 'These things I know from your knowledge, for you opened my ears to wonderful mysteries.'

17. 'And they throw into the grave the life of a man in whose mouth you established and taught knowledge; you set in his heart to open a source of knowledge to all who understand.'

18. Aune, 'Charismatic', p. 131.

19. Some may argue this examination is too narrowly focused on the Scrolls; however, the Scrolls represent Jewish writings that antedate for the most part the composition of the New Testament; some are in fact contemporaneous with some of the New Testament documents. The Qumran documents and the New Testament represent very similar views of interpreting the Old Testament in the 2TP. For further discussion see Fitzmyer, 'Explicit Old Testament Quotations', pp. 3-58.

Testament in order to show the early pneumatic hermeneutical method being employed by the authors of the relevant documents.

2. *Aspects of Interpretation at Qumran*

We will begin with a discussion of the Qumran Community (hereafter, QC),²⁰ its Scripture and its view of the S/spirit. Each of these categories has been identified as a key principle to the hermeneutic of the Pentecostal and charismatic (hereafter P/C) communities; in addition some questions may be raised as to the issue of 'experience' within the community. These are important issues in light of trying to determine the choice of the various texts from which the community and its leaders offered important interpretations outlining their social, political and religious views.

2.1. *The Community of Qumran*

There is a general consensus that the QC is a specific community that is responsible for gathering, some of the authoring and preserving a collection of documents of what has come to be known as the Dead Sea Scrolls.²¹ Despite this consensus among scholars, little is known as to the identity of the people responsible for collecting this library of manuscripts and what went on behind the walls of the Qumran village and other communities involved in the collection of the documents.²²

It seems likely that those who occupied this pious outpost in the wilderness of Judea were from a particular sectarian group. One of the primary 'Community' texts from Qumran is the text of *Serek ha-Yahad*. This Scroll makes it particularly clear that this 'sectarian' group had rigorous requirements for becoming a member of the sect and, at the same time, voiced its concerns with the views of other seemingly less stringent groups within the larger Jewish population.

The majority scholarly opinion holds that the members of the community were likely Essenes. This identity emerged early on in the research of the

20. For the purpose of this essay, I define the Qumran Community (QC) broadly to include all who had a hand in authoring the texts found in the library.

21. However, there is considerable discussion ongoing as to the 'greater' membership of the Essene community, to include a multitude of Essene 'communities' outside of Qumran that were perhaps responsible for writing some of the Scrolls found at Qumran, including those documents identified as 'Sectarian'. See John J. Collins, *Beyond the Qumran Community: The Sectarian Movement of the Dead Sea Scrolls* (Grand Rapids: Eerdmans, 2009); and Charlotte Hempel, *The Dead Sea Scrolls: Texts and Context* (Leiden: Brill Academic, 2010).

22. See discussion by James C. VanderKam, 'Identity and History of the Community', in *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment* (eds Peter W. Flint and James C. Vanderkam; vol. 2; Leiden: Brill, 1999), pp. 487–533.

Scrolls.²³ However, several other hypotheses have been offered, which suggest the QC was possibly made up of Sadducees, Pharisees, or Zealots.²⁴

As an interpretive community, Qumran embodied the biblical text with the understanding that it was receiving a revelation of the eschaton that the spirit of God was fashioning.²⁵ As such, the biblical text was to be read and understood in the context of the local community. In doing so, the community at Qumran understood itself as the final generation of Israel;²⁶ they were the people spoken of by the biblical prophets while the leader of the QC, the Teacher of Righteousness (hereafter TR), interpreted the prophetic books of Scripture, among others, with this eschatological view in mind. His goal, and that of the QC, was to discern the message the Spirit was speaking to the community. This understanding affected their social, religious and political views and, of course, especially the community's relationship with the Temple and the priesthood in Jerusalem.²⁷

The QC considered itself the substitute for the defiled Temple in Jerusalem. For the QC there was only one *Sitz im Leben* for the interpretation of Scripture – their community.²⁸ In the eyes of the QC, those who were not seeking truth in God's Torah were not properly consulting with God (see Exod. 33.7; Amos 8.12). This consultation with God allowed the person to gain the knowledge of the hidden things, the mysteries of the Divine. As such the QC had a specific approach to interpreting Scripture – it was to be

23. See the following for a detailed discussion of the Essene hypothesis: E. L. Sukenik, *Megilloth Genuzoth I*. (Jerusalem: Bialik, 1948); N. Avigad and E. L. Sukenik (eds), *The Dead Sea Scrolls of the Hebrew University* (Jerusalem: Magnes Press, 1955); and A. Dupont-Sommer, *The Dead Sea Scrolls: A Preliminary Survey* (Oxford: Blackwell, 1952).

24. Despite the many doctrinal differences between the community documents and those known to be Sadducean, several scholars propose that the covenanters were closely related to the New Testament Sadducees. For various sides of the discussion see R. North, 'The Qumran "Sadducees"', *CBQ* 17 (1955), pp. 164–88; Joseph Baumgarten, 'The Pharisaic-Sadducean Controversies about Purity, and the Qumran Texts', *JJS* 31 (1980), pp. 157–70; Larry Schiffman, 'The New Halakhic Letter (4QMMT) and the Origins of the Dead Sea Sect', *BA* 53 (1990), pp. 64–73; see also Gabriele Boccaccini, *Beyond the Essene Hypothesis: The Parting of the Ways Between Qumran and Enochic Judaism* (Grand Rapids: Eerdmans, 1998).

25. See discussion of Stanley Grenz, 'Interpretative Community' in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker Books, 2005), pp. 128–29.

26. Pentecostal communities hold to much the same view concerning the 'last days' and their role in God's plan.

27. Some may argue that the TR was guilty of bending the text to meet his needs. The religious doctrines of Qumran were established and supported by an appeal to Scripture. In many instances interpreters of the text read it to support his or her view on a particular issue; this method helps the community retain the relevance of the text to its particular needs. Pentecostals and charismatics practise similar methods in their particular interpretations, consistently bending the text with homiletical licence of a particular tradition. See Joseph Frankovic, *Reading the Book* (Tulsa: Hakesher, 1997).

28. See Patte, *Early Jewish Hermeneutic*, pp. 211–13. Patte suggests this outlook of Qumran is very much like that of the twentieth-century Pentecostals.

an ‘inspired interpretation’.²⁹ Having once gained the knowledge from Torah study, they expected it to be put into practice (see 1QS 5.20). Alongside the study of Torah, the QC was deeply influenced by the messages of the biblical prophets. The prophets were understood to forewarn of the future through the inspiration of the Holy Spirit. The QC understood the biblical prophetic message to be speaking of their community in the eschaton.

2.2. *The Scripture of Qumran*

The ‘Word’³⁰ of the QC is the Jewish Scriptures.³¹ This is reflected in contents of the Scroll library, which consists of 664 identified manuscripts that belong to three main categories of texts. The first group contains those found in the Hebrew Bible – all books except Esther and Nehemiah (223 MSS.).³² The second group consists of writings thought to be authored by the QC members during various periods in the closing centuries BCE and possibly at the Dead Sea community (Sectarian? – 249 MSS.).³³ The third group is comprised of Jewish religious texts from the Greco-Roman Era (192 MSS.).³⁴ Many of the manuscripts found at Qumran are closely connected to the biblical text, whether it is by a rewriting of the biblical narrative³⁵ to reflect the current context of the QC (Rewritten Bible), the *pesharim* commentary on a biblical text,³⁶ or the Great Psalms Scroll (11QPsalter), which includes several songs of the biblical Psalter along with other psalms attributed to David. A further set of texts includes Targums, which offer a running commentary of the biblical narrative that often includes an expansion of the text (e.g. 4QTargumJob).³⁷ Many of the sectarian manuscripts found at Qumran also reflect a close

29. Aune, ‘Charismatic’, p. 131.

30. I use this term in light of the P/C tradition that often identifies Scripture as ‘the Word’, which includes the Old and New Testaments.

31. This is not to say that the Jewish community did not consider other texts outside of the present Christian canon of the Old Testament.

32. Esther is thought to be excluded due to its non-religious nature, while Nehemiah was likely part of a combined Ezra-Nehemiah text.

33. Although as mentioned above, it is highly likely that some of the ‘sectarian documents’ were written outside of Qumran and later brought to the Dead Sea Community.

34. See Larry Schiffman, *Reclaiming the Dead Sea Scrolls: Their True Meaning for Judaism and Christianity* (New York: Doubleday, 1994); and George W. E. Nickelsburg, *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction* (Minneapolis: Fortress, second edition, 2005).

35. See 1QGenesisApocryphon or Jubilees.

36. See the various *Pesharim* on Habakkuk, Nahum, Micah, Isaiah, or Psalms. Other exegetical scrolls of the biblical text include 4Q174 (*Florilegium*), 11Q13 (*Melchizedek*), and 4Q175 (*Testimonia*).

37. These genres include several sub-categories in each – such concepts as paraphrastic translation and anthological writings are included in this area. See Aune, ‘Charismatic’, pp. 126–50.

relationship to the biblical text, in particular to the interpretation of Torah for the members of the QC.³⁸

2.3. *The Spirit at Qumran*

The role of the spirit in the Qumran documents is perhaps more covert than the spirit found in the P/C communities. The focus of the P/C community is on the 'Holy Spirit', i.e. the Spirit of God, or the Spirit of the Trinity; whereas the QC steers away from the capital 'H' and capital 'S' and focuses more on the 'holy spirit' of the individual.³⁹ As with any religious community, Qumran had its own particular method of interpreting Scripture. The members of the pious sect were required to follow Torah as the leaders of the QC interpreted it. The interpretation came through revelation that was granted to the priests, the sons of Zadok. The leader of this group of priests is thought to be the TR, the mysterious figure who claims to have been given divine revelation in order to interpret the biblical text in relation to the community's present situation. According to 1QpHab (*Pesher Habakkuk*) VII 4,⁴⁰ the TR has been granted an understanding of 'all the mysteries of the words of his [God's] servants, the prophets'.⁴¹ The TR further claims in 1QH^a (*Thanksgiving Hymns—Hodayot*) VIII 19-20 that the רוח (*ruah*) bestowed upon the human in Gen. 2.7 is the spirit of God that he uses to speak to the person concerning his will and purpose.⁴² The author clearly recognizes that YHWH is the one who guides his words and thoughts to keep him on the 'straight path' (1QH^a XX 32-34). This guidance is done through the spirit that has been bestowed upon him at creation and is now being guided by God's spirit.

The *Damascus Document*, for example, identifies the spirit within each human as a 'holy spirit' from creation (CD VII 3-6). However, this reference may not be identifying the spirit as 'divine,' but rather may be the community's way of describing the spiritual condition of the individual; he has a 'spirit of holiness'. Within the same *Damascus Document*, the author

38. See for example 1QS (*Rule of the Community*), 1QH^a (*Thanksgiving Hymns*), 1QM, 4QM (*War Scroll*), 4QMMT (*A Halakic Letter*), 11Q400-403 (*Songs of the Sabbath Sacrifice*) and 11Q19 (*The Temple Scroll*). For general discussion all of the above documents and bibliography see Nickelsburg, *Bible and Mishnah*, pp. 127-89.

39. For the latest discussion on the issue of 'filled with the spirit' see John Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009). Levison offers an excellent study of the spirit from the Jewish Scriptures through the New Testament, including the vast array of literature from the Second Temple Period.

40. The Teacher of Righteousness is thought to be the author of the *pesharim* and the *Hodayot* of 1QH^a.

41. See also 1QS 5.9 – suggests the TR was given the secrets of the words of the prophets and thus was able to write the *pesharim*.

42. This particular usage is in relation to praise and not inspiration or interpretation.

states that an individual should not defile his 'soul' with any other living creature, using the term soul in a similar manner as that of spirit (CD XII 11-13). This connection may suggest the two terms are identifying the same human element.⁴³ More directly, 4Q*Instruction* (4Q416 frag 2.ii.6-7 and 17) draws a parallel between the 'holy spirit' and the *nephesh* (נֶפֶשׁ) of the human – 'Do not exchange your *holy spirit* for money' (6-7) and 'do not sell your *nephesh* for money' (17).

However, the QC did not exclude the spirit of God entirely from working with the human spirit and the community at large. Especially interesting in the midst of the issue of the role of God's spirit we find the concept of renewal for the individual and community in several of the Qumran documents.

One such document that has been discussed thus far is 1QH^a.⁴⁴ The author of 1QH^a XI 19-24 proclaims his thanks for the renewal of his life (נֶפֶשׁ) and saving him from the Pit. He finds hope for the depraved human spirit through the divine spirit of God, given at creation, which grants him intelligence and knowledge.⁴⁵ The concept of renewal was a key issue to the TR and other authors of texts found in the Qumran library. Each author believed that the deliverance of the QC, or the 'true Israel', was imminent and they would see it come in the form of an internal renewal via the Messiah alongside the destruction of the wicked.

Central to this renewal for the QC is the interpretation of Ezekiel 36–37 (especially 36.26-28). The spirit that is described in these chapters is the source of purity and, in addition, grants the person the ability to enter into the covenant community. The renewal of the individual is affirmed by the author of 1QH^a in which he thanks God for the spirit that he placed within him that has purified him and allowed him to draw near to God. This spirit is one of humility and uprightness, which brings the counsel of God to the QC and to individuals – it is a holy spirit. The imagery presented by the interpretation of Ezekiel 36–37 offers the vision of Israel as a resurrected nation; one that is cleansed and full of the/a holy spirit and life.

1QS (*Community Rule*) IV 20-25 describes a final renewal by God of the faithful of the covenant community. At the 'appointed end time' they will be transported to 'Eden' and will receive 'all the glory of Adam'. For the author of 1QS IV, Qumran represents the 'spiritual Eden' in which the spirit imparts knowledge and intelligence to the entire QC and not just the individual. This knowledge brings about cleansing from ignorance and impurity. In addition, the QC saw itself not just as the 'new Eden' but also as the 'spirit filled temple' – language very similar to what we see in the letters of Paul in the New Testament. Levison argues that the QC members had the spirit of holiness that 'cleanses and incorporates individuals, fills the temple

43. Levison, *Filled with the Spirit*, pp. 130–32.

44. 1QH^a falls into the category of anthological writings in which the biblical text is not cited or commented upon, but is woven into the composition.

45. See also 4Q504 frag. 8.4-5 and 11QPs^a 2-4 – YHWH grants David a wise and enlightened spirit and he wrote the Psalms.

community, and will cleanse the faithful as a precursor to the inevitable new creation'.⁴⁶

This brief discussion of Community, Scripture and Spirit has enlightened us to the importance of these three aspects of biblical interpretation to the QC, a similar view that is held by many scholars of the P/C renewal tradition. We will now explore the various interpretation texts from Qumran, while offering some support that these ideas were common methods of interpretation during the 2TP. We will conclude with a discussion of various passages from the New Testament that suggest a pneumatic hermeneutic at work in the communities.

3. *The Process of Interpretation at Qumran*

Several principles of biblical interpretation can be discerned from the various documents of the corpus of Qumran texts.⁴⁷ From the collection of Scrolls it is apparent that Qumran believed itself to be the generation in which God would visit Israel once again. As such, the community members understood that God revealed his eschatological purpose to the biblical prophets, but it remained a mystery until interpreted by the community. The Qumran interpreters looked to their current circumstances in order to understand properly the message of the prophets. As with many interpreters today variant readings of a particular text were chosen in order to bend the text to fit the community's situation. If the text did not fit their situation, the interpreter would often present an allegorical interpretation of the passage (eisegesis?); as a result, many biblical prophecies are reinterpreted to apply the passage to the end-time word of the TR.

In these situations one should ask what reinterpretation does to the original message and the meaning of the author. If the prophecies of Habakkuk are related to the Selucid or Roman armies of the second to first centuries BCE, then what relevance does it have to the people of biblical Israel? As such, the commentator would often disregard the original context of the prophecy but did not see this as reinterpreting the text; rather the *peshar* given by the TR was the true and proper interpretation of the prophetic word.⁴⁸

46. Levison, *Filled with the Spirit*, pp. 211–17. He draws a further parallel to the New Testament with a brief discussion of the Qumran Community and the 'living temple' language found in 1QS.

47. F. F. Bruce, *Biblical Exegesis in the Qumran Texts* (Grand Rapids: Eerdmans, 1959), p. 9.

48. Similar language is found in 1 Pet. 1.10–12 in which Peter has been given an understanding (*peshar*) of the words of the prophets, who prophesied of the salvation through grace that has been granted to believers. The words of the biblical prophets foretold what would occur to the QC and would be announced to the people through the 'good news' of the holy spirit by the Teacher (col. XXIII line 14). It may be possible that the 'this is that' language of Acts 2.16 is demonstrated here in the words of Peter in 1 Pet. 1.10–12; see Mark Stibbe, 'This is That: Some Thoughts Concerning Charismatic Hermeneutics', *Anvil* 15.3 (1998), pp. 181–93. Stibbe has argued that the authors of the New Testament are demonstrating the *peshar* method in their interpretation of the Hebrew Bible/LXX.

The primary question of this essay is whether or not portions of early Jewish literature from the 2TP incorporate a divinely inspired interpretation of the biblical text as is claimed by modern P/C scholars of their interpretations of Scripture.⁴⁹ Can one demonstrate that the texts in question contain a distinctive feature, which claims either implicitly or explicitly that the interpretation has been divinely revealed? We will examine several sample texts from the corpora in an effort to identify a pneumatic hermeneutic.

3.1. 1QHodayot (1QH^a)

In relation to inspired interpretation, the text of the *Hodayot* (1QH^a) offers little actual unambiguous commentary on Scripture. What it does offer is multiple references of thanksgiving to God by the TR for giving him understanding of the divine mysteries. This Qumran text offers the reader a clear representation that the Teacher believed that God was speaking to him through his (TR) holy spirit in order that he might lead the QC concerning issues of Torah, the Prophets, and the Writings.⁵⁰

The text of 1QH^a indicates that God is ready and willing to reveal the divine mysteries to the TR through the leading of the divine spirit (col. VIII 19-20a).⁵¹ It is through the holy spirit of God that the TR knows God and hears him (col. XX lines 11b-12 – ברוח קדשכה – *baruah kodeshkha* – ‘by your holy spirit’). The text of 1QH^a XX 11-12 suggests that the spirit of God speaks to the TR through the spirit that he was given at Creation – ‘And I, (the) Instructor, have known you, my God, by the spirit which you set in me, and being faithful I listened to your wonderful counsel (*given*) by your holy spirit’.⁵² By this same spirit God grants him the knowledge of the mystery of

49. It should be noted that inspired interpretation implies a specific hermeneutical approach to a text of which the meaning is somewhat ambiguous. It is a method that requires a ‘spirit-revealed truth’ on which, unfortunately, the Scrolls offer little evidence as to how this was accomplished. See Aune, ‘Charismatic’, pp. 127–28. Interpreters of Scripture in the 2TP were concerned with the need for divine enlightenment in order for one to draw out the revealed truth of the text – a parallel that can be identified in much of the P/C interpretive language.

50. This is not to suggest that the three-fold division of the Hebrew Bible (Torah, *Nevi'im* and *Ketuvim*) had been established in Judaism at the time of the QC.

51. cf. Philo, *Special Laws* III, lines 5-6: Philo notes that even though he is caught up in the everyday things of life that seem to take up every moment, he is able to ‘get his wings and ride the waves on the breezes of knowledge’. He is able to open the eyes of his soul and God grants him the light of wisdom to the text of Moses that is not revealed to the multitude. All notations of Philo are from *Philo in Ten Volumes (and Two Supplementary Volumes)* (trans. F. H. Colson, G. H. Whitaker and Ralph Marcus; LCL; Cambridge: Harvard University, 1929–62).

52. Philo states in *On the Creation* 135 – the human soul comes from the divine breath (πνεῦμα θεῖον). The inbreathing of the soul from God brings about inspiration to the human mind and soul, *Allegorical Interpretation* I.38; Philo argues without inspiration there would be no knowledge of Torah or understanding of it.

his wisdom and also the source of his power (line 13).⁵³ As a result the TR is called upon to be the herald of God's goodness according to the revealed truth of the spirit.⁵⁴

The *Hodayot* contain multiple references in which the spirit of God helps the TR understand Scripture and reveals truth to him; a truth he is then to reveal to the QC (col. XV 20-23). As noted, there is a great deal of thanksgiving offered to God in 1QH^a, but there is little actual interpretation of Scripture. However, the following set of texts, the *pesharim*, offers multiple instances that represent the TR interpreting the Prophets and some of the Writings for the QC through the spirit of God.

3.2. The Pesharim⁵⁵

The *pesharim* of the Dead Sea Scrolls can be categorized as documents that represent a charismatic interpretation closely resembling that of the P/C biblical interpretation of the twentieth and twenty-first centuries.⁵⁶ Both methods of biblical interpretation are marked with a key characteristic of a pneumatic hermeneutic – through the revelation of the holy spirit the interpretations are telling the story of what God is doing now through the eyes of the interpreter – i.e. the members of the QC and twentieth and twenty-first century biblical interpreters are presenting their charismatic *peshet* of the biblical text.⁵⁷

Three key Hebrew terms are recognized as part of the charismatic interpretation method at Qumran: רָז (raz – mystery), גָּלָה (gala – uncover) and פִּשְׁרָה (peshet – interpretation). These terms are generally included in the texts of interpretation by the TR. At least eighteen *pesharim* on the biblical

53. Philo, *On the Creation*, § 69 – Wisdom is received from God by his spirit through Torah.

54. Interestingly in col. XXIII line 14 the TR appears to offer his interpretation of Isaiah 61 in which he is to proclaim the abundance of God's compassion to the poor, to those broken in spirit, and to the mourning ones, everlasting joy. He appears to be identifying with a very 'messianic' passage that is later used by Jesus in Lk. 4.18.

55. For an introduction to the texts and genre see Timothy Lim, *Pesharim* (Sheffield: Sheffield Academic, 2002). The *pesharim* subsequently have been called *midrash peshet* and Qumran *midrash*; neither term has been terribly helpful. It appears they may be better classified as apocalyptic 'prophecy by interpretation'. See Maurya P. Horgan, 'The Bible Explained (Prophecies)' in *Early Judaism and its Modern Interpreters* (eds Robert Kraft and George W. E. Nickelsburg; Atlanta: Scholars Press, 1986), pp. 247–53.

56. Some scholars, Stibbe in particular, have characterized the *peshet* method of interpretation as an analogical reading. Stibbe, 'This is That', pp. 181–93. Stibbe's comparison is based upon the Day of Pentecost narrative in Acts 2 in which he suggests the interpretation by Peter, marked with the language of 'this is that', is a *peshet* reading of Joel 2.28-32. Stibbe offers his own 'charismatic *peshet*' of Ezek. 47.1-12 in which he suggests that it is possible to read the Ezekiel text as an illustration of the outpouring of God's spirit in the twentieth century.

57. Stibbe, 'This is That', p. 185.

text have been found in the Qumran library: fourteen on the prophets, three on the Psalms and one unidentified.⁵⁸ Among these eighteen documents, three categories of *peshtarim* have been identified: (1) a continuous verse-by-verse commentary on the whole biblical book (e.g. *Pesher Habakkuk*); (2) thematic quotations from various biblical texts that are grouped together under a specific theme (11Q*Melchizedek*, 4Q*Florilegium*); and (3) isolated *pesher* – commentary that makes ‘use of one or two verses from the Hebrew Bible interpreted using the Pesher method and terminology’ found in a larger composition (CD 19.7-9 on Zech. 13.7; 1QS 8.12b-16 on Isa. 40.3).⁵⁹ Each of these forms of interpretation found in the Scrolls legitimizes biblical interpretation by linking the method in question to texts already recognized as sacred in the community while, at the same time, claiming a fresh revelation of the biblical text. 1QS 9.13-14a suggests insight to the true meaning of Scripture was being given in a series of revelations by the holy spirit in various periods of history beginning with the authors and prophets of the HB.⁶⁰

3.3. 1Q14 Pesher to Micah

Interpreting the prophetic biblical texts within the community’s historical and theological context is a key component to understanding the *peshtarim* of Qumran.⁶¹ As such, the author of the *Pesher to Micah* interpreted the biblical text of Micah in light of the current circumstance facing the QC. The author has been identified as the TR; while the historical person of the TR is not known, one may draw some conclusions concerning his identity directly from the *Pesher to Micah*. 1Q14 frags. 1-5 quotes Mic. 1.2-5 as a warning to Israel because of its sins: God is coming in judgement. The text describes the last generation, in which all who have trespassed against God will be punished. Fragments 8-10 cite Mic. 1.5-6, although the fragmentary nature of the text omits v. 5b, ‘What is the transgression of Jacob?’ This line appears to have some reference to the ‘Spreader of the Lie’; however, the identity of this figure is unknown, although it may be suggested he is connected to the priesthood of the Temple in Jerusalem that has misdirected the people of Israel.

58. Aune, ‘Charismatic’, pp. 132–33. The following texts are identified as *peshtarim*: 1QpHab, 1QpMic, 1QpZeph, 1QpPs, 3QpIsa, 4QpIsa^{a-c}, 4QpHos^{a-b}, 4QpMic, 4QpNah, 4QpZeph, 4QpPs^{a-b}, and 4QpUnid.

59. Aune, ‘Charismatic’, pp. 132–33. See also Jean Carmignac, ‘Le Document de Qumran sur Melchisedeq’, *RevQ* 7 (1969–71), pp. 343–78.

60. If one is to follow this logic then this concept could legitimize further revelatory interpretation through the ages; this would include modern P/C interpreters.

61. Throughout the *peshtarim* of the Qumran library the holy spirit is identified as both the Spirit of God and the holy spirit of the individual. The author of the *Community Rule* (1QS 8.15) attributes the ancient prophetic revelation to the holy spirit; this can be understood as the Spirit of God speaking to the interpreter through his own holy spirit.

Fragments 8–10 line 5b identifies the TR and closely affiliates him with the high places of Judah (Jerusalem Temple?); he is the one who is teaching Torah *properly* to his council and also to those who have come to join the QC. Much of Mic. 1.6-7 is missing from the document as fragment 11 picks up with a portion of 1.8. He interprets this verse as a parallel linking Samaria to the Priesthood of Jerusalem. Portions of chapter 1.8-9 are found in lines 2-3 (interpreted in lines 4-5(?)), which discuss the TR who will judge [his] enemies (not clear if it is the enemies of the TR or of God).

Fragments 17–18 contain portions of Mic. 6.14-15 which describe some of the sins of Israel that are related to the wickedness of Omri and Ahab. The *pesher* closes with the interpretation of this section of Micah, which concerns the last generation of Israel. The TR has been granted knowledge and understanding by the holy spirit to interpret Micah in light of the QC's current situation, alongside the wickedness of the rest of the nation. He has offered a pneumatic hermeneutic that establishes the significance of the prophecy of Micah to the QC.

3.4. 4QIsaiah Pesher^{a-e} (161-166)

The *Pesher on Isaiah* is one of the longer extant documents in this genre; six documents survive in the Qumran library (4Q161-166). The fragmentary nature of the documents is highlighted in the lack of a cohesive text of Isaiah. 4Q161 contains portions of Isa. 10.20, 21 (frag. 1), 10.22-23, 24-27, 28-32 (frags. 2-6), 10.33-34; 11.1-5 (frags 8-10). The interpretation of 10.21-22 suggests that the remnant of Jacob that returns to worship God the warrior is the 'assembly of his chosen one'.⁶² Despite the very fragmentary interpretation portion of the *pesher*, it may be suggested that the remnant of Jacob is the members of the QC, possibly the priests of Zadok (see lines 23-25).⁶³

The text of 4Q161 frag. 1 (Isa. 10.22-23), again quite fragmentary, suggests that although the people of Israel are many, only a remnant will return; the remnant appears to be understood as the QC – the majority of Israel will be exterminated through God's justice – while the remnant will be planted in the land; this idea may be understood as the establishment of the Qumran settlement. Fragments 2–6 contain a considerable portion of 10.24-27 (27b may be missing); however, the interpretation is very fragmentary and contains only a few phrases, one which seems to identify the 'Prince of the

62. This text is reconstructed by Allegro and Strugnell in *DJD* V.

63. Several scholars suggest this is a reference to the expected messianic figure. See John M. Allegro, 'Further Messianic References in Qumran Literature', *JBL* 75 (1956), pp. 177–82; Martin Abegg, 'The Messiah at Qumran: Are We Still Seeing Double?', *DSD* 2 (1995), pp. 125–44; Richard Bauckham, 'The Messianic Interpretation of Isa. 10.34 in the Dead Sea Scrolls: 2 Baruch and the Preaching of John the Baptist', *DSD* 2 (1995), pp. 202–16.

Congregation' as the Messiah⁶⁴ who will remove the yoke from upon Israel. This Prince may be describing the TR from Qumran.

The author of 4Q161 frags. 2-6 interprets Isa. 10.28-32, which describes the hand of God stretching forth to the mount of Zion in a manner of destruction. He depicts the final days and the last generation in which Israel will be under siege by an army from the north, possibly that of Antiochus Epiphanies IV who comes to take Jerusalem. The text of Isa. 10.33-34 in fragments 8-10 describes YHWH coming to destroy the wicked in Lebanon and presumably Israel. The author interprets the army of the *Kittim* who have been oppressing Israel as that which will be destroyed by YHWH; as a result the hearts of the soldiers and the people of the *Kittim* will melt, the commanders of the *Kittim* will also be destroyed. Isaiah 11.1-5 introduces the 'shoot from the stump of Jesse' upon which the spirit of YHWH will be placed; this figure will be the Messiah who will bring power and authority back to Israel and he will have alongside him a priest of renown who apparently will rule with him.

The texts of 4Q162-166 continue to describe the last generation and God's wrath and justice being poured out against the wicked, both foreigners and Jews. 4Q163 frag. 22, which is possibly interpreting the text of Isa. 30.22 or 23, suggests a connection to the 'sons of Zadok', the title of the priesthood of Qumran, thus supporting the author's understanding that Qumran is playing a role in the fulfillment of these biblical prophecies. Fragment 23 offers a rebuke of the congregation of Jerusalem, those who are searching for 'smooth or soothing' interpretations; line 19 again supports the idea that the author is offering an interpretation of the last days.

4Q164 frag. 1 interprets Isa. 54.11-12. The available text of 54.11 only presents the closing line of v. 11 'And I will set your foundation as sapphires'. The author understands this text as the establishment of the council of the Community (Qumran) along with the priests and the members of the community; they will be a shining sapphire in the midst of the nation (other stones). Isaiah 54.12a depicts the Lord establishing the shields (sun-shaped shield) of Israel as rubies; the author takes this to mean the twelve chief priests who judge with the *Urim* and the *Thummim*. Verse 12b reads God will establish the gates of sparkling stones, which the author interprets as the chiefs of the tribes of Israel in the last days (?). Again, with this document the author is focused on the last days and the generation of Israel is understood as the QC. It is believed the author is the TR and therefore we may assume, as with previous texts, a similar divine spirit inspiration for this interpretation.

64. CD VII 18-21 and 4Q174 identify the Prince of the Congregation as the 'shoot of David' and the 'Interpreter of the Law', both messianic figures.

3.5. 4QPesher Hosea (166-167)

Similar to the previous *peshtarim* discussed, these two documents are very fragmentary and it is difficult to get a clear understanding of the message of the author's interpretation of Hosea. 4Q166 col. I begins with what may be the interpretation of Hos. 2.7 (MT) in lines 2-6, while line 7 offers the biblical text of 2.8 (MT), which suggests that God has blocked the path of Israel back to him. The biblical text is brought into the day of the author in which he similarly states that God has stricken and blinded Israel because of her disloyalty. Due to the fragmentary nature of the text, it is difficult to read the closing interpretation but it may be understood as speaking of those who uphold the covenant of God, the QC.

Line 15 contains Hos. 2.9 (MT) and describes the repentance of Israel for her disobedience and idolatry; again, due to the fragmentary nature it is difficult to determine the interpretation of the author – suffice to say it indicates a return of the Israelites to YHWH. Column II includes interpretations of Hos. 2.10-14 (MT) which describe the disloyalty of Israel and its Baal worship. The explanation indicates Israel's disloyalty to YHWH while suggesting that the people forgot the precepts of God during the Hellenization of the nation and the misdirection of the Temple by the priesthood. Again it should be understood that the author has brought the prophecy of Hosea into the time period of the QC by describing the betrayal of the people of Israel through following after the ways of the nations and the Jerusalem priesthood.

4Q167^b is a very fragmentary text but it follows a similar line of interpretation of Hos. 5.13-15; 6.4-11; 7.1; 8.6-14. The Hosea texts describe the breaking of the covenant by Israel and God's punishment. The author's interpretation describes the actions of Israel in his day and God's rebuke of the nation. Similarly 4Q169 (*Pesher Nahum*) brings the biblical prophecies of Nahum (1.3-6; 2.12-14; 3.1-14) into the day of the author and relates them to the destruction of the *Kittim* and the punishment of rebellious Israel. Fragments 1-2 line 8 mentions the [assembly of] the chosen, which is likely the QC. He notes the attempted betrayal of those looking for the 'smooth or soothing' interpretations (see also frags. 3-4, Col. II Line 2, 4; col. III line 3, 6b) as they were going to allow Demetrius, the king of Yavan, to enter Jerusalem.⁶⁵ Fragments. 3-4, Col. II Line 8 identifies the false teachers with their lying tongue who are misleading Ephraim (Israel); these teachers will be the cause of many deaths in the nation. Again, one must recognize that the author has read the biblical prophecy in light of the situation of his day and in the context of the QC and its relationship to the broader Judaism.

65. This may be a polemic against Alexander Jannaeus, who killed numerous Pharisees for siding with Demetrius.

3.6. 4QPsalms Peshar (171)

4Q171 col. I frag. 1 I offers an interpretation of Ps. 37. As with the previous *pesharim* discussed, the text is fragmentary; it begins with v. 6 of the psalm. The interpretation of the psalm concerns the 'congregation of the poor' (line 21) who are ready to do the will of God; this certainly is speaking of the QC. In addition, line 26 identifies the 'Man of Lies' who has 'misdirected many with deceptive words'; as a result they have followed after worthless things and have not listened to the 'Interpreter of Knowledge', likely the TR. Column II frags. 1 II and 2 cites Ps. 37.8-9 which warns the people about controlling one's anger and temper, as the loss of these will lead to destruction. The author states that those who refuse to turn from their wickedness will be cut off because of their sin. He states that those who are the 'congregation of his chosen ones' will inherit the land and the wicked will be no more (lines 4-5).

The *peshar* continues with further discussion of how those of the congregation will be delivered and those of the wicked will come to an end (line 8). The congregation of the poor will be under the oppression of Belial, but God will not allow them to be delivered into the hands of the wicked (lines 10-16). The author describes what appears to be an attempt by the wicked of Ephraim and Manasseh to kill the Priest of Qumran and the members of his council (lines 18-19). Columns III and IV interpret Psalm 37 in light of the social, political and religious context of the Qumran, while making several references to the TR, the congregation of the chosen ones and the Wicked Priest, all familiar terms in other Qumran texts.

3.7. 1QPeshar Habakkuk

The final *peshar* text to examine is the most complete of those extant in the Dead Sea Scrolls, the *Peshar Habakkuk*. This text contains thirteen columns of varying lengths and, as was typical of the previous *pesharim*, the text is fragmentary. The Scroll only includes text from chapters one and two from the biblical text, beginning with Hab. 1.1 and ending with 2.20.

The TR has read the text of Habakkuk in light of the situation in Israel during his time at Qumran. In col. I line 2 he notes that the interpretation of Hab. 1.1-2 concerns the beginning of the generation. He makes clear that there has been a falling away of the nation from the Torah of God. He interprets Hab. 1.4a with an understanding that the people have rejected the Torah of God and have been led astray by the Wicked Priest (lines 11-13).

In column II he suggests that he attempted to teach or warn the people but they rejected his words, which he understood as coming from the mouth of God (lines 1-4). In addition he suggests that he will speak of what will happen to the final generation; these words will come from the mouth of the Priest (the TR) whom God has placed within the QC to foretell the fulfillment of all the words of the prophets to his generation (lines 6a-10b). The remainder

of columns II, III and column IV mentions the army of *Kittim* that God will come against even though they take possession of nations and will bring about great destruction; in the end God will destroy them. The remainder of the *peshet* continues to interpret the Habakkuk text in light of the situation facing Israel and the QC. It is clear from the text, and the overall message of the TR, that he believed the divine spirit was leading him and as such he was able to understand and speak of the mysteries of YHWH.

3.8. 1QS (Rule of the Community)⁶⁶

The *Rule of the Community* is a sectarian document likely written at Qumran. Like the *pesharim*, the TR (Instructor) is the suggested author.⁶⁷ A few key verses stand out in 1QS concerning the idea of inspiration and interpretation. Column III line 7 indicates that the QC has a holy spirit through which the spirit of truth is spoken to cleanse a person of all iniquity. It is not clear if this is a divine spirit or if the QC viewed itself as holy due to its separation from the iniquitous Jews outside of Qumran. Functioning within the community and the individual is the spirit of uprightness and humility of which the sins of the individual are atoned. However, as with the holy spirit, it is unclear as to the origin of these spirits. Line 16 suggests that God directs each individual at the appointed time of his tasks; in doing so, God supports them in all they attempt to do and he governs the laws of all things.

Column IV line 3 states that each person is given certain ‘spirits’ in order to complete the works of God. Each person has established in his/her heart a spirit of meekness, patience, compassion, goodness, intelligence, understanding and wisdom to fulfill the plan that God has for him or her.⁶⁸ This understanding would include the proper interpretation of Scripture as is clear with the teachings of the TR.⁶⁹ Column IV line 22 indicates that an individual, once cleansed of iniquity, is instructed with the knowledge of the Most High and to understand the wisdom of the sons of heaven. Column

66. See Jacob Licht, *The Rule Scroll: A Scroll from the Wilderness of Judaea—1QS, 1QSa, 1QSB: Text, Introduction and Commentary* (Jerusalem: Bialik, 1957) [Hebrew]; P. Wernberg-Møller, *The Manual of Discipline: Translated and Annotated with an Introduction* (STDJ, 1; Leiden: E. J. Brill, 1957); Alex P. Jassen, ‘The Presentation of the Ancient Prophets as Lawgivers at Qumran’, *JBL* 127.2 (2008), pp. 307–37.

67. Eibert Tigchelaar, ‘In Search of the Scribe of 1QS’ in *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov* (eds Shalom M. Paul, Robert A. Kraft, Lawrence H. Schiffman and Weston W. Fields; Leiden: Brill, 2003), pp. 439–52. The title ‘Instructor’ (מִשְׁכִּיל) has been reconstructed in col. I line 1, but later appears in col. III line 13. Some debate is ongoing as to the originality of cols. III and IV to the Rule.

68. cf. CD col. II line 3 – God established wisdom, counsel, discernment, knowledge, in order to guide his people.

69. See CD col. 1 line 11 – God raised up the TR in order to direct Israel in the path of God’s heart.

V line 8 declares that all who enter the covenant community will swear an oath to the Law of Moses which has been revealed to the Sons of Zadok, the priests of Qumran. Line 9 states that the priests interpret God's will to the men of the covenant community; only those who are members of the community, who have sought out and examined the decrees of God, can know the hidden mysteries of the Torah.⁷⁰

Column VIII lines 8-10 indicate that the QC understood itself as the dwelling place for Aaron, which is the Temple of God, in order to establish the covenant with everlasting decrees and be the 'house of perfection and truth in Israel'. Lines 11-12 state that the Instructor, who has been granted the hidden mysteries not available to Israel, must instruct all who come into the community in order that they will not flee from Qumran. Lines 13-14 interpret Isa. 40.3 as the QC literally fulfilling the message of 'In the desert, prepare the way of the YHWH'. They believe they have been called to segregate from the men of sin in Israel and go and walk in the desert. While segregated in the wilderness they are to study the Torah in order to understand the revelation given through the ages according to the prophets *by his holy spirit* (it is unclear if the author means the holy spirit of the prophet or God).⁷¹

Column IX Line 13 states that the Instructor has been granted the revelation of God's will for every period of the ages; he has acquired all the wisdom that has been given by God for the periods. With this wisdom he should judge all the sons of Zadok according to the weight of their spirits. Lines 18-19 claim the Instructor will lead the members of the QC with the knowledge given him and teach them the 'mysteries of wonder and truth' so that they walk perfectly.

1QS reveals a continued revelation of God's will during the 2TP in which the leader of the QC has been granted the knowledge of the message of the prophets and the Torah and has been chosen to teach the community the mysteries of the divine.

This brief discussion of some Jewish literature from the 2TP, in particular the Dead Sea Scrolls, revealed an understanding from the Jews of the period that the divine spirit was interacting with them in cases of interpreting the biblical text and bringing its significance to the situation that Jews were facing during the period running up to the emergence of Christianity. This examination revealed that several in the Jewish community were employing a pneumatic interpretation of Scripture, especially those at Qumran. We will now bring our attention to the New Testament and examine the texts for evidence of a pneumatic hermeneutic at work in the first century CE Jewish Christian community.

70. cf. Sirach 39.6 – A man gains understanding and wisdom by studying Torah. By doing so, the man will be filled with the spirit of understanding; from this spirit will come words of wisdom from God. See also Wisdom of Solomon 6:11

71. Levison, *Filled with the Spirit*. Levison argues that the spirit of the prophet would have been the spirit of God given at creation.

4. Biblical Interpretation in the New Testament

Similar to what was demonstrated of inspired interpretation in the Dead Sea Scrolls, and a few other 2TP Jewish texts, the New Testament authors understood that the Jewish Scriptures of the past, in particular the Prophets, had direct bearing on their present circumstances. Aune contends early Jewish 'interpretation legitimize[s] biblical interpretation by linking the method in question to texts already recognized as sacred, or by claiming fresh revelation'.⁷² Early Jewish Christian interpretation of the sacred texts in the New Testament focused on interpreting material that was eschatological in nature (similar to Qumran) and demonstrated that Jesus was the Messiah.⁷³ For the New Testament authors, the spirit of God, 'the eschatological gift of God in the midst of the believing community,' gave such insight (1 Cor. 2.6-16; 1 Jn 2.20, 27).⁷⁴ The apostle Paul contends in Rom. 15.4 that 'whatever was written in the former days was written for our instruction'. It could be suggested that, like the QC, the early church understood that the biblical Prophets (and other Old Testament authors) were speaking of the New Testament community and the circumstances that its members were facing. In doing so, the New Testament authors suggest that the divine spirit is helping each one to interpret the biblical text in light of the context of the community. William Klein argues, 'Judaism sought to relate its ancient Scriptures to the realities of its contemporary experience'.⁷⁵ Consequently, a 2TP Jewish and a charismatic interpretation begin the hermeneutical cycle with the present experience of the community (or interpreter).⁷⁶

Unlike the method of the author of the *pesharim*, the textual evidence in the New Testament suggests the authors did not embrace a verse-by-verse commentary of the biblical text as found in some of the Qumran commentaries.⁷⁷ Aune suggests it may be possible to connect the method of 'isolated *pesharim*' with the 'narrative and expository discourse in the New Testament in which Old Testament [HB or LXX] passages are juxtaposed but not blended into the text'.⁷⁸ The method of 'charismatic exegesis' suggests 'Torah can only be

72. Aune, 'Charismatic', p. 143. Similarly William Klein suggests, 'Biblical interpretation at Qumran was considered to be first of all revelatory and/or charismatic in nature'. See William W. Klein, Craig L. Blomberg and Robert L. Hubbard (eds), *Introduction to Biblical Interpretation* (Nashville: Thomas Nelson, 2004), p. 181.

73. Early Christian interpreters generally thought their messianic interpretation of the Old Testament was from divine enlightenment, although they did not think themselves divinely inspired. Aune, 'Charismatic', p. 146. Similarly in the Dead Sea Scrolls, the authors of certain Scrolls were looking for the messianic figure that would come to redeem Israel, e.g. 4Q161 frag. 1, CD VII 18-21, and 4Q174.

74. Aune, 'Charismatic', p. 145.

75. Klein, Blomberg and Hubbard, *Introduction*, p. 27.

76. Stibbe defines the charismatic hermeneutic as an experience in which 'the Holy Spirit working upon a person's heart and impressing him or her with a burning sense of the relevance of certain Scriptures for his situation'. See Stibbe, 'This is That', p. 183.

77. Although it is possible the 'Beatitudes' of Matthew 5 is a form of *peshet*, or perhaps *midrash* offered by Jesus on Isaiah 61.

78. Aune, 'Charismatic', p. 145. Brackets are mine.

understood if God himself grants divine insight to his people'.⁷⁹ As such, it is a hermeneutical principle that offers divine validation for a particular reading of a sacred text. The reading is then shared with others who comprehend the text differently. As is seen in several New Testament passages, this method is used to interpret dreams, visions and authoritative texts of divine origin. The primary purpose in the New Testament is to interpret the sacred text in light of the Christ, which in turn validates the community's understanding of who Jesus was and the renewal he brought to Judaism. In the texts that will be examined below, the interpretation can appear as an oral presentation (Acts 2) or as a revised presentation of the biblical text (Lk. 4.18). These interpretations were considered of divine origin, offered by the interpreter by the inspiration of God or perhaps a supernatural being (angel of the Lord).

5. New Testament Pneumatic Interpretation

New Testament authors who cited the Jewish Scriptures appeared to know things about Scripture that the original author did not know or was at least unaware of the meaning of the revelation. Craig Evans argues that *peshar* exegesis, which he recognizes in several New Testament passages, 'understands specific biblical passages as fulfilled in specific historical events and experiences'.⁸⁰ This movement through history of the biblical text can be recognized in several New Testament passages. The manner of interpretation found in the Scrolls and the New Testament is linked directly to the holy spirit within the interpreter.⁸¹

5.1. Mark 12.10-11 and Psalm 118.22-23

In Mk 12.10-11 Jesus is telling the parable of the vineyard, which describes the sending of the prophets by God to Israel in attempt to have Israel repent and return to proper worship of YHWH and obedience to Torah. At the end of Jesus' talk, he quotes Ps. 118.22-23 but in a slightly different context, one of eschatological circumstances (much as Qumran would have done). The Mark 12 passage is describing what appears to be a messianic context; it appears that Jesus thought it acceptable to interpret an Old Testament text in light of the current circumstances of his mission and all of Israel. Peter also cites this passage in Acts 4.11 to explain that Jesus is the expected Messiah and it is through him that salvation has come to Israel. The High Priest and elders have rejected the cornerstone but it is only through this name that Israel will be saved. The context of the passage cited in both these situations is quite difficult to establish other than it seems the 'capstone' may be YHWH,

79. Aune, 'Charismatic', p. 149.

80. Craig Evans, 'Jewish Exegesis' in *Dictionary of Theological Interpretation of the Bible* (ed. Kevin J. Vanhoozer; Grand Rapids: Baker Academic, 2005), p. 383.

81. Levison, *Filled with the Spirit*, p. 357.

to whom Israel has returned. This text, however, does not give the impression that this is an eschatological context; rather it gives the impression that the author is looking back for validation of events that have already occurred in his day.

5.2. *Mark 14.27 and Zechariah 13.7*

The context of Zech. 13.7 is one that is clearly set in an eschatological circumstance in which God's Shepherd (the king?) will be struck, Israel will scatter and God will come against the children of Israel. In Mk 14.27, Jesus is looking ahead to the time at which he will be arrested and crucified, a somewhat eschatological setting similar to what is found in Zechariah 13. However, Jesus seems to have taken the passage out of its original context. The Shepherd in Zechariah suggests a disobedient king, while Jesus has adopted the passage to fit his own mission in which he is the Shepherd of the Zechariah text, an obedient servant and the disciples are the sheep that will scatter once he is arrested and crucified.⁸² If one is to proceed with the fulfillment of the prophecy of the passage then it must be understood that God will come against the remnant as in v. 9 – 'And I will put this third into the fire, refine them as one refines silver and test them as gold is tested'. This does not suggest an easy time lies ahead for the disciples of Jesus, then or now.

5.3. *Acts 2.14-36-Joel 2.28-32*

The Acts 2 passage is probably the most familiar passage to Pentecostal and charismatic believers in which the speaker has adopted an Old Testament passage to describe the situation currently taking place in the narrative. Peter has adopted Joel 3.1 (MT) to describe the 'pouring out of God's spirit in the last days';⁸³ however, the context describes the intervention by God in Israel's circumstances to bring about its deliverance from the army of the North and Israel's renewal. Peter cites the prophet Joel but he is either using a text other than what appears in the LXX and MT or he has deliberately changed the wording (through the inspiration of the spirit according to a pneumatic hermeneutic) to fit into his view of the Day of Pentecost and what he understands as the pouring out of God's spirit.

82. See also the use of the Zech. 13.7 passage in CD 19.7-9. Here the author of the *Damascus Document* uses the prophecy to describe God coming against the disobedient of Israel.

83. Peter apparently attributes the presence of the foreign Jews in Jerusalem as the fulfillment of this passage. Peter also draws on other Old Testament passages to describe the circumstances that the believers are facing. He alludes to Ps. 15.8-11; 109.1; 1 Kgs 2.10; Ps. 132.11; Isa. 32.15; 57.19; Deut. 32.5. These passages are related to the death and resurrection of Jesus; Levison, *Filled with the Spirit*, pp. 357-58.

The author of Acts, through Peter, has brought together several Old Testament passages to describe the incident that occurred on the Day of Pentecost. Levison suggests that this is a result of Peter being filled with the spirit, which ‘catalyzes impressive and entirely unexpected abilities of scriptural interpreters’.⁸⁴ In addition, he argues the inspiration to interpret scripture is the ‘principal consequence’ of being filled with the/a holy spirit in Acts.⁸⁵

Peter introduces the speech with a typical phrase that precedes an interpretation in the New Testament, ‘this is what was spoken of through the prophet ...’ While including Joel 3.1 in his speech, Peter rewords the text in a few key places that change the content significantly. Peter changes ‘after this’ to ‘in the last days, God says’, clarifying that his interpretation or reading of the text concerns the last days of Israel and has a divine origin. He changes the order of the next two phrases but not the content – ‘your young men will see visions’ and ‘your elders will dream dreams’ are in the reverse order in the MT. He maintains the structure and content of Joel 3.2-4 in Acts 2.18b-20, with one subtle change in Acts 2.20: the Day of the Lord will be ‘great and fearful’ (MT) rather than great and glorious (LXX and New Testament). He omits Joel 3.5b, which reads, ‘For in Zion and in Jerusalem there will be a spared group as the Lord said and among the survivors ones whom the Lord calls’. He then takes up Ps. 16.8-11, beginning in 2.25 to speak of the resurrection of Jesus. He cites v. 8 completely but changes v. 9 to read, ‘Therefore my heart was glad and my tongue exulted and my flesh also will abide in hope’ (from the LXX reading). The MT reads, ‘therefore my heart was happy and my honor (or abundance) rejoiced and my flesh will dwell in security’.

Verse 27 has some slight, though again significant, changes in the reading. Peter states ‘Because you will not abandon my soul to Hades nor permit your pious one to see decay’. Psalms 16.10 (MT) reads, ‘Because you will not abandon my soul to Sheol, nor permit your pious one to see the pit’. There is little significant change to the reading of Psalms 16.11 in v. 28. The third Old Testament verse incorporated into Peter’s speech is from Psalm 110 (MT), which states, ‘The Lord said to my Lord, “sit at my right hand until I make your enemies your footstool.”’ As can be seen in these translations, Peter has offered ‘inspired interpretation’ of these texts to fit the Christology of the early believers, changes that were incorporated in order to fit the situation of the community of believers.⁸⁶

One can recognize the role of the holy spirit in the speech of Peter, made clear with the introduction of the spirit in Acts 2.4 and typical of an author’s use of an Old Testament passage (or other literature) in the New Testament.⁸⁷ As mentioned above, the presence of the holy spirit with an individual signifies the ability to offer an ‘inspired interpretation’ of Scripture.

84. Levison, *Filled with the Spirit*, p. 349.

85. Levison, *Filled with the Spirit*, p. 349.

86. It may also be suggested that Peter was using a version of the biblical text of the HB or LXX that is no longer extant, which would then account for the differences in content.

87. Fitzmyer, ‘Old Testament Quotations’, pp. 7–16.

5.4. 1 Peter 1.10-12

This passage contains similar language found in the Qumran text *Pesher Habakkuk*, which suggests ‘divine knowledge’ was revealed to the TR concerning the words of the prophets. In the eyes of both the TR and Peter, the prophets had searched for the person and period in which the inspired words of the divine spirit would be fulfilled. Peter raises the issue of the prophets’ search for the redeemer of Israel, whom he identifies as Jesus. According to Peter, the prophets prophesied by the spirit of Christ (holy spirit?) that was in them concerning the time of the coming of the Messiah; Peter now interprets their message as the coming of Jesus. For Peter, the holy spirit gave the words of the divine mystery of the Messiah to the biblical prophets; and now to him, the mystery is revealed as Jesus the Christ.

5.5. *The Divine Mystery in John 14.26; 16.12-15 (and others)*

The author of the Gospel of John suggests that the Johannine community understood that the holy spirit would come to teach the meaning of all things taught by Jesus. John 16.13 states that the spirit of truth will come and guide the believers into all truth – ‘He will take what is mine and declare it to you’. The author of John brings the spirit’s inspiration into the minds of the disciples when they are reminded of the words of the events of Jesus’ life. He does so by identifying Scripture, which he interprets as the events that took place in the life of Jesus. Like those members of the QC (1QS Col. IV line 21), the Johannine community is being led by the ‘spirit of truth’.⁸⁸ Similarly, Paul declares in Rom. 16.25 that God would make known ‘the revelation of the mystery that was kept secret for an eternal age’. The term translated ‘mystery’ is the Greek *μυστήριον*, which is used in the LXX to translate the Hebrew *סֵתֶר* (Aramaic *סִתְרָא*);⁸⁹ the same term found in the DSS that describes the divine mystery revealed to the TR. From this consideration, one may speculate that Paul is describing the same mystery; the mystery of the Messiah. Likewise in Eph. 3.4-5 (also vv. 9, 10) Paul explains his understanding of the ‘mystery’ (*μυστήριον*) of Christ, which in previous generations was not made known but is now revealed to the apostles and prophets by a spirit (*ἐν πνεύματι*).⁹⁰ Colossians 1.26-27 also describes this same mystery that has been hidden through the ages – the mystery of Christ.

88. See 1 Jn 4.6 which contrasts the ‘spirit of truth’ and the ‘spirit of error’, both phrases very much Qumranic language. Both communities see the world in the light of an ethical dualism. There is clearly a light and dark side of the nation, of which each person is part of one or the other.

89. See Dan. 2.18, 19, 27, 30, 47; 4.9.

90. See also Rom. 16.25; 1 Cor. 2.1; Eph. 1.9; 3.3-5, 9; Col. 1.26; 2.2.

5.6. Other New Testament Examples

In Eph. 5.31-32 the author perhaps offers an example of the *peshet* method of interpretation at work in the New Testament. The author cites Gen. 2.24 in Eph. 5.31, 'that is why a man leaves his father and mother and unites with his wife and they become one flesh', and applies this verse to the church and Christ – bringing the Genesis text into the present circumstances of the author. In 1 Cor. 14.21, Paul cites LXX Isaiah 28.11 (or a version of it) – 'Through lips of contempt and through another tongue they will speak to this people' – and he reinterprets it for the church saying, 'So then, tongues are a sign not for believers but for unbelievers'. He argues the Isaiah text reflects speaking to barbarians who will not understand a language that is not their own.

The author of 1 Cor. 2.9-11 cites a version of Isa. 64.3 (MT) but he changes the text significantly to speak to the audience in Corinth. He opens the quote with 'it is written'⁹¹ and follows with a statement that seems to describe the mystery that has now been revealed in Christ, 'Things no eye saw and no ear heard and no heart imagined what God prepared for the ones loving him'. Verses 10 and 11 then describe that God has revealed the deep things of God by the spirit, for only the spirit knows these things. This language is very similar to what is found in the *pesharim* of Qumran.

In each of these New Testament texts, the author has used language similar to what is found in the *pesharim* and other interpretive texts from Qumran. The authors (New Testament and Qumran) have understood that the spirit assists in interpreting a mystery that was written in the Jewish Scriptures, through knowledge and understanding that has been revealed by the holy spirit to the interpreter and, according to each author, was a mystery to the original authors of the biblical text.

6. Conclusion

The preceding essay has attempted to identify what may be described as a 'pneumatic hermeneutic' in Jewish literature from the 2TP and the New Testament. The discussion has revealed that the authors of several 2TP Jewish documents suggest that they recognized the work of the/a divine spirit during the process of interpreting the biblical text. In particular, the prophetic texts of the Jewish Scriptures were interpreted in order to account for the situation in which each of the various Jewish and Jewish Christian communities found itself situated. The Dead Sea Scrolls offer a very strong presentation of texts in which the author declares the interpretation he was giving was granted to him through the divine (holy) spirit. Similarly, the pericopes of the teachings of Jesus and the Apostles in the New Testament, in particular the

91. It is possible that this opening phrase to scriptural citations in the New Testament could be understood as the 'this is the interpretation' opening of the *pesharim* in the Scrolls.

book of Acts, reveal the work of the spirit within the interpreter of the Old Testament passage. Two very distinct outcomes are presented in the process of interpretation in these corpora of literature; the texts of Qumran are looking forward to the eschaton with their Old Testament interpretations, while the New Testament passages are looking back to the Old Testament to understand the ministry of Jesus and his fulfillment of the role of Messiah. Nevertheless, what is recognized in both collections is the authors' dependence on the divine spirit in understanding the texts.

It is apparent from this study that a pneumatic hermeneutic was being practised by several Jewish authors/interpreters in the centuries leading up to the emergence of Christianity in the first century CE, while the authors of the New Testament were relying on the divine spirit to understand the relevant texts of the Old Testament in light of the ministry of Christ.

A further study may be warranted to examine in particular the pericopes of the teachings of Jesus and Paul, and others, in an effort to identify the work of the spirit in their use of various biblical and non-biblical texts. It is hoped that this study will allow a wider conversation in hermeneutical circles, which may involve the role of the spirit in a particular biblical or non-biblical author's writing and in addition allow room for the spirit to work in the modern interpreter's understanding of the biblical text.

Chapter 5

INVOKING THE SPIRIT AND NARRATIVE INTENT IN JOHN'S APOCALYPSE

Ronald Herms

Introduction and Rationale

The role of 'Spirit' terminology and pneumatic discourse in John's Apocalypse has long been noted as one distinctive feature that draws the document into closer theological company with the rest of the New Testament. Whatever may be said of its less readily accessible features – often simply attributed to the remaining vestiges of apocalyptic and mythic traditions – the language of religious experience inspired by the Spirit represents more familiar territory. In recent years, the apparently thoroughgoing pneumatological perspective of this final canonical document (notwithstanding older source-critical arguments, see below) has positioned this text as fertile ground for discussions in the area of renewal studies/pneumatic hermeneutics. While others have attempted to describe, quantify and argue for a distinctly Pentecostal/charismatic hermeneutical agenda, that is not my intent.¹ In what follows, I seek to explore how certain pneumatic constructions in the communicative strategy of Revelation, which commonly find immediate

1. Among the influential early discussions of Pentecostal hermeneutics, two in particular have shaped the discussion: Gordon D. Fee advocated a genre-critical approach ('Hermeneutics and Historical Precedent—A Major Problem in Pentecostal Hermeneutics', in *Perspectives on the New Pentecostalism* [ed. Russell P. Spittler; Grand Rapids: Baker Book House, 1976], pp. 118–32); Howard Ervin's epistemological approach to the hermeneutical process gave rise to the notion of a 'pneumatic hermeneutic' ('Hermeneutics: A Pentecostal Option' in *Essays on Apostolic Themes* [ed. Paul Elbert; Peabody, Mass.: Hendrickson Publishers, 1985], pp. 23–35). For a literature review of early efforts to articulate a pneumatic hermeneutic, see John Christopher Thomas, 'Reading the Bible from within our Traditions', in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (eds Joel B. Green and Max Turner; Grand Rapids: Eerdmans, 2000), p. 111n8. More recently, see Kenneth J. Archer, *A Pentecostal Hermeneutic for the Twenty-First Century* (JPTSup, 28; London: T&T Clark, 2004); and, on the interface between Pentecostal hermeneutics and John's Apocalypse, see Robby Waddell, *The Spirit of the Book of Revelation* (JPTSup, 30; Blandford Forum, UK: Deo Publishing, 2006).

experiential currency in renewal communities, might more accurately be located within the narrative and symbolic (and ultimately theological) world of the text. The aim will be to give appropriate attention to the formulaic functions of this pneumatic discourse while recognizing the inherent spirituality of religious experience assumed by the author.²

In order to provide shape to the discussion, the following questions may initially be proposed: (1) To what extent does the pneumatology of John's Apocalypse validate or encourage various pneumatic hermeneutical approaches? (2) What elements of its pneumatology resonate particularly with the religious experience of those readers/communities characterized by a vibrant experiential pneumatology? (3) Does John's Apocalypse endorse (or even promote) a particular pneumatic hermeneutic? These questions may further be pressed to ask: Is there an 'internal hermeneutic' (i.e. a certain way of reading the Apocalypse itself) promoted in the text? Or do the implied author (John) and the final product (the text) model a way of 'inspired revelation' for pneumatic readers/communities? To initiate a response to these lines of inquiry, this essay will explore three related pneumatic formulations: (1) the author's four-fold description of being 'in the Spirit' (ἐν πνεύματι); (2) the injunction to the seven churches to 'hear what the Spirit says'; and (3) the relationship between the 'Spirit of prophecy' and the 'testimony of Jesus'.

For the reader predisposed to language of the Spirit, John's Apocalypse is particularly attractive.³ What may be demonstrated from its reception history is that significant linguistic and literary triggers have inspired some interpretive communities to develop distinctive approaches to a pneumatic hermeneutic. For communities within which the corporate and personal experience of the Holy Spirit is understood to be an active and ongoing part of the hermeneutical process, these pneumatic features of John's Apocalypse appear to reflect a model of what Spirit-inspired prophetic activity can and should look like.⁴ Further, one may suggest that (at least some) Pentecostal communities operate with a hermeneutical sense that puts this the other

2. This approach seeks to take seriously the literary-narrative dimensions of the text while recognizing that the author presumed a certain understanding of, and participation in, the described spirituality and religious experience on the part of the hearers/readers. See Gordon Fee, 'Exegesis and Spirituality', in *Listening to the Spirit in the Text* (Grand Rapids: Eerdmans, 2000), pp. 3–15.

3. See the brief comments on the hermeneutical challenges and possibilities of John's Apocalypse from a pneumatic perspective in both Max Turner, 'Historical Criticism and Theological Hermeneutics of the New Testament', in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (eds Joel B. Green and Max Turner; Grand Rapids: Eerdmans, 2000), pp. 67–68, and John Christopher Thomas, 'Reading the Bible', pp. 120–22.

4. Waddell, *The Spirit*, p. 130, summarizes this perspective well when he says of a Pentecostal reading of the Apocalypse, 'I suggest that Pentecostals (and perhaps others as well) should follow the example in the text and rely on Jesus to reveal, in the Spirit, the meaning ...'

way around – namely, the pneumatic discourse of John's Apocalypse confirms what these communities already believe (and experience) to be true.⁵ Thus, we may observe that the pneumatic language of the Apocalypse may be understood to point toward desired religious experience and, at the same time, reflect or validate existing realities within charismatic- or renewal-oriented communities. One final observation will further contextualize the relevance of John's Apocalypse to the wider exploration of a pneumatic hermeneutic: Pentecostal and charismatic communities tend to be characterized by heightened apocalyptic expectation and identity.⁶ Not surprisingly therefore Revelation, together with other biblical books such as Daniel, Zechariah and Ezekiel, has often comprised a narrower 'canon within a canon' for Pentecostal communities.

The reasons for this ready entry into the pneumatic perspective of John's Apocalypse will be explored in an introductory way below. It should become evident that this study affirms the sociological (both experiential and liturgical) features of Pentecostal and charismatic communities that make John's Apocalypse of particular hermeneutical interest. At the same time, it will call into question whether 'pneumatic readings' of this text remain consistent with authorial intent and the social dynamics of the original receptor communities.⁷ Therefore, while written from within the renewal tradition, this study does not attempt to promote an exclusivist pneumatic hermeneutic.⁸ Rather, the aim is to allow the narrative logic (or what deSilva refers to as 'rhetorical reading') of the text to determine the

5. Thomas, 'Reading the Bible', pp. 109–10.

6. For a brief review of this historical and sociological phenomenon see Donald W. Dayton, *Theological Roots of Pentecostalism* (Peabody, Mass.: Hendrickson, 1987), pp. 143–67 (158–67). See also Waddell, *The Spirit*, pp. 106, 114; and Thomas, 'Reading the Bible', pp. 120–22, who reflects on this characteristic in terms of his own task as a scholar within the tradition.

7. See Turner, 'Historical Criticism and Theological Hermeneutics', pp. 67–68, who argues for the need to recover 'behind the text' elements as part of the 'presuppositional pool' that contributed to the communicative strategy of the author of Revelation. Later in the same volume, Stephen Fowl argues further for the need to incorporate the perspective of the author (distinguishing between 'motives' as ultimately unknowable and 'communicative intentions' as largely accessible to the interpreter and crucial for accurate interpretation [see Stephen Fowl, 'The Role of Authorial Intention in the Theological Interpretation of Scripture', in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* (eds Joel B. Green and Max Turner; Grand Rapids: Eerdmans, 2000), pp. 71–87]). However, contra this position is Robby Waddell who argues that 'the value of historical criticism for a Pentecostal or any Christian congregation is debatable' (Waddell, *The Spirit*, pp. 101–2). Here it seems Waddell reverts to an unfortunate (and, I would argue, unnecessary) stance that has often plagued and debilitated Pentecostal theology.

8. While no interpreter or interpretive community can claim full objectivity, nevertheless we must at least be aware that any given reading of a text may reveal as much about the interpreter/community as it does about the text. See Ronald Herms, 'Review of *The Spirit of the Book of Revelation*', *JPT* 17.1 (2008), pp. 9–18.

implications of pneumatic discourse.⁹ To begin, however, a brief overview of ‘spirit terminology’ in the Apocalypse will provide a necessary framework for what follows.

1. ‘Spirit’ in the Apocalypse: A Brief Overview¹⁰

Until recently, there was a distinct lacuna in scholarly discussions of John’s Apocalypse in terms of the role of ‘spirit’ terminology (or theology). In general terms, opinion among commentators has historically been divided between those who viewed this ‘spirit’ language as reflecting either (1) highly developed pneumatology with the characteristic number seven reflecting the fullness or completeness of the Holy Spirit; or, (2) the appropriation of early Jewish traditions in which conceptions of ‘spirits’ or ‘angelic beings’ function as revelatory figures associated with the heavenly court of YHWH (and, by implication, a much more muted pneumatology). In the former case, traditions from the Hebrew Bible (particularly Isa. 11.2; Zech. 4.1-14) are cited as the textual and conceptual sources from which John creates his distinctive portrayal of the Spirit. This pneumatic feature is often identified, in hindsight, as evidence of Trinitarian thought and, in the case of the opening greeting (1.4b: ‘and from the seven spirits, which are before his throne’ καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ), thought to reflect similar Pauline epistolary formulations.¹¹ This opening formulation of pneumatic language is then followed, with some modification, in three further instances (3.1; 4.5; 5.6).¹²

Alternatively, the common early Jewish tradition of seven ministering angels (or ‘spirits’) before God in the heavenly court (1 *Enoch* 20.2-8; Tobit

9. David deSilva, *Seeing Things John’s Way: The Rhetoric of the Book of Revelation* (Louisville, Ky.: Westminster John Knox Press, 2009). While deSilva’s reading is convincing and he uses the term ‘rhetoric’ in the limited sense of classical rhetorical analysis, wider uses of the term may also carry pejorative overtones. My preference is to refer to the author’s communicative strategy.

10. For a more complete review of the data see F. F. Bruce, ‘The Spirit in the Apocalypse’, in *Christ and Spirit: Studies in Honor of C.F.D. Moule* (eds Barnabas Lindars and Stephen Smalley; Cambridge: Cambridge University Press, 1993), pp. 333-44; R. Bauckham, ‘The Role of the Spirit’, in *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1993), pp. 150-73; and R. Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), pp. 109-25 (ch. 5); David E. Aune, *Revelation 1-5* (Word Biblical Commentary, 52a; Nashville: Thomas Nelson, 1997), pp. 33-37; and, most recently, Waddell, *The Spirit*, pp. 7-38.

11. Bruce, ‘The Spirit’, pp. 336-37; Bauckham, *Theology*, pp. 25, 110-15; G. B. Caird, *The Revelation of Saint John* (Black’s New Testament Commentary; Peabody, Mass.: Hendrickson, 1993), p. 15; G. Beale, *The Book of Revelation* (NIGNT; Grand Rapids: Eerdmans, 1999), pp. 189-90.

12. Twice later on in Revelation the author refers to ‘the seven chief angels’ (8.2; 15.1).

12.15) is often cited as the apocalyptic milieu within which John operates.¹³ More recently, evidence from the Dead Sea Scrolls demonstrates that apocalyptic patterns in early Jewish literature and cosmology included the use of 'spirits' (רוּחֹת) as a designation for angelic beings.¹⁴ While this evidence may complicate our understanding of the Apocalypse's pneumatology, it facilitates a more nuanced appreciation of its cosmology. Therefore, the oversimplified polarization of 'S/spirit' terminology is beginning to make way to a plurality of readings – one of which is from the perspective of a pneumatic hermeneutic. Pentecostal scholar Robby Waddell has provided a thorough and helpful review of the current state of the discussion.¹⁵ Waddell's own aim, in what is the first monograph-length attempt to define and illustrate a post-modern Pentecostal hermeneutic, is to read Revelation through a particular reader-response lens – namely, Pentecostal interpretive communities.¹⁶ Significantly, a forthcoming commentary from John Christopher Thomas and Frank Macchia will provide a major step forward in demonstrating how the Apocalypse, in its narrative integrity, may be heard and interpreted from within a Pentecostal community perspective.¹⁷

Although this essay is limited to the three pneumatic features listed in the introduction (the ἐν πνεύματι formula; calls to hear what the Spirit says; references to the 'Spirit of prophecy'), in order to frame the discussion fairly a brief synopsis of the spirit motif in Revelation will be sketched. Richard Bauckham has suggested that the pneumatic discourse of the Apocalypse is essentially to be divided into two distinct categories: references to the seven-fold Spirit are reserved for the global inauguration of God's kingdom and the missiological role of representation played by Christian communities (culminating in the 'parable' of the two witnesses in Rev. 11.3-13); and references simply to 'the Spirit' which are exclusively employed in moments

13. See particularly Aune, *Revelation 1-5*, pp. 33-36; Ben Witherington III, *Revelation* (New Cambridge Bible Commentary; Cambridge: Cambridge University Press, 2003), p. 117; and, deSilva, *Seeing Things John's Way*, pp. 97n12, 196n9. Note the earlier (and perhaps related) assessment of Rudolf Bultmann, *Theology of the New Testament* (2 vols; London: SCM Press, 1955), p. 2:175, that 'The Christianity of Revelation has to be termed a weakly Christianised Judaism.'

14. For some commentators, this language belongs to an apocalyptic, pre-New Testament complex within early Judaism and is the actual seven-fold idiom that later gives rise to descriptions of the seven-fold Spirit. See Aune, *Revelation 1-5*, pp. 34-35 who cites, among other texts, 1QH^a, 4Q403, 4Q404, 4Q405 and 4QShirShabb.

15. See the chapter 'Interpretations of the Role of the Spirit in the Apocalypse: A Survey of Modern Scholarship' in Waddell, *The Spirit*, pp. 7-38.

16. For interaction with and review of Waddell's work see three responses from Richard Bauckham, Frank Macchia and Ronald Herms, as well as Waddell's response to each, in *JPT* 17.1 (2008), pp. 3-31.

17. J. C. Thomas and F. D. Macchia, *The Apocalypse* (THC; Grand Rapids: Eerdmans, forthcoming).

of direct communication or speech attributed to the Spirit.¹⁸ Several observations on the data will guide the analysis that follows: (1) Spirit nomenclature: The author's strategy with respect to identifying the Spirit is to incorporate terminology that both recalls and re-employs traditional images from the Hebrew Bible and appropriate significant apocalyptic symbols and themes to his own communicative agenda.¹⁹ (2) Spirit activity: the repeated identification of the Spirit as mediating the messages²⁰ of the exalted Christ to the churches – here an important distinction between speaker (Christ) and mediating figure (Spirit).²¹ As this activity is presented by the verb λέγει (2.7, 11, 17, 29; 3.6, 13, 22), the Spirit is understood in personal terms and connected to prophetic activity.²² Further, two related texts present what has been termed by some as 'the responsive Spirit' (14.13; 22.17) – occasions on which the Spirit affirms testimony (14.13: from a voice from heaven) and joins a chorus of invitation (22.17: with the bride).²³ (3) The Spirit of prophecy: as both a title and description of activity, this label is associated with the Apocalypse's dominant μαρτυρία (witness; testimony) theme – testimony of (about) Jesus (19.10; cf. 11.3). Thus, it is specifically focused on the Spirit's communication through Christian prophets – and, in particular, John.²⁴

18. Bauckham, *Theology*, p. 115; though he expands this to four designations in his 'The Role of the Spirit' (Chapter Five of *Climax of Prophecy*, pp. 150–73): the Spirit of vision, the Spirit of prophecy, the seven Spirits, and the Spirit and the eschatological perspective. Notice that Bauckham, contra Aune, deSilva, Witherington and others, understands the seven spirits as circumlocution for the Holy Spirit.

19. Here Aune's observation that 'the terms "Holy Spirit" and "Spirit of God" are never used in the Apocalypse,' while true, is nevertheless of less consequence than he claims in light of the traditional materials the author is working with (Aune, *Revelation 1–5*, p. 36).

20. deSilva, while affirming that John intends Revelation to be read as a letter, questions the common reference to these seven messages as 'letters' and suggests that their prophetic character is best reflected by the term 'oracles' (*Seeing Things John's Way*, pp. 9–11). Use of the term 'oracle' raises awareness of the pneumatic character of these messages (see further below).

21. Bruce, 'The Spirit', p. 340.

22. Aune, *Revelation 1–5*, p. 36. Though Aune, from a modified source-critical perspective, sees this as evidence of an evolving view of the Spirit at a final compositional level. At an earlier stage of composition the Spirit's activity is still revelatory but in an apocalyptic (ecstatic visions) sense.

23. Though commentators have almost exclusively understood the invitation 'Come!' in 22.17 to refer to anticipation of the parousia of the Lord Jesus (as in 22.20), I am convinced by Chris Thomas's suggestion that this is (perhaps primarily) a pneumatic restatement of the Apocalypse's (often missed) missiological undercurrent (see his forthcoming commentary cited above).

24. Bauckham, 'The Role of the Spirit', pp. 160–62.

2. Testing Pneumatic Language in John's Apocalypse

Expectations for pneumatic experience are raised with the very first word of the document. As David deSilva suggests, ἀποκαλύψις is understood as a revelatory experience combining visual and auditory stimuli into what becomes prophetic discourse.²⁵ As already noted, the possibility of a pneumatic hermeneutic present in the Apocalypse is based on descriptions of divine/angelic activity and human response to that activity. Features that support such readings include: the names and descriptors of the Spirit; divine activity – the actions (both direct and/or mediated) attributed to the work of the Spirit; and human interaction with and response to the work of the Spirit. It is therefore not only possible but, in fact, likely that readers familiar with heightened expectations of 'Spirit activity' will not only recognize descriptions of pneumatic experience as authentic and credible (as opposed to an artificial literary device or apocalyptic convention), but understand them to validate and verify the experience within their community.

The following narrative features in John's communicative strategy fit into this paradigm of language from which a pneumatic hermeneutic may be constructed: (1) The seer's own experience: the visionary introduction formula ἐν πνεύματι ('in the S/spirit') which introduces four successive visionary sequences but at the same time implies something significant about the religious experience of the seer himself (1.10; 4.2; 17.3; 21.10); (2) The repeated exhortations to the community from the Spirit: the oracles to the seven communities addressed in Asia Minor in Revelation 2–3 imply that these pneumatic exhortations (2.7, 13, 20, 29; 3.6, 13, 22: 'hear what the Spirit is saying to the churches') and the final invitation in 22.17 ('the spirit and the bride say "come"') demonstrate a community familiar with 'messages from the Spirit' – at least in an ideal/implicit sense; (3) 'Testimony' and the Spirit of Prophecy – here the implications for pneumatic activity seem strongly to reflect common experience of revelatory experiences in the Christian communities. In the brief exploration that follows, each of these features of Revelation will briefly be evaluated both for their narrative intent in the document and for the possibility that they function as part of an implied pneumatic hermeneutical model for subsequent readers/communities.

25. deSilva, *Seeing Things John's Way*, pp. 120–21. As this relates to the use of 'apocalypse' as a genre, it should be noted that this literary classification occurs only in light of the already existing material attributed by the author to such an experience. On the development of modern scholars' understanding of apocalyptic as a genre see John C. Collins (ed.), *Apocalypse: The Morphology of a Genre* (Atlanta: Society of Biblical Literature, 2003), pp. 1–217.

2.1. *The Seer's Experience as Model*

On four occasions in the Apocalypse the repeated phrase ἐν πνεύματι ('in the S/spirit') is linked with the seer's reception of revelatory material (1.10; 4.2; 17.3; 21.10). While this language presents immediate signals of some form of inspired experience, several observations suggest that structural and narrative considerations are also in play.²⁶ First, the four instances of this phrase serve as distinctive structural markers of visionary material. As will be illustrated below, this phrase moves the hearers/readers along in a narrative progression, with the goal of reorienting their perspective and making attractive participation in the New Jerusalem. Second, as Beale has pointed out, this language has been appropriated by John from Ezekiel's repeated rapture for visionary revelation (Ezek. 2.2; 3.12, 14, 24; 11.1; 43.5).²⁷ In this sense, then, the point of such language is to validate and lend authority to the message itself. Third, while this phrase undoubtedly affirms actual inspired experience on the part of the seer, a further distinction must be made regarding the Spirit's role in relation to both the seer and the message. Nothing in the Apocalypse suggests that revelation *originates* with the Spirit – in other words, the chain of revelation outlined in 1.3 (God → Jesus → angel → John) does not include the Spirit as a mediatory 'link'. Rather, the Spirit is presented as the one who facilitates and makes possible reception of revelation through an actual visionary experience.²⁸ Thus it would be moving well beyond the communicative horizon of the author to suggest that such experience was necessary for the hearers' *reception* of the content of the book. Even more remote appears to be any programmatic attempt to present this experience as the means by which interpretation can take place – in other words, the ἐν πνεύματι phrase should be understood as specific to John's experience (at the level of revelatory reception) and subsequently functioning as a literary (structural and communicative) device within the overall narrative.

From a narrative-structural perspective the introductory phrase ἐν πνεύματι (1.10; 4.2; 17.3; 21.10: 'in the/a spirit'), with its latent pneumatic implications, demarcates the beginning of successive new collections of visionary material.²⁹ The assumption is made here that each block of

26. See especially Ronald Herms, *An Apocalypse for the Church and for the World* (Berlin: de Gruyter, 2006), pp. 150–51, 154–57.

27. Beale, *Revelation*, pp. 203–4.

28. Here Bauckham is right to point out that while the Apocalypse exhibits legitimate spiritual experience on the part of the seer, nevertheless the carefully crafted literary and rhetorical artifice demands a much more nuanced and complex appreciation of composition and final form of the text (Bauckham, *Theology*, pp. 116–17).

29. For a more detailed explanation and structural outline of John's Apocalypse as I read it from a narrative perspective, see Herms, *Apocalypse for the Church*, pp. 150–51, 154–57. Similar, but less developed, views of structure are suggested by J. Ramsey Michaels, *Revelation* (IVPNTCS, 20; Downers Grove, Ill.: IVP, 1997), pp. 26–32. G. Ladd, *A Commentary on the Revelation of John* (Grand Rapids: Eerdmans, 1972), pp. 14–17,

material introduced by this phrase represents an intentional collection of related visions. Further, the relationship *between* these collections of visions exists in a 'telescoping' dynamic by which each subsequent collection picks up the climactic themes and images of the previous one and unpacks them in greater detail. Therefore, while some temporal progression may characterize each respective visionary collection, the progression of thought (narrative flow) in Revelation is advanced not within (inside) these collections but rather through their relationship to one another.

Several observations support the plausibility of considering the phrase ἐν πνεύματι as central to understanding the structure and narrative development of Revelation: (1) *Character*: in each of its instances, this four-fold introduction carries direct reference (first person singular) to the narrator/seer. If John's self-understanding is that of a prophet delivering a prophecy (1.3; 19.10; cf. 10.7-11), then one might expect as literary signals those conventions which emphasize the divinely inspired nature of the reception of revelation.³⁰ This is precisely what the phrase ἐν πνεύματι implies – a prophetic revelatory experience which would serve to validate the prophet and his message.³¹ (2) *Oral performance*: since John expected his apocalypse to function as prophecy (i.e. the words read in the community as though he were delivering the prophetic message himself), the obvious reference to his own experience of the Spirit would be well-suited to enabling hearers to identify the major movements of the prophetic narrative.³² (3) *Anticipatory Literary 'Links'*: each instance of ἐν πνεύματι introduces a new aspect of revelation briefly foreshadowed in an immediately preceding phrase – a feature that ensures continuity with what has already been envisioned as well as moving the narrative forward by providing a deepening progression of detail.³³ (4) *Location*: each occurrence of ἐν πνεύματι is narratively

also affirms this division but emphasizes the command to 'come and see' rather than the ἐν πνεύματι phrase. Bauckham recognizes the structural significance of this phrase in a slightly different manner by suggesting, '...the technical phrase ἐγενόμην ἐν πνεύματι (1.10) indicates the beginning of this whole visionary experience. The words ἐν πνεύματι recur three times later in the book ... indicating three major transitions within the whole vision' (Bauckham, 'The Role of the Spirit', pp. 3-4).

30. On ἐγενόμην ἐν πνεύματι as 'ecstatic experience', see Aune, *Revelation 1-5*, pp. 82-83, who translates '... I fell into a trance ...'

31. Michaels, *Revelation*, p. 26, points out that this terminology is commonly used in the New Testament for prophetic behavior (1 Cor. 12.3, 9; 14.2, 15, 16; Eph. 3.5; 5.18).

32. 'An "apocalypse" is also a lived experience in the early church. One member has an ecstatic experience and then allows other members to access its import as the ecstatic recounts the experience in narrative form' (deSilva, *Seeing Things John's Way*, p. 11).

33. The following links may be noted: (a) 4.2 picks up the throne imagery from the final promise in the seven messages made to faithful believers in 3.21; (b) 17.1-3 expands the judgement of Babylon briefly mentioned in 16.19; and (c) 21.9-10 enlarges the glimpse of the New Jerusalem provided in 21.1-2. Perhaps, but somewhat more tenuously given the nature of epistolary introductions, one could also suggest 1.4-6 as an anticipatory link to 1.9-11. Note my suggestions for further links connecting individual visions in Herms, *Apocalypse for the Church*, pp. 150-51.

significant in that it finds John in a new location where he receives further revelation – a common feature of apocalyptic visions.³⁴ (5) *Heavenly mediator/guide*: each use of ἐν πνεύματι introduces a heavenly figure who serves to mediate the prophetic revelation to the seer variously through commands (1.19; 4.1; 10.4, 11; 17.1; 22.10), explanations (5.5; 7.14-17; 17.7-18) and exhortation (19.10; 22.9). In the first two instances this figure is clearly the exalted Christ – a fact the author is at pains to demonstrate by repeatedly making reference to the unmistakable quality of his voice (1.10, 12; 4.1; 10.8). In the third and fourth instances, it is a mighty angel who guides the prophet and makes clear that he is not the exalted Christ (19.9-10; 22.8-9). (6) *Visual stimulus*: the virtually synonymous commands to ‘see/be shown’ are employed in each case by the mediating figure. They appear to be technical terms associated with prophetic activity: ὁ βλέπεις γράψον (1.11); Ἀνάβα ὧδε, καὶ δείξω σοι (4.1); Δεῦρο, δείξω σοι (17.1; 21.9).³⁵ (7) *Parallel structure*: the final two visionary collections compare and contrast the two cities – Babylon (17.1–19.10) and the New Jerusalem (21.9–22.9). The obvious relationship between these two self-contained units – each introduced by ἐν πνεύματι – suggests that this phrase is indeed the literary feature intended by the author to communicate the major movements in Revelation’s narrative development.

On this reading John’s Apocalypse consists primarily of four collections of visions, each introduced by ἐν πνεύματι and each building on a climactic element (anticipatory thematic link) from the previous collection. This produces a ‘telescoping’ effect whereby the aim of successive visionary collections is not necessarily temporal progression, but rather greater detail and communicative impact.³⁶

While all of this is true at the literary and philological levels, a further narrative consideration must also be made: namely, that the experience of the seer could have – intentionally or unintentionally – encouraged new or legitimized ongoing revelatory activity on the part of the community. Significantly, ἐν πνεύματι is combined in the first instance (1.10) with the phrase ἐν τῇ κυριακῇ ἡμέρᾳ (‘on the Lord’s Day’). The state of being ‘in the Spirit’ should signal the seer’s participation in worship with the churches of Asia Minor even if separated by distance. The specific context for such

34. This is not to be confused, however, with ‘otherworldly journeys’. In Revelation, John begins (a) on the island of Patmos (1.9-10), then (b) finds himself summoned to the throne in heaven (4.1-2), is (c) carried to a wilderness (17.1-3), and (d) finally transported to a high mountain (21.9-10). On this feature in apocalyptic, see Collins, *Imagination*, pp. 4–8; and M. Himmelfarb, *Tours of Hell: An Apocalyptic Form in Jewish and Christian Literature* (Philadelphia: University of Pennsylvania Press, 1983), p. 61.

35. David Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Grand Rapids: Eerdmans, 1983), pp. 274–75, highlights the difficulty of ‘untangling’ prophetic experience and literary artifice.

36. Caird, *Revelation*, p. 106, insightfully suggests ‘John is like an expert guide in an art gallery, lecturing to students about a vast mural. First he makes them stand back to absorb a general impression, then he takes them close to study the details.’

reciprocal or 'reflexive' spiritual experience is the gathered community at worship.³⁷ Since the aim of 1.9-10 is to affirm the seer's solidarity with the churches ('I your brother in the patient endurance ...'), his experience is not only the vehicle to deliver the prophetic messages but may inspire their participation in similar activity. To be fair, however, at best such pneumatic participation (hermeneutic) is then simply assumed (and cannot be proven), not promoted as a central component of John's communicative strategy.

For the reader with previous experience of such Spirit-inspired activity within the gathered community, this might well be seen as an endorsement of such ongoing activity. Here then we must note carefully that what this ἐν πνεύματι formula seeks to accomplish from a narrative perspective is not to level the field of experience between seer and communities. Rather, quite the opposite seems to be at work; John's visions, at least from his perspective, are critical and uncommon. The response they require is not necessarily repeatable prophetic activity (though perhaps not out of the realm of possibility); rather, John's definition of appropriate response (demonstrated in what follows) will be a faithful witness to that prophetic message (1.3).

2.2. Hearing What the Spirit Says to the Churches

The first collection of revelatory material ἐν πνεύματι (1.9-3.22), beginning with John's encounter of the exalted Christ (1.11-20), finds its narrative culmination and resolution in the letters to the seven churches of Asia Minor (2.1-3.22).³⁸ These messages are introduced as direct speech from the exalted Christ in which, for each respective message, the final literary product recalls certain features from the earlier visionary description in 1.12-20 that have particular contextual relevance to each community addressed (2.1, 8, 12, 18; 3.1, 7, 14).³⁹ It is nevertheless significant that the postscript imperative presents the Spirit as the means by which the message is brought to the churches and to whom response is urged. With a challenge to 'the one having ears to hear, let him hear what the Spirit says to the churches' (2.7, 11, 17, 29; 3.6, 13, 22: ὁ ἔξων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις) each letter concludes with language of immediacy and response – a feature particularly resonant with the expectations and experience of Pentecostal communities. At first blush the reader/hearer with an interest in

37. Leonard L. Thompson, *The Book of Revelation* (New York: Oxford University Press, 1990), p. 72 offers 'A form of contagion may here be suggested; that is, listening to an apocalypse may evoke the spiritual experience of receiving an apocalypse.'

38. See Herms, *Apocalypse for the Church*, pp. 150-51, 154-57.

39. On the appropriation of prophetic images – in particular from Daniel 7 and 10 – by John in this opening Christological description see Beale, *Revelation*, pp. 208-19. For a thorough evaluation of these features in light of each community's historical and sociological context see Colin Hemer, *The Letters to the Seven Churches of Asia Minor in their Local Setting* (Sheffield: JSOT Press, 1986). For basic structural patterns of the letters see Aune, *Prophecy*, pp. 275-79.

pneumatic activity will associate the work of the Spirit with their reception, discernment and response to the message presented.⁴⁰ The assumption might be made that a Spirit-inspired experience is the necessary prerequisite for discerning and accepting the message being presented to each church.⁴¹ In this regard two foundational observations may be made, along with a small but narratologically crucial point (namely the dual curse in 22.18-19), which mitigate against such a reading.

First, the process of revelatory material being mediated to the Christian communities is presented in terms of a close correspondence (relationship) between Christ and the Spirit. In each case the prophetic evaluation of the churches by the exalted Christ becomes a message to be received and heard (ἀκουσάτω) from the Spirit. This purpose coheres well with the Apocalypse's opening beatitude whereby a blessing is pronounced on 'those who hear (ἀκούοντες) and keep (τηροῦντες) the words of this prophecy' (1.3). As Bauckham has pointed out, this close association between Christ and Spirit is by no means limited to the seven letters. Rather, as an intrinsic dimension of Revelation's portrayal of the divine, this poignant relationality and cooperation in the redemptive narrative is further illustrated in the heavenly court scene where the blended apocalyptic image of the seven spirits imaginatively appears imbedded as seven eyes on the Lamb (5.6).⁴² Christ and Spirit working together, the Spirit presented as faithfully affirming the message of (and about) Christ. Therefore the direction of logic in John's Apocalypse with regard to Spirit messages to the Christian community is to emphasize the mediation of revelation to the seer or prophet(s). The hearing of the message in the community of the faithful, along with the hoped-for response, constitutes what it means to 'hear what the Spirit says'.

Second, this pneumatic formulation is based on synoptic (Jesus) and Old Testament prophetic exhortations seeking to engender response to symbolic and parabolic speech (and in these instances the emphasis appears to be much more on obedience rather than special insight or discernment).⁴³ Taking into account the feature of *metalepsis* (whereby a brief allusion or quotation of an older tradition is intended to recall the larger surrounding context of that tradition), the previous contexts for such exhortations make clear that at issue was not a lack of insight, perception or understanding on the part of the intended audiences. Hearers of prophetic messages in ancient Israel (Isa. 6.9-10; cf. Ezek. 3.27; 12.2; Jer. 5.21) and then the later hearers of Jesus' parables of the kingdom (Mk 4.9, 27; Mt. 13.9-17; Lk. 8.8) were regularly challenged with this type of formulation to denote both the

40. An important example of this type of pneumatic discernment of revelation is illustrated from Acts 15 by John Christopher Thomas, 'Reading the Bible', pp. 111-20.

41. This is, in fact, the conclusion of Pierre Prigent (*Commentary on the Apocalypse of Saint John*, [Tübingen: Mohr Siebeck, 2004], pp. 160-61) who advocates 'pneumatic reception' (my term, not his), though without any supporting evidence or argument.

42. Bauckham, *Theology*, p. 109.

43. Beale, *Revelation*, p. 234; Bauckham, *Theology*, p. 117.

likelihood of widespread rejection and the difficulty of appropriate and timely response. Further, one must take into account that these previous contexts and traditions assume that the challenge is to insiders who have become immune to the prophetic edge of the respective message. The very strong possibility exists that with each newly appropriated context the prophet/author envisions a mixed audience – only some of whom will presumably take up the challenge of these critiques and commendations. Within the larger situational and literary contexts of Revelation, this also appears to be the case.⁴⁴ Therefore, we should conclude that in this statement we have not a special pneumatic hermeneutic for insiders so inclined but, rather, a warning/exhortation to the people of God – here the Christian communities of Asia Minor – well attested in biblical traditions. Related to this feature of hearing the Spirit speaking to the seven churches is one further instance where the same idiom is used without direct reference to the Spirit (13.9-10: 'Let the one who has an ear, listen!'). Embedded within the two beast visions, and similarly to the previous seven imperatives from the letters to the seven churches, the goal for the author is to urge discernment and faithfulness. One might speculate with good reason that the message itself was likely clear enough in content (note the call for, and assumption of, the 'mind of wisdom' in 13.18) but difficult to embrace in the face of Imperial claims of power and security and the potential hostility and suffering associated with Christian identity.

The picture that emerges of the communicative purpose of this pneumatic exhortation to hear what the Spirit says is predominantly to motivate response and obedience to the message of the seer's visions. Here we return then to the small but crucial narrative feature found in 22.18-19: a curse is pronounced on anyone who adds or takes away from 'the words of this book'. By insisting that the visions contained in his book are sacred territory, the author assumes *understanding* (cognition) on the part of the (faithful) hearers of what is read within the community. Any underlying tension between seer and churches (or, John and rival prophets) must be at the level of *disagreement* (perhaps especially on issues of morality and/or idolatry; cf. 2.2, 6, 14-16, 20-24; 18.4-5; 21.7-8; 22.14-15).

If we are correct to suggest that the primary intent for invoking the Spirit in the concluding challenge and promise of each letter is to mediate the testimony of the risen Jesus, the value of this language for validating or promoting certain religious experience in the reception of a revelatory message should be questioned. This is not to diminish the Spirit's role in the hermeneutical process by any means; rather, the goal is to sharpen the theological intent of such language. Importantly, in their best moments communities engaged in a pneumatic hermeneutic have demonstrated a

44. For convincing arguments of the internal threat of lethargy and syncretism with Graeco-Roman society in Asia Minor, see Thompson, *The Book of Revelation*, pp. 95-167; and, Loren T. Stuckenbruck, 'The Historical Situation of Revelation', *Leaven* 8.1 (2000), pp. 10-18.

commitment to precisely this close association of Christ and Spirit – the Spirit operating in such a manner as to highlight the redemptive message of Jesus as the agent of God’s coming kingdom.⁴⁵

2.3. *The Spirit of Prophecy and the Testimony of Jesus*

Finally, on several occasions the Spirit inspires prophetic activity on the part of John (1.3; 10.1-11; 19.10; 22.9), other prophets within his circle (19.10; 22.9), and, at least implicitly, all members of the faithful community (11.3-13; cf. the negative portrayal of Jezebel, the self-proclaimed prophetess, 2.20-24). The foregoing discussion has suggested that pneumatic language in the Apocalypse such as being ‘in the Spirit’ and ‘hearing what the Spirit says’ raises immediate experiential connotations within Pentecostal/charismatic communities though often at the expense of the narrative and theological intent of that language. The same may be said for the final linguistic complex under consideration: the connection between the Spirit and prophetic utterance in the community. From the perspective of renewal communities, an immediate affirmation of ‘Spirit’ inspiring ‘prophecy’ would follow naturally in light of the expectation of such ongoing activity. Again, however, it is instructive to begin with the text and move forward.

Returning to the more immediate concerns of Revelation itself, a different picture of the narrative value of the Spirit and prophecy complex emerges. In each case of ‘Spirit of prophecy’ in Revelation, as Bauckham has convincingly argued, the referent for ‘prophecy’ consists either of the content of the book of Revelation itself (in other words, John’s prophetic material, cf. 1.3; 22.19) or the faithful witness of Christians (individual prophets and the Church collectively) to the worship of God to the wider world.⁴⁶ A critical component of this idiomatic complex is its coupling with the qualifying ‘the testimony of Jesus’ (19.10); and here the point stands whether the possessive case is subjective (1.1-2: testimony *from* Jesus) or objective (12.9-11; 19.10; 22.9: testimony *about/to* Jesus). As John Levison suggests, ‘Prophecy may entail visions – revelation – and prophetic insight, but at its core the spirit of prophecy inspires testimony on behalf of Jesus, witness in the face of persecution by all believers rather than by a specific group of prophets.’⁴⁷ Thus, while this language may prompt associations with spontaneous or ecstatic prophetic activity for later readers, the narrative intent is not to endorse or promote pneumatic expressions of worship; but rather to verify the message of Jesus.

The need for authoritative validation of John’s visions and prophetic messages is provided by the direct connection between his prophetic

45. Dayton, *Theological Roots*; Stephen J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (JPTSup, 1; Sheffield: Sheffield Academic Press, 1993).

46. Bauckham, *Theology*, pp. 118–21.

47. John R. Levison, *Filled with the Spirit* (Grand Rapids: Eerdmans, 2009), p. 234.

material and the activity of the Spirit. It must be further pointed out that such prophecy often carries a message of challenge and judgement to the outside world (as in the case of the critique of Roman society and Imperial economics in Revelation 17–18) as well as to those within the Christian communities (as in the case of the seven oracles in Revelation 2–3). Thus John's messages from Jesus and claims about his ultimate Lordship (i.e. 1.4–8; 5.5–8), mediated by the Spirit in prophetic form, are intended to bring the entire community to the place of faithful witness. Here we see then that pneumatic discernment is understood as the affirmation and response to the 'testimony of (about) Jesus'. As John Christopher Thomas suggests, this is a commonplace commitment among Pentecostal communities: evaluating Scriptural interpretation on the basis of its resonance with the testimony of Jesus is understood as participation in the work of the Spirit.⁴⁸

3. Conclusion: Does John's Apocalypse Promote a Pneumatic Hermeneutic?

From this brief evaluation of the pneumatic language of the Apocalypse several preliminary conclusions may be drawn. In the first place the structural considerations of language about the Spirit must be taken seriously – particularly so when the genre (apocalyptic) is oriented around visionary experience and mediation of revelation (see, for example, *1 Enoch*; *4 Ezra*; *2 Baruch*). Use of the phrase ἐν πνεύματι is clearly intended narratively to signal new sections of visionary material. Further, it would function as a repeated auditory signal to the hearer of the seer's claim to authority as the contents of the book were read aloud in the community. Second, the question of whether John understands the Spirit to be similarly involved in the reception of this message by his communities in Asia Minor can only be surmised. Thus this language corresponds to revelatory experiences of the seer but does not necessarily imply that the same is necessary for reception in the community. However, current Pentecostal/renewal communities may alert us to the possibilities of how this language could be understood within certain contexts where such experience is an ongoing reality.

Does pneumatic discourse signal an expectation of certain religious experience on the part of the audience? While the linguistic data of Spirit terminology alone provides a ready point of entry for a reader so inclined, equally significant in this discussion must be the (implied) language of hermeneutics embedded at crucial moments within the Apocalypse itself. In other words, the Apocalypse appears not only to describe the activity of the Spirit but in fact promotes a certain engagement with and response to its message that is also tied to the work of the Spirit. Thus we might observe that an implicit pneumatic hermeneutic underlies certain imperatives and exhortations. This may already have been apparent from the discussion of

48. Thomas, 'Reading the Bible', p. 119.

‘hearing what the Spirit says’ (2.1–3.22), the corollary of expected response to the Spirit and Bride saying ‘Come!’ (22.17) and participation in the Spirit of prophecy which enables ‘the testimony of Jesus’ (19.10; 22.9).

Finally, a further feature of the Apocalypse, while not explicitly tied to Spirit activity, certainly promotes a hermeneutic of discernment or insight of which the Spirit would presumably have an active role in. On four distinct occasions, the hearer/reader is urged either to exercise discernment regarding visionary material (13.18; 17.9: ‘this calls for a mind of wisdom’) or faithfully endure hardship on account of their testimony about Jesus (13.10; 14.12: ‘here is a call for endurance’). Here again we may assume that John believed his audience to be capable of discernment and understanding. For him, the core purpose of the mediating work of the Spirit would be to engender and fortify their response of faithful witness in a cultural and political climate hostile to his vision of God’s ultimate cosmological rule already at work among them in Asia Minor.

Chapter 6

‘WHAT THE SPIRIT IS SAYING TO THE CHURCH’ – THE TESTIMONY OF A PENTECOSTAL IN NEW TESTAMENT STUDIES

John Christopher Thomas

In this chapter I seek to set out my own understanding of a Pentecostal hermeneutic,¹ being well aware that my attempt is a bit like trying to hit a moving target, as it can be no more than a snapshot of my thinking at this point. I am convinced that one size certainly does not fit all and I have no illusions that my own contribution is but one voice among many that must be discerned by the whole. As the discerning hearer or reader will notice, I speak of ‘a’ Pentecostal hermeneutic, not ‘the’ Pentecostal hermeneutic. Owing to the fact that this presentation is of such a personal nature, it will take on a somewhat testimonial and autobiographical form. The numerous citations of and references to my own work is offered in this context, as it only seems fair that I point any interested readers to my own attempts devoted to the topic being discussed.

Two words of prolegomenon are perhaps in order. First, as the title of my study reveals, I conceive of this endeavour more and more as an attempt to ‘hear’ what the Spirit is saying. By ‘hear’ I mean discerning reflection on and discerning obedience to the biblical texts. It should by now be clear that despite our modern preoccupation with ‘readers’, whether ‘actual’, ‘intended’ or ‘implied’, for the most part our attention should be focused on hearers of the Scripture. My recent ongoing work with the Apocalypse has constantly drawn my attention to this issue,² as has the abundant biblical evidence for such a move and the way in which such an understanding is so at home with

1. The very first thing I recall reading on Pentecostal hermeneutics was Rickie D. Moore, ‘Pentecostal Approach to Scripture’, *Seminary Viewpoint* 8.1 (1987), pp. 4–5, a piece which heavily influenced French L. Arrington’s ‘Hermeneutics, Historical Perspectives on Pentecostal and Charismatic’, *The Dictionary of the Pentecostal and Charismatic Movements* (eds Stanley M. Burgess, Gary B. McGee and Patrick H. Alexander; Grand Rapids: Zondervan, 1988), pp. 376–89.

2. John Christopher Thomas and Frank D. Macchia, *The Apocalypse* (THC; Grand Rapids: Eerdmans, forthcoming). cf. also Robby C. Waddell, *The Spirit of the Book of Revelation* (JPTSUP, 30; Blandford Forum, UK: Deo, 2006), pp. 97–131.

a Pentecostal worldview.³ Second, in my first formal attempt at what might be called a Pentecostal hermeneutic, I was impressed by the way in which the triad of the community, the Spirit and the Scripture functioned as the church sought to discern its way forward with regard to the admission of Gentile believers into the church in Acts 15 and the promise of this approach for a Pentecostal hermeneutic.⁴ In the study that follows I will attempt to build upon and revisit this earlier work as I seek to provide an overview of my Pentecostal hermeneutic.

1. Hearing in Community

To my mind, the only appropriate place to begin a conversation about a Pentecostal hermeneutic is with the Pentecostal community, for in my estimation it is well-nigh impossible to be a Pentecostal hermeneute if one is not part of a believing, worshipping, Pentecostal community. The reason for this starting point should be somewhat obvious, as the Pentecostal community is the place of formation for those who would hear the biblical text as a Pentecostal, or with Pentecostal ears.⁵ The emphasis upon our corporate life together and the appreciation for the spiritual and scriptural phenomenon of unity and diversity within the body rather naturally call for an extremely tight interplay to exist between the ethos of the tradition and the work of those called to be hermeneutes for and to the movement at the academic level.

The theological heart of earliest Pentecostalism, as well as a not-insignificant stream of the contemporary movement, is the five-fold gospel that proclaims: Jesus is Savior, Jesus is Sanctifier, Jesus is Holy Spirit Baptizer, Jesus is Healer, and Jesus is Coming King. This 'full gospel' proclamation is more than a catechism to be memorized; rather, it is a narrative way of life to be experienced and thus 'known'. The transformation that accompanies this narrative experiential journey results in changed affections and/or dispositions, as well as an appreciation for the way in which experience functions as a dynamic part of the interpretive process. Thus, in the Pentecostal narrative world, experience is not reduced to a flat source for

3. cf. the insightful, groundbreaking work of Lee Roy Martin, *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges* (JPTSUP, 32; Blandford Forum, UK: Deo Publishers, 2008), pp. 52–79.

4. John Christopher Thomas, 'Women, Pentecostals, and the Bible: An Experiment in Pentecostal Hermeneutics', *JPT* 5 (1994), pp. 41–56 (now in John Christopher Thomas, *The Spirit of the New Testament* [Blandford Forum, UK: Deo Publishers, 2005], pp. 233–47). The basic insight of that study with regard to such a triad has been built upon and expanded with much profit by my colleague Kenneth J. Archer in *A Pentecostal Hermeneutic for the Twenty-first Century: Spirit, Scripture, and Community* (JPTSUP, 28; London: T&T Clark, 2004).

5. cf. Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (JPTSUP, 2; Sheffield: Sheffield Academic Press, 1993), pp. 125–30.

the doing of theology, but experience is a dynamic and thick source capable of transforming other sources utilized in the theological task; transforming sources that are themselves sometimes perceived as flat into dynamic and thick ones as well.

The transformation of the one who experiences this narrative way of life results not simply in a different perspective from which to read texts (though it certainly does this), but also in the transformation of the affections of the interpreter. This fundamental change in the dispositions of the interpreter is misunderstood if it is thought simply to address one's 'feelings' or emotions, for it is a transformation of the individual at one's deepest level – that which orients and drives the individual. Thus, the one who experiences the narrative way of life of the five-fold gospel is not one who simply has unrelated, one-off, episodic experiences of the divine, as extraordinary as that might be. Rather, this experiential narrative journey results in a transformation of the Pentecostal who comes to experience and know Jesus as Savior, Sanctifier, Spirit-Baptizer, Healer, and Coming King. That is to say, this soteriological journey is the means by which the individual comes to know more and more the Jesus of the full gospel. Owing to the fact that it is the same Jesus whom we know at every step along the way, there is clearly a great deal of continuity between these places and/or moments on the journey and at the same time these dimensions are misunderstood if they are reduced to an artificial homogenization. Rather, on this journey there is in evidence a crisis-development dialectic in which the believer continues to walk in the light even as more and more light is made known to him or her. For the purpose of illustration it might be noted how the following (representative not exclusive) affections result from experiencing and knowing Jesus on the narrative journey of the five-fold gospel: gratitude results from knowing him as Savior, compassion results from knowing him as Sanctifier, courage results from knowing him as Spirit-Baptizer, joy results from knowing him as healer, and hope results from knowing him as Coming King.⁶ While it is possible to construe the relationship between the elements of the five-fold and the transformation of the affections differently, these should serve to illustrate the point that the Pentecostal interpreter's formation within the worshipping Pentecostal community not only opens one up to interpretive possibilities based on his or her experience,⁷ but also has a deeply transforming impact upon the interpreter's affections, which itself orients the interpretive process for the Pentecostal interpreter.

One of the ways Pentecostals learn to hear in community is through participation in pneumatic discernment in the formation of self and

6. My indebtedness to Steven J. Land will be evident to all those who know his work. On this occasion I have extended his thought (in conversation with him) on the 'Theo-logic' of the 'Three Blessings' to include the other two elements of the five-fold. cf. Steven J. Land, *Pentecostal Spirituality: A Passion for the Kingdom* (JPTSup, 1; Sheffield: Sheffield Academic Press, 1993), pp. 122–81. I am also indebted to Lee Roy Martin and Kim E. Alexander for their dialogue on this point.

7. cf. Roger Stronstad, 'Pentecostal Experience and Hermeneutics', *Paraclete* 26 (1992), pp. 14–30.

others. While such opportunities come at almost every turn in the life of the worshipping Pentecostal community, one aspect is especially helpful in reflecting about a Pentecostal hermeneutic: the role and function of testimony. Briefly put, the ‘testimony service’ is traditionally a time where every member of the community is given an opportunity to speak about their life and walk with the Lord. Participation is not restricted to ‘professional clergy’ for each member is considered a valuable part of the community just as the exercise of spiritual gifts is not restricted to a select few, but may even be exercised by children under the anointing of the Spirit. In the hearing and giving of testimonies both individual and community are called upon to discern the work of God through these sacred stories.⁸ Such testimonies may range from reports about one’s narrative journey along the road of the five-fold gospel or other moments of God’s direct intervention, to reflections about one’s struggles (with the Lord, sin, the flesh, or the Devil), to words of thanksgiving offered to God for any number of things. In these times of testimony the Pentecostal interpreter learns to discern not simply the words that are spoken but also the life and journey of the one who speaks. One must also discern what lies behind the words, for not everyone who claims to speak for God does in fact speak for God. Sometimes such testimonies evoke a response of admonition, correction, or confirmation from other members as the community seeks to discern what the Spirit may be saying to the church through these words. Through such times one becomes more and more experienced at discerning the way in which the story offered in the testimony, the biblical text, and the Christian story intersect.

I would suggest that for the Pentecostal interpreter the hearing of testimonies should not be limited to the contemporary voices of the Pentecostal community but be extended by means of *Wirkungsgeschichte* to include the voices of those who have preceded us in discerning their way on this narrative journey. *Wirkungsgeschichte*, variously translated as ‘history of effects’, ‘reception history’ or ‘impact history’, is a method that seeks to trace the effects a particular text has had upon interpreters at both popular and academic levels throughout history.⁹ On this view, the text is likened to a source of water with the goal of the interpreter being to trace where the water flows. Elsewhere I have called for the employment of this method as one component in an overall Pentecostal approach to the New Testament, with regard to the effect of the text within the broader Christian

8. On the role of testimony in Pentecostal worship cf. Cheryl Bridges Johns, *Pentecostal Formation*, pp. 126–27.

9. On this approach to biblical studies cf. the seminal work of Ulrich Luz, *Matthew in History: Interpretation, History, and Effects* (Minneapolis: Fortress, 1994) and Ulrich Luz, *Studies in Matthew* (trans. Rosemary Selle; Grand Rapids: Eerdmans, 2005), pp. 263–379. cf. also Heikki Räisänen, ‘The Effective “History” of the Bible: A Challenge to Biblical Scholarship’, *SJT* 45 (1992), pp. 303–24; Kenneth G. C. Newport, *Apocalypse and Millennium: Studies in Biblical Eisegesis* (Cambridge: Cambridge University Press, 2000), as well as the Blackwell Bible Commentaries devoted to this approach, edited by John Sawyer, Christopher Roland and Judith Kovacs.

tradition (and beyond!) as well as to the text’s effect within Pentecostalism in particular.¹⁰ Specifically, I find the voices that come from the first ten to twenty years of the movement to be extraordinarily helpful, as this period represents the heart (not necessarily the infancy) of the movement’s spirituality.¹¹ Hearing these voices provides the Pentecostal interpreter with additional opportunities to discern and reflect upon the Pentecostal identity and ethos, as well as concrete examples of Pentecostal approaches to and interpretations of specific texts. My own experience has been that such encounters with these ‘ancient’ testimonies have acted as a bridge between the biblical texts and me, as I have come to realize more and more that they too are part of the community in which I seek to hear what the Spirit is saying to the church.¹² At the same time, I have often been amazed by the clarity and depth of insight into the biblical text, even when compared to various historical critical commentaries on a given passage.¹³ Two examples of the impact of this approach should illustrate this latter point. First, it was the Pentecostal *Wirkungsgeschichte* of Mark 16.9-20 that encouraged me to take a more holistic view of this passage, in the end concluding that while this text is clearly non-Markan it is at the same time part of the canonical witness confessed by the church.¹⁴ Second, my examination of the holistic nature of salvation and healing in the fourth Gospel revealed that often early Pentecostal interpreters picked up on nuances in the text that were rarely appreciated by later biblical scholarship.¹⁵

10. John Christopher Thomas, ‘1998 SPS Presidential Address: Pentecostal Theology in the Twenty-First Century’, *Pneuma* 20 (1998), pp. 3–19 (15–16) (now in Thomas, *The Spirit of the New Testament*, pp. 17–18).

11. So Land, *Pentecostal Spirituality*, p. 47, following Walter J. Hollenweger, ‘Pentecostals and the Charismatic Movement’ in *The Study of Spirituality* (eds Cheslyn Jones, Geoffrey Wainwright and Edward Yarnold; New York: Oxford University Press, 1986), pp. 549–53.

12. A result in remarkable agreement with Luz’s observations about the results of the method, *Matthew in History*, pp. 24–25.

13. A result that parallels Luz’s own experience with a number of so-called ‘pre-critical interpreters’, *Matthew in History*, pp. 34–35.

14. John Christopher Thomas and Kim E. Alexander, “‘And the Signs Are Following’: Mark 16.9-20—A Journey into Pentecostal Hermeneutics”, *JPT* 11.2 (2003), pp. 147–70 (now in Thomas, *The Spirit of the New Testament*, pp. 93–115).

15. John Christopher Thomas, ‘Healing in the Atonement: A Johannine Perspective’, *JPT* 14.1 (2005), pp. 23–39 (35–38), (now in Thomas, *The Spirit of the New Testament*, pp. 175–89, [185–88]). Other appropriations of *Wirkungsgeschichte* within the orbit of Pentecostal scholarship include: Emerson B. Powery, ‘Ulrich Luz’s *Matthew in History*: A Contribution of Pentecostal Hermeneutics?’, *JPT* 14 (1999), pp. 3–17; Ulrich Luz, ‘A Response to Emerson B. Powery’, *JPT* 14 (1999), pp. 19–26; Heather L. Landrus, ‘Hearing 3 John 2 in the Voices of History’, *JPT* 11.1 (2002), pp. 70–88; Mark E. Roberts, ‘A Hermeneutic of Charity: Response to Heather Landrus’, *JPT* 11.1 (2002), pp. 89–97; and Martin, *The Unheard Voice of God*, pp. 17–30. This approach was anticipated by Larry R. McQueen, *Joel and the Spirit: The Cry of a Prophetic Hermeneutic* (JPTSup, 8; Sheffield: Sheffield Academic Press, 1995), pp. 74–106.

2. Hearing the Individual Voices of Scripture (On Their Own Terms)

One of the results of such formative Pentecostal experiences was the emergence of a hermeneutics of suspicion, though I was hardly able to describe it as such early in my hermeneutical journey. Rather, my formative and interpretive experiences as a Pentecostal left me with a host of questions about the interpretive approaches of those in the academy, both liberal and conservative. First, I was puzzled by the fact that if narrative had no theological function, as I was repeatedly told in various contexts, then why was there so much narrative in the Bible? And what would be the theological implications of such a canon, filled with so much 'illustrative' (read 'dispensable') material? Second, if, as I was repeatedly told (mainly in more conservative circles), the teaching of Scripture was to be distilled down into manageable theological propositions, why had God bothered to give us the Bible in the first place rather than a book of systematic theology, where one would not have to guess at the propositional truths but would have immediate and direct access to them? Third, was it really the case that interpretation and the experience of the interpreter could be, or even should be, kept in isolation from one another? And even if complete objective interpretive neutrality could be attained what about the presuppositions of these so-called 'objective' interpreters and the undisclosed experiences that drove them to their interpretive presuppositions?¹⁶ Fourth, my formational experiences as a Pentecostal gave me a near-unquenchable thirst to listen very carefully to the witness of Scripture and to respond as best I could to its demands with discerning obedience. But as I made my way further into the biblical studies guild I discovered that often the interest there was less in the words of Scripture and more on what might lie behind the text. On these readings the words of Scripture were often treated as a foil, of sorts, that enabled scholars an opportunity to construct more and more elaborate hypothetical reconstructions of communities that allegedly lie behind the text and gave it birth. But all too often I detected a great distance between the words of Scripture themselves and their alleged meaning in 'redactional' perspective. I wondered if it might not be wiser to allow Scripture to inform more directly the hypothetical reconstructions that it was being read against rather than the other way round. Where these questions and subsequent reflection would eventually lead, in part, constitutes the next major point I would like to put forward.

Thus, the next step in my proposed 'Pentecostal hermeneutic' concerns an approach to the text that focuses quite intentionally on hearing the words of Scripture themselves as couched and presented by the text; an approach informed by the experience of the Pentecostal interpreter but not determined by it; an approach where the text is allowed to preserve

16. One of the few but vigorous dissenting voices to such pretensions came from Rudolf Bultmann in his *Jesus Christ and Mythology* (New York: Scribner, 1958), which I encountered on my own while studying for the ThM at Princeton Theological Seminary.

its own independent voice; a voice that is allowed to shape and form the interpreter and interpretive community, who/which may or may not share the perspective of a particular text and its world. Since my Sheffield days I have found that the utilization of narrative analysis, reader-response criticism, and/or related literary methods go some way toward ensuring that the text itself be allowed to set the agenda for its own exploration as well as bearing much fruit for theological and historical inquiries.¹⁷ By this move, I found that the Pentecostal interpreter is better able to hear the testimony of this or that particular biblical witness. A few relevant observations are perhaps in order. First, by honouring the genre of a given book the interpreter avoids the temptation of first approaching the text in ways at some odds with the character of the text itself. Second, by identifying the text's major literary markers the interpreter is able to discern the document's overall shape and structure, resulting in an opportunity to allow the voice of the text to develop in ways of its own choosing. Third, by following the lead of the text with regard to contextual definitions of terms and clues for intertextual connections the interpreter avoids muffling or even silencing the voice of the text by the imposition of outside definitions and assumptions, offering the interpreter an opportunity to hear the distinct nuances of the individual book. Fourth, the interpreter formed in and by the Pentecostal narrative journey also brings certain things to the text that serve to enhance the interpretive process. Not only do the experiences of the worshipping Pentecostal community serve to prepare the interpreter for a number of aspects of the text that are sometimes foreign to some modernist interpreters (such as miracles, healings, exorcism, prophecy and other forms of Spirit activity), but such formational experiences also encourage the hearers to respect the affective dimensions of the text.

One aspect of such discerning reflection is an awareness of and responsiveness to ways in which the biblical texts are instruments in affective transformation, both in terms of what is in the text and what is generated or formed in the interpreter.¹⁸ Another aspect of such discerning reflection is sensitivity to the way in which the 'passions' reflected in biblical texts are not only identified as part of the text but become part of the Pentecostal interpretive process itself.¹⁹ Thus, the prophetic, prayerful, passionate

17. cf. John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (JSNTSup, 61; Sheffield: JSOT Press, 1991), though my first modest 'literary' attempt came a few years earlier John Christopher Thomas 'Discipleship in Mark's Gospel', in *Faces of Renewal* (Festschrift in Honor of Stanley Horton; ed. Paul Elbert; Peabody, Mass.: Hendrickson, 1988), pp. 64–80 (now in Thomas, *The Spirit of the New Testament*, pp. 62–76).

18. Robert O. Baker, 'Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections', *JPT* 7 (1995), pp. 34–48.

19. On this see esp. Rickie D. Moore, "'And Also Much Cattle': Prophetic Passions and the End of Jonah', *JPT* 11 (1997), pp. 35–48, and before him Abraham Heschel, *The Prophets* (New York: Harper & Row, 1962), and Walter Bruggemann, *Abiding Astonishment: Psalms, Modernity, and the Making of History* (Louisville: Westminster John Knox, 1991).

dimensions of the text would seem to call for their utilization in the interpretive process. One example should suffice. It would seem altogether improper to approach a text as dynamic, prophetic, sensual and pneumatic as the Apocalypse in a detached, cerebral fashion. Its defining characteristics call for interpreters who are fully engaged by its prophetic call.

Fifth, Pentecostal interpretation clearly must involve a response to the encounter with the divine word. While for some interpreters being informed by the text might be enough, Pentecostals understand that every encounter with Scripture should be met with intentional response, that each text offers its own altar call, if you will.²⁰

3. *Hearing the Scripture Choir Sing: Diverse Voices in One Accord*²¹

I would propose that the next step in the Pentecostal interpretive process would be to place the diverse voices of the biblical canon into conversation with one another. The challenge of the unity and diversity of Scripture, especially within the New Testament, is one that is, of course, well known and one that has intrigued me over a number of years now. My own interest grew, at least partially, out of two separate academic experiences. One was the researching and writing of my PhD thesis, 'Footwashing in John 13 and the Johannine Community', in which I sought to concentrate my efforts on the fourth Gospel and its readers (both implied and actual). Through the expert supervision of Dr Andrew T. Lincoln I discovered, as I had not before, the abundant fruit that literary and/or narrative approaches to the Gospels could bear. Among other things, I found that when texts are first approached on their own terms, a variety of unique theological contributions are offered to the interpreter.

The other significant catalyst in drawing my attention to this issue was reading the wonderfully helpful monograph on the topic by James D. G. Dunn,²² a scholar whose writings are well known to Pentecostals for the way in which he has framed a variety of questions that have prodded us to think and rethink several of the issues important to our tradition.²³ Here I found

20. On this see the editor's preface and overall format of the Pentecostal Commentary Series. John Christopher Thomas, *1 John, 2 John, 3 John* (PCS; London: Continuum, 2004); Rebecca Skaggs, *1 Peter, 2 Peter, Jude* (PCS; London: Continuum, 2004); and Gordon D. Fee, *Galatians* (PCS; Blandford Forum, UK; Deo Publishers, 2007).

21. I am indebted to my good friend Rick D. Moore for the title for this section.

22. James D. G. Dunn, *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity* (London: SCM Press, 1990) now in its third edition (2006).

23. Especially James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press, 1970) and James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM Press, 1975). For an assessment of various Pentecostal responses to Dunn's work on Spirit Baptism cf. William Atkinson, 'Pentecostal Responses to Dunn's Baptism in the Holy Spirit', *JPT* 6 (1995), pp. 87–131 and William Atkinson, 'Pentecostal Responses to Dunn's Baptism in the Holy Spirit', *JPT* 7 (1995), pp. 49–72.

an exploration of New Testament thought which sought to allow each writer to speak for himself, but at the same time was intentional about pursuing the issue of the New Testament's basic unity.

These experiences convinced me of two things. First, they confirmed my suspicions that the diversity of the canon was much greater than my (generally) evangelical theological training had allowed. Second, these experiences also confirmed my confidence in the basic unity of New Testament thought amidst the diversity – something that my previous, more liberal, university training had largely denied. But such conclusions, as helpful as they proved to be, only served to raise a host of questions about the way in which an interpreter is to make sense of the unity and diversity of the New Testament.

In order to highlight the sorts of questions raised by this issue, I offer my research on footwashing as one example.²⁴ Among the conclusions I reached, the following two are most appropriate for the present discussion. First, I concluded that there was a strong degree of probability that the Johannine community practised footwashing as a religious rite or practice. Second, my research indicated that in all likelihood this practice served as a sign of forgiveness of post-conversion sin. These results indicated to me that the Johannine community practised footwashing as a sacrament; a sign of the continual cleansing from sin available in Jesus Christ. Such conclusions served to underscore for me the value of hearing the voice of a specific New Testament writer.

Yet, at the same time, the results of this investigation triggered a host of questions, the most obvious being, why, if the Johannine community practised this rite (instituted by Jesus!), is there little evidence that other New Testament communities observed it as well? There seem to be two primary ways of answering this historical question. On the one hand, the absence of a particular practice or belief in early Christian texts is no absolute proof that such a practice or belief played no part in that particular community's life, the place of the Eucharist in the New Testament serving as but one example. It follows then that the practice of footwashing *may* have been more widespread than the New Testament texts first reveal. On the other hand, it is possible that the Johannine community was distinctive in some of its practices, as well as in its life and thought. In other words, perhaps this sacrament was peculiar to the Johannine community, the evidence of 1 Tim. 5.10 notwithstanding.

For the record, I am not wholly convinced that footwashing was confined to Johannine circles in the late first and early second centuries CE. But if it proves to be the case that footwashing as a sacrament was confined to the Johannine community, what does one do with a canon that includes such a distinctive voice? Does one simply act as though the footwashing account and its dominical commands to continue the practice are not there, since the other Gospels do not record this event? If so, what justification could

24. cf. Thomas, *Footwashing in John 13 and the Johannine Community*.

we offer for such textual selectivity? Does this mean that although the Spirit inspired this writer (despite the many theological questions which this statement begs) to record this pericope, we should ignore it because the event is only described once?

It is, of course, obvious that appeal could be made to many, many other issues to illustrate this point, but this brief discussion of footwashing should indicate the kinds of questions that the unity and diversity of the New Testament raise for many interpreters. Speaking theologically, why did God give the church such a canon? Does he intend for us to flatten it out into an artificial unity, so that despite the diversity there may be a 'universal' affirmation? Or, does the diversity of the New Testament imply that God quite approves of the variety that exists within Christendom today, suggesting that there is a canon within the canon for different communions? Or, is there perhaps another way open to navigate these waters, a way which fully appreciates both the unity *and* diversity of the New Testament and, at the same time, avoids the move to a canon within the canon?

In seeking to answer these questions it is important to begin with the nature of the biblical evidence itself. For despite our desires to systematize and classify, the one characteristic that emerges from a survey of the New Testament documents is variety. Not only is this true of the several different genre present in the canon, but it is also true of several works (of the same genre?) which seek to tell the story of Jesus, the Gospels. For years, researchers treated the Gospels primarily as resource material from which historical data might be secured to construct a life of Jesus. While many of us would perhaps want to affirm that historical information *is* contained in the Gospels, the fact that there are four different Gospels in the New Testament suggests that the reason for their presence is more than simply data for historical reconstruction. In point of fact, interpreters are beginning to appreciate more fully the fact that the Gospels give us portraits of Jesus that, while showing some overlap in terms of detail, are intended to be viewed individually, not laid over the top of one another so that they become a single picture.²⁵

Perhaps part of the significance of this conclusion is that there is room (within limits) for more than one interpretation of the life of Jesus. This observation is not unrelated to the fact that (most if not all of) the Gospels appear to have functioned as foundational documents for the communities for which they were written.²⁶ As such, they not only contain the stories that preserve the communities' heritage and help to form their identity, but they also indicate the ways in which faith formation was envisioned by the various communities. It may even be that the Gospels were heard with an ear toward the formation of Christian affections on the part of the reader/

25. cf. esp. Richard A. Burridge's extremely helpful, *Four Gospels, One Jesus?* (Grand Rapids: Eerdmans, 2005).

26. With due respect to the recent thesis of Richard Bauckham (ed.), *The Gospels for all Christians: Rethinking the Gospel Audience* (Grand Rapids: Eerdmans, 1998).

hearer. If so the narratives themselves become documents with formation as a goal and their variety at least suggests that more than one legitimate avenue is available for the believing community to utilize. But, as before, questions arise with regard to the appropriate use of these documents. Must one choose a single Gospel from among the four, as in a canon within the canon? Or, should one hammer them out into one single Gospel account, as did Tatian producing his *Diatessaron* that proved so popular in the Syriac church? What is the way forward?

Obviously, we are in need of a metaphor or analogy that is able to account for the beautiful harmonies and at the same time the extraordinary dissonance of Scripture. I believe that one of the contributions that a Pentecostal hermeneutic has to make to the academic study of the New Testament is in the area of how we think of Scripture. Deep in the soul of Pentecostalism are its African-American origins, which in many places continue to inform the movement in deep and meaningful ways. It is in keeping with this influence that I would like to suggest that Scripture be likened to a choir – not to just any choir mind you, but to a black gospel choir. Those familiar with this musical style and tradition will immediately recognize why I have chosen this metaphor. For those who have attended or participated in such a choir practice and heard the individual notes that are rehearsed, it is easy to come away with the firm belief that there is simply too much dissonance for all these notes to be sung together. The end result, one fears, will be noise rather than music. However, when the music starts, unbelievably the dissonance is extraordinarily beautiful. Any temptations in the choir practice to make the notes sound more similar, or artificially to change the music to suppress the dissonance, are based in a misunderstanding of the music's intent and function. One other of the many aspects of this metaphor worthy of comment is the moment in a black gospel song when the choir goes silent and a person, sometimes with the smallest, softest voice, takes the lead for a stanza or chorus. In some choirs this person would not even find a place, but in this choir this small voice is occasionally given the lead.

The lessons for a Pentecostal view of Scripture are easy to see. Temptations to force the diversity of Scripture into an artificial unity are illegitimate and do the collection a disservice. It is only through allowing the dissonance to be heard in all its intensity that the Scripture can have its full impact. In addition, this approach to Scripture makes it possible for even the smallest and seemingly most insignificant voice to take the lead at the appropriate moment.

Like Dunn, I want to argue that it is extraordinarily important to allow for the diversity of the voices of Scripture to be heard but, unlike Dunn, I am suggesting that the diversity of Scripture does not simply mark out the legitimate limits of diversity for belief and practice, which it most certainly would seem to do. Rather I want to suggest that the theological sounds of the black gospel choir, the blue notes if you will, produce music that is even richer than first imagined, generating chords that are even more engaging than simple comparisons of the individual voices that make up the choir,

which focus on pointing out differences and similarities among them. So, for example, this hearing of Scripture would not be content simply to identify the differences and similarities between James and Paul on the relationship between works and faith, but would seek to hear the new sound that results when their voices join together; the blue notes of their song in all their funkiness, if you will! Clearly such a hearing is a theological one that, while appreciative of the historical dimensions of such diversity, wants to push even further and inquire after the sound of the diversity and unity of the Scripture choir; the diverse voices in one accord. Thus, I am suggesting that one of the goals of a Pentecostal hermeneutic should be to hear the Scriptural choir in all its dissonance in order to discern the contours of the whole, after having heard the voices individually.

I have sought to allow such a view of Scripture and interpretive approach to inform my monograph, *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought*.²⁷ In this study, by means of literary analysis, I sought to allow each of the New Testament writers who spoke to the issue of the origins of illness (James, Paul, John, Mark, Matthew and Luke–Acts) to be heard independently of the other voices, then to assemble the choir to hear their corporate sound. What I heard was amazing. While there was a great deal of harmony, I discovered that not everyone sang all the time. Mark and Matthew dropped out when illness was attributed to God. James and John did not sing when illness was attributed to demons. Oddly enough, everyone joined in when illness was left unattributed! James, Paul and John carried the melody in connecting forgiveness of sin and healing but did not always sing the same notes. James and Mark sang a duet about the role of anointing with oil and healing. Strangely, Luke and Acts had more dissonance than one would expect. My main point here is to offer an example of how this view of Scripture can impact a reading of the text of the New Testament which respects the texts' dissonances as well as harmonies and to suggest that it might bring some welcome assistance in seeking to understand this significant aspect of the biblical text.

To extend this point a bit further I offer the following observations on the implications of such a hermeneutical approach for New Testament pneumatology. The challenge of how to appreciate and handle the unity and diversity of New Testament thought with regard to views of the Holy Spirit have a long and somewhat chequered history both within and without the Pentecostal and charismatic movements. For the most part, scholars and practitioners alike have sought to force the diverse voices of Scripture into a somewhat one-dimensional understanding of the Spirit, an arduous task that the Scripture seems to resist, owing to the artificial nature of the construct. But as the academic exploration of biblical pneumatology goes forward the diversity of its thought becomes more and more apparent, as

27. John Christopher Thomas, *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought* (JPTSUP, 13; Sheffield: Sheffield Academic Press, 1998).

does the amazingly deep connections and similarities among these diverse biblical voices.²⁸

The way forward would seem to lie in the direction of a Pentecostal hermeneutic that seeks to discern the thick, rich, textured sound of the pneumatological song that the Scripture choir produces. On such an encounter the dominant voices of Luke and Paul would be heard in less opposition to one another, less in terms of who is right and who is wrong and (among their interpreters!) less in terms of determining the appropriate starting point, and more in terms of the contours and dominance of their voices. What would such a hearing reveal? Owing to limitations of space only a few suggestions can be made here. I believe the discerning interpreter would find that both voices are heard (1) when singing about the dynamic and prophetic nature of the Spirit's activity; (2) when notes with regard to tongues are sung; (3) when singing about the close identification of the Spirit with the believing community; (4) when notes about the diverse nature of the pneumatic eschatological community are sung.

When the Johannine voice(s) is added to the choir (5) he joins his voice with Paul about the close relationship between the Spirit and becoming a child of God, (6) the tight relationship between the Spirit and teaching, and (7) the way in which the Spirit is active in discernment, (8) while at the same time offering hints at distinct works of the Spirit after Jesus' exaltation. (9) John's voice stands clearly alongside Luke's when they sing of the relationship between the Spirit and pneumatic witness offered to a hostile world; one might say a prophethood of all believers.

When Matthew's voice is added to this choir he brings additional strength to notes devoted to (10) the dynamic and prophetic nature of the Spirit's activity, (11) the strong tie between the Spirit and the activity of teaching, (12) the relationship between the Spirit and healing and (13) the eschatological dimension of the Spirit's work.

28. For a sampling of the contributions of Pentecostal scholars to the study of biblical pneumatology (in canonical order) cf. Blaine B. Charette, *Restoring Presence: The Spirit in Matthew's Gospel* (JPTSUP, 18; Sheffield: Sheffield Academic Press, 2000); Emerson B. Powery, 'The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective', *JPT* 11.2 (2003), pp. 184–98; Roger Stronstad, *The Charismatic Theology of St. Luke* (Peabody, Mass.: Hendrickson, 1984); Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (JPTSUP, 6; Sheffield: Sheffield Academic Press, 1995); James B. Shelton, *Mighty in Word and Deed* (Peabody, Mass.: Hendrickson, 1991); Robert P. Menzies, 'John's Place in the Development of Early Christian Pneumatology', in *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler* (eds Wonsuk Ma and Robert P. Menzies; JPTSUP, 24; London: Continuum, 2004), pp. 41–52; John Christopher Thomas, 'The Spirit in the Fourth Gospel: Narrative Explorations' in *The Spirit of the New Testament*, pp. 157–74; Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass.: Hendrickson, 1994); David M. Parker, 'An Exegetical Study of the Spirit in 1 Peter: Strength for Today, and Hope for Tomorrow', (ThD thesis, Sydney College of Divinity, 2007); Skaggs, *1 Peter, 2 Peter, Jude*, pp. 14–15, 90–91, 154–55; Thomas, *1 John, 2 John, 3 John*, pp. 13–14; Waddell, *The Spirit of the Book of Revelation*.

When Mark's voice is added he brings additional volume to the notes devoted to (14) the eschatological nature of the Spirit's activity, (15) the relationship between the Spirit and miraculous activity and (16) brings a distinctive focus on the Spirit's role in the interpretation of Scripture. Additional nuances and emphases would be brought by the addition of the voices of Hebrews, 1 Peter, 2 Peter and Jude, but perhaps enough has been offered here to suggest something of the fruit of hearing the Scripture choir sing this pneumatological song.

Before leaving this issue, a final observation might be in order. It should be obvious that when hearing the Scripture choir it would be inappropriate to expect to hear all the Scriptural voices sing all the time, just as it would be inappropriate to listen only to those places where all the voices sing. Rather, there are dominant voices heard even when only one or two of them sing at the same time. For example, while not all voices are heard singing notes devoted to tongues speech (no pun intended!), those parts of the music are strong nonetheless. For these notes sung by Luke and Paul (with perhaps a little harmony from Jude as well) are not insignificant ones but distinctive and dominant ones. Neither would it be going too far to suggest that one can even hear Luke's voice rather loudly and clearly with regard to tongues as the sign of Spirit Baptism, as these notes occur repeatedly throughout his work and at strategic points.

Thus, one of the goals of a Pentecostal hermeneutic, I would suggest, is to hear the diverse voices in one accord, to discern the thick, rich and textured sounds of the whole and not just its parts.²⁹

4. Hearing What the Spirit Says

It should by now be clear that in this approach the role of the Spirit in the interpretive process cannot be reduced to rather vague claims about illumination, for the Spirit's role is concrete and discernible throughout the entire process.³⁰ From his activity in the formation of the interpreter, to the

29. On another topic, I have suggested to my good friend Graham Twelftree that such an approach to the voices of Scripture would result in a different conclusion with regard to the place of exorcism in the church from the one he reached primarily on the basis of the presence or absence of exorcism across the spectrum of New Testament documents and other Christian documents from the following two centuries, cf. Graham H. Twelftree, *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids: Baker, 2007), pp. 279–95. While I agree that exorcism is not present across the board, when I listen to the Scripture choir it is difficult not to hear the voices and notes devoted to exorcism as dominant and it is impossible for me to dismiss them as not being major ones. Owing to its importance in the Scripture choir, I would suggest a reconsideration of the somewhat despairing conclusions reached with regard to the role of exorcism in the contemporary church.

30. For helpful explorations of the role of the Spirit in the interpretive process cf. Clark H. Pinnock, *The Scripture Principle* (San Francisco: Harper & Row, 1984); James D. G. Dunn, *The Living Word* (Philadelphia: Fortress Press, 1988); Clark H. Pinnock, 'The

creation of the communal context for interpretation (including dynamic divine activity and intervention), to the discerning approach to hearing specific biblical voices, to hearing the Scripture choir, the Spirit is present at almost every turn. The Pentecostal interpreter has been formed in such a way that the expectancy of the Spirit's intervention is part of the interpretive worldview or framework and has opened the interpreter up to numerous dimensions of the biblical text that have often been downplayed or ignored by other interpreters. In a Pentecostal hermeneutic the concrete activity of the Spirit in the community is placed into conversation with the biblical text to discern one's way forward on any number of issues.³¹ The Spirit's role in the offering and discerning of testimonies within the community makes the Pentecostal interpreter open to the hearing of the individual voices of brothers and sisters, both past and present, as well as the individual voices found in Scripture. And the Spirit is present in hearing the Scripture choir sing, where not only the richness, thickness and texture of the entire choir may be heard but, owing to the activity of the Spirit, the context is also created to hear those small, seemingly insignificant voices found within the choir.

5. Concluding Invitation

This, then, is my testimony with regard to a Pentecostal hermeneutic. In it I have not sought to instruct others on how they should conceive or proceed in this endeavour but rather to offer my own experience and thinking as I have come to understand the process. Long ago I gave up on the idea that it was in my power to be right in all my judgements and attempts at discernment. I am at peace with the fact that the theological task, and in this case the hermeneutical task, that lies before us is far too vast for any one of us to be able to accomplish it on our own. Thus, in keeping with the S/spirit of this presentation I offer this testimony to the broader community for encouragement, correction and admonition.

Work of the Holy Spirit in Hermeneutics', *JPT* 2 (1993), pp. 3–23; Archer, *A Pentecostal Hermeneutic for the Twenty-First Century*; Waddell, *The Spirit of the Book of Revelation*; Martin, *The Unheard Voice of God*; and Rickie D. Moore, *The Spirit of the Old Testament* (Blandford Forum, UK: Deo Publishers, forthcoming).

31. One example of such dialogue at the popular level is reflected in the decision of Teen Challenge Founder and Pioneer, David Wilkerson, to part ways with the Assemblies of God over the issue of the ordination of individuals who had experienced divorce in their pre-conversion lives. While such ones were disqualified from ordination in the Assemblies of God, owing to specific Scriptural mandates, Wilkerson found that the Spirit was calling so many of these individuals into ministry that he was forced to discern what the Spirit was saying through such activity. In the resulting dialogue Scripture was not forsaken; rather other voices in Scripture were allowed to enrich and inform the discerning process.

Chapter 7

TEXT–COMMUNITY–SPIRIT: THE CHALLENGES POSED BY PENTECOSTAL THEOLOGICAL METHOD TO EVANGELICAL THEOLOGY¹

Mark J. Cartledge

Pentecostal theological method has in recent years given significant attention to the role of the person of the Holy Spirit in biblical hermeneutics. Therefore it provides a useful set of resources for scholars considering a ‘pneumatic hermeneutic’ in the context of a renewal theology. If you like, it provides theological capital for the pneumatic pole in the hermeneutic. However, there is a tension here because many Pentecostals have historically followed standard Evangelical *historical grammatical* hermeneutics based on the notion of ‘authorial intention’. That is, the meaning of the text for today is constrained by what the original author meant when he (presumably) wrote or edited the text.² In other words, they have given attention to the background of the words in the biblical text without necessarily considering the nature of how the Spirit is involved in the mediation of meaning. One might suggest in a *historical grammatical* hermeneutic that divine intent has been wholly mediated via the author/redactor and his intent. Therefore, even if these Pentecostals have experiences of the Holy Spirit, they have been at one with contemporary Evangelicalism and its usage of historical-critical scholarship in conservative form.

What do we mean by ‘Evangelical’ in this context? After all, Evangelicalism is more like a family of siblings than a uniform group these days. It contains a number of distinct and very different groups, at the very least: conservative, charismatic and open/liberal. It is all a bit confusing for the commentators. David Bebbington’s description of the characteristics of historic Evangelicalism is well known. He suggests that Evangelicalism is a subset of Protestantism

1. This paper was originally presented at the ‘British Evangelical Identities Conference’, held at King’s College, London, in July 2004. Modifications to the original paper have been made for the sake of this publication.

2. For example, see: Gordon D. Fee and Douglas Stuart, *How to Read the Bible for all its Worth: A Guide to Understanding the Bible* (London: Scripture Union, 1982), pp. 13, 21.

which emphasizes: (1) conversionism, the transformation of lives, (2) activism in spreading the gospel, (3) biblicism, by which is meant a particularly high regard for the Bible and (4) crucicentrism, that is a stress on the sacrifice of Christ on the cross as central to the gospel message and soteriology.³ I do not propose to spend much time on the question of the identity of Evangelicalism directly since my focus is Pentecostalism. It may be that in the course of this chapter you can identify various constituencies in focus at specific points. These Pentecostal perspectives, once understood, may not be necessarily embraced, but they provoke new questions and thinking that can contribute to the renewal of scholarship, including the area of theological method and biblical hermeneutics.⁴

There is also a question regarding the identity of the Pentecostal scholars in focus. Who are they and where do they come from? The answer can be found within the corpus of literature that has been published at an academic level over the last ten years or so through the key scholarly journals and academic publishers. I have used the *Journal of Pentecostal Theology* as my key source. I cannot claim, therefore, that my literature review has been exhaustive, only that it is representative of the constituency. It contains some scholars who would regard themselves as Evangelical as well as those who would not, but who are committed to the task of constructive scholarship in the service of Pentecostal and charismatic theology. In any case, it refers to Pentecostal scholarship broadly conceived and represented within this corpus. In order to set the scene, I shall use the work of Terry L. Cross as a starting point.

1. A Starting Point

Cross addresses this area from a slightly different approach.⁵ He specifically wishes to suggest ways in which Pentecostal theology might be able to assist evangelical theology in the context of postmodernity. Although my question is broader, including Pentecostal scholarship more generally while his focus is American Evangelicalism, there is a significant overlap. Therefore it is useful to consider his proposal as a starting point for our discussion. His concerns relate to the issues of theological method, especially in relation to experience, the context of postmodernity and with respect to Scripture and the Spirit.

Cross argues that in much evangelical theology there is little if any theological methodology.⁶ This characteristic, he argues, has its roots in

3. D. W. Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 2002), p. 3.

4. Alister E. McGrath has noted that this is a weak area in evangelical theology, see: 'Evangelical Theological Method: The State of the Art', in *Evangelical Futures: A Conversation on Theological Method* (ed. John G. Stackhouse; Grand Rapids: Baker, Leicester: IVP and Vancouver: Regent College, 2000), pp. 15–37 (15).

5. Terry L. Cross, 'A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology?', *JPT* 10.2 (2002), pp. 44–73.

6. Cross, 'A Proposal to Break the Ice', pp. 49–52.

Puritan rationalism, often associated with the Old Princetonian school. He argues that this kind of rationalism has so dominated evangelical theology that experience and spirituality as sources for theology are absent and this, in effect, is a denial of the Pietist tradition within Protestantism. Even the more progressive of Evangelical scholars, such as the late Stanley Grenz, appear to regard experience as inadequate as a source for theology because of the fear of subjectivism and Friedrich Schleiermacher's slippery slope.⁷ Cross's Pentecostal response is to suggest that experience is useful, if bolstered by a text (Scripture), a community (church) and the Holy Spirit.⁸ In any case, he asks, why should seventeenth-century Protestant scholasticism be normative for us today? Such a severance of intellect and emotion simply cannot be sustained today since it is commonly recognized that they are not so divided and that the emotive pole is a dimension of intelligence and plays an important role in any cognitive exercise.⁹ This raises the question regarding the role of reason within evangelical theology: what kind of rationality do we employ and do we expect from our fellow travellers within the Evangelical fold?

According to Cross, in the context of scientific rationalism, the assumption that Scripture could be reduced to a set of propositions seemed plausible enough. However, in a very different context this move appears most strange. Today, in the context of postmodernity, propositional revelation must be set within a relational and personal context rather than a strictly scientific one. As a reaction to scientific materialism, Pentecostal theology has rediscovered its original focus with regard to the category of 'witness'.¹⁰ It is concerned with the witness of life rather than the intricacy of arguments, allowing space for the Spirit to change hearts and lives.¹¹ It is unlikely that Pentecostals will

7. Cross, 'A Proposal to Break the Ice', p. 52; Stanley J. Grenz, *Theology for the Community of God* (Carlisle: Paternoster, 1994), p. 20, although Grenz does see experience as the focus of the theological task, if not a source. Elsewhere Grenz is positive about experience but sees it as ultimately subservient to an interpretive framework with which it is intermingled. It is the interpretive framework that is a source for theology rather than experience, and this framework is identified as the 'biblical gospel narrative', see: Stanley J. Grenz, *Renewing the Center: Evangelical Theology in a Post-Theological Era* (Grand Rapids: Baker, 2000), pp. 202–3. Pentecostals would wish to give more attention to the dynamic between the two and to allow for a greater influence of experience upon the framework of interpretation.

8. I have taken my title from Cross's sequence of text, community and Spirit, but I am aware that Amos Yong has offered a very different and sophisticated approach in his book, *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective* (Aldershot: Ashgate, 2002). Although I am aware of the book, I have not engaged with it directly in this paper because my focus has been the material in *JPT*.

9. For theories of emotions see William Lyons, *Emotion* (Cambridge: Cambridge University Press, 1980); and for a reflection on affections in relation to practical theology, see Mark J. Cartledge, 'Affective Theological Praxis: Understanding the Direct Object of Practical Theology', *International Journal of Practical Theology* 8.1 (2004), pp. 34–52.

10. I have contributed to this discussion in relation to academic discourse in Mark J. Cartledge, *Practical Theology: Charismatic and Empirical Perspectives* (Carlisle: Paternoster, 2003), pp. 52–62.

11. Cross, 'A Proposal to Break the Ice', p. 60.

build grand comprehensive theological systems since they wish to live with the mystery and paradox that surround life in the Spirit.¹² Again, this area relates to the domain of rationality but from the other side of the coin, so to speak. Nevertheless, it raises the question regarding the extent to which Evangelicals can and do live with mystery and paradox within their theology.

Cross suggests that while Pentecostals would generally agree that Scripture is divinely inspired, they would not wish to stop there in relation to inspiration. Rather, the community has a role within the interpretive process and the Holy Spirit works through that community by inspiring it to make right decisions (Acts 15).¹³ He draws upon the work of Karl Barth to emphasize the role of the Spirit in enabling the preached Word of God to be heard as revelation.¹⁴ Thus proclamation can be an occasion for the continuing event of revelation as the Spirit inspires both readers and hearers as the words of Scripture are received by faith. This, of course, has a resonance with the Reformed tradition and in particular John Calvin's phrase 'the inward testimony of the Spirit',¹⁵ which is most obviously reflected in the Pietistic strand within Protestantism.¹⁶ Is it possible that Evangelicals can move beyond a hermeneutic of defence, and the appropriation of certain scientific assumptions regarding truth and proof, to a renewed hermeneutic of trust based on the witness of the Spirit and an experience of participating in a life with, through and in God?

In sum, Cross proposes that Pentecostal theology in the context of postmodernity must study anew the Holy Spirit in the mission and life of the church, arising from the church's praxis and spirituality. This means paying attention to the issue of theological method and in particular the role of experience.

In the light of this point of departure, the aim of this paper is to reconsider the key issue of Pentecostal theological method that Cross has raised, and to reflect upon it with a view to appreciating its challenge to contemporary Evangelicalism.

2. Pentecostal Theological Method

The key issue that differentiates Evangelicals from Pentecostals would appear to be theological method. Whereas Evangelicals have traditionally assimilated historical-critical scholarship from biblical studies, Pentecostals have usually focused upon an experiential reading of the text through the

12. Cross, 'A Proposal to Break the Ice', p. 61.

13. Cross, 'A Proposal to Break the Ice', pp. 63–64.

14. cf. K. Barth, *Church Dogmatics* 1.2 (Edinburgh: T&T Clark, 1956).

15. John Calvin, *Institutes of The Christian Religion* (ed. John T. O'Neill; trans. Ford Lewis Battles; Philadelphia: Westminster Press, 1960), Book I. vii, p.79, where he states: 'But I reply: the testimony of the Spirit is more excellent than all reason. For as God alone is a fit witness of himself in his Word, so also the Word will not find acceptance in men's [sic] before it is sealed by the inward testimony of the Spirit.'

16. Cross, 'A Proposal to Break the Ice', p. 70.

community of the church. Of course, Evangelicals have always read the text through a 'reading tradition', usually from the Reformation period, but also mixed with other kinds of influences mediated by language and cultures of particular times and places.¹⁷ The most recent Pentecostal scholarship has articulated its theological method in terms of an interrelation between 'text–community–Spirit'.¹⁸ That is, the inspired text of Scripture functions normatively within the community of faith, the church, as the Holy Spirit mediates between the horizon of the text and the horizon of the community. Therefore, the Holy Spirit inspires the contemporary reading of the text, just as he inspired the original authors or redactors of the text of Scripture. Scripture is not viewed in a static sense, as a series of received true propositions simply to be believed and applied, but as the locus of God's continuing act of revelation. The Word (the living Christ) and the Spirit are primary and the Bible is subordinate to both 'and functions as the standard for the *variety* of channels through which the Spirit bears witness to the Word'.¹⁹

Jackie David Johns and Cheryl Bridges Johns capture this Pentecostal approach to Scripture when they write:

... Scripture is the word of God, not word about God nor even word from God (if 'from' implies distance from God). God is always present in his word. The Spirit who breathed upon the prophets to speak forth the word continues to abide with the word. Inscripturated word is 'out of' God only in the sense that it proceeds from God but never in the sense that it can be cut off from God. The word is always holy unto the Lord. Yet in it God is reaching out to touch the profane. In Scripture God offers himself to humanity, inviting creation to know the creator. It expresses his nature and will in the 'language' of humanity. Therefore, Scripture is an objective, conceptual

17. See Joel B. Green and Max Turner (eds), *Between Two Horizons: Spanning New Testament Studies & Systematic Theology* (Cambridge: Eerdmans, 2000), especially the chapters by Robert W. Wall, John Christopher Thomas and Trevor Hart.

18. See: Steven J. Land, 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality', *JPT* 1 (1992), pp. 19–46 (39); Rickie D. Moore, 'Canon and Charisma in the Book of Deuteronomy', *JPT* 1 (1992), pp. 75–92 (75–76); Clark H. Pinnock, 'The Work of the Holy Spirit in Hermeneutics', *JPT* 2 (1993), pp. 3–23, who argues that without contemporary inspiration the goal of original inspiration, namely the transformation of the readers, would fail (p. 4); John Christopher Thomas, 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics', *JPT* 5 (1994), pp. 41–56 (50) – in relation to the inclusion of the Gentiles in Acts 15, he argues that the Spirit's witness within the community influenced the choice and use of Scripture. This witness of the Spirit was and is made known through testimonies within the community (p. 52); Kenneth J. Archer, 'Pentecostal Hermeneutics: Retrospect and Prospect', *JPT* 8 (1996), pp. 63–81 (80); Scott A. Ellington, 'Pentecostalism and the Authority of Scripture', *JPT* 9 (1996), pp. 16–38 (29–30); Francis Martin, 'Spirit and Flesh in the Doing of Theology', *JPT* 18 (2001), pp. 5–31 (30).

19. Frank D. Macchia, 'A Reply to Rickie Moore', *JPT* 17 (2000), pp. 15–19 (18). Here Macchia demonstrates the influence of Karl Barth on him and even states Barth's threefold order of revelation to provide a framework, but he expands the category of proclamation to include the 'other manifestations of the Spirit' (p. 18).

fountain out of which knowledge of God flows. It is the standard by which experience is to be interpreted and judged. But the study of Scripture must always be approached as sacred encounter with God.²⁰

This sacred encounter with the living God is by means of the Holy Spirit and in the context of the church as the community of the Spirit, thus illustrating the ‘text–community–Spirit’ understanding. The Bible does not merely describe our experiences of God; it enables us to have experiences of God. Such experiences of God are located within the community of faith that provides the supportive context for individual faith.²¹ The Bible is therefore the primary reference point for communion with God, a template for reading the world and a link with the presence of God in his people throughout history.²²

A similar position can be illustrated with reference to the late Clark H. Pinnock. Although not a Pentecostal, his Charismatic Evangelicalism approximates at certain important points. He states:

My position is that the Spirit unfolds what has already been given in salvation history and in the Bible. We should not expect to encounter something different from that. The Spirit takes what the inspired writers intended to say (the original meaning) and discloses its significance (its meaning for us) to the church. The original meaning is determinate—it is what it is and does not change. But God’s Spirit, in his working out of salvation in history, uses this witness in new ways in ever new settings, creating significance for readers. The Spirit is active in the life of the whole church to interpret the biblical message in languages of today. He actualizes the word of God by helping us to restate the message in contemporary terminology and apply it to fresh situations. The result is that salvation history continues to take effect in us.²³

The focus for Pinnock is on corporate rather than individual experience as the truth emerges in the life of the whole community participating in the Spirit. This means that such knowledge, although partial, will nevertheless be holistic rather than simply rational. The Scriptures stand in judgement over us and call us to reform and renew whenever we err, as well as providing the touchstone for encountering God.²⁴

3. *The Challenges Posed for Evangelical Theology*

There are a number of challenges that are raised by this material for evangelical theology. They are all necessarily related and intersect but for the purposes of analysis I have attempted to differentiate them.

20. Jackie D. Johns and Cheryl Bridges Johns, ‘Yielding to the Spirit: A Pentecostal Approach to Group Bible Study’, *JPT* 1 (1992), pp. 109–34 (118).

21. Arden C. Autry, ‘Dimensions of Hermeneutics in Pentecostal Focus’, *JPT* 3 (1993), pp. 29–50 (43, 46).

22. Jackie D. Johns, ‘Pentecostalism and the Postmodern Worldview’, *JPT* 7 (1995), pp. 73–96 (90).

23. Pinnock, ‘The Work of the Spirit in Hermeneutics’, p. 16.

24. Pinnock, ‘The Work of the Spirit in Hermeneutics’, pp. 20, 23.

First, there is the matter of rationality. Rationality usually refers to the reasons people give for the choices that they make. These reasons can be related to beliefs (what to believe regarding the state of affairs), practices (what to do or perform) and values (what to prefer or prize).²⁵ It can also refer to the ways in which these reasons are expressed within different kinds of discourse. Pentecostal scholars appear to work with a different emphasis in rationality compared to many Evangelicals because of their beliefs, practices and values, even if they utilize similar modes of discourse. They are less concerned with the issue of proof and propositions, even if they are just as concerned with issues of truth. In the Pentecostal worldview, truth is offered as 'witness' in and through a transformed lifestyle. Therefore the primary vehicle is not Western rational argumentation. Reasons are important but must be tempered in relation to the primary construct of 'text-community-Spirit'. This means that non-academic theology is valued even if it appears to be less 'reasonable', together with responses to God that include: song, poetry, dance, silence and *glossolalia*.²⁶ The force of logical argumentation is given less weight than other factors. Theology that is done from the context of the community of faith will be primarily oral and narrative rather than through written treatise. As such, it will reflect the rationality of the people 'on the ground' rather than the rationality of the professional academy. Such a theology includes the non-rational and the super-rational as well as the supernatural. It is holistic and dynamic and cannot be reduced to a fixed set of scholarly conventions or interpretations. Of course, the writers in the *Journal of Pentecostal Theology* are playing an academic game, and are using to some extent the rationality of the academy, but in a chastened way. They recognize its limitations and seek to critique its presuppositions and method. Ironically, it is the postmodern turn that has given such an academic voice to a previously marginal tradition. However, the challenge to evangelical theology is for it to become self-conscious regarding its rationality, and having become self-conscious to begin to be self-critical in the light of the rationality, or perhaps we might say 'the rationalities', expressed through Scripture.

Second, there is the central matter of experience. The concept of 'experience' is a difficult one to define but includes: sensory information, cognitive processes, life events and circumstances as well as the everyday affairs of a mundane type. Caroline Franks Davis defines it as 'a roughly datable mental event which is undergone by a subject'.²⁷ These experiences are never within a vacuum but always take place within other experiences, beliefs and an environment (which for Pentecostals is primarily the community

25. Nicholas Rescher, *Rationality: A Philosophical Inquiry into the Nature of the Rationale of Reason* (Oxford: Clarendon, 1988), p. 13.

26. Frank D. Macchia, 'Sighs too Deep for Words: Toward a Theology of Glossolalia', *JPT* 1 (1992), pp. 47-73 (47).

27. C. Franks Davis, *The Evidential Force of Religious Experience* (Oxford: Clarendon Press, 1989), p. 19.

of the church). Evangelicals are indeed concerned about the subjective claims of certain kinds of ‘religious experience’. Religious experience itself has been used as a foundation for religious pluralism irrespective of differences in the beliefs of different groups. It has been considered to undermine the authority of Scripture and is difficult to control because one person’s experience is just as good as another’s. The Evangelical fear is of relativity, plurality and heterodoxy.²⁸ However, Pentecostals are not frightened by the appeal to experience: they see it as essential to authentic Christianity. This is because they wish to locate it not within Western-style individualism but within a non-Western community orientation. Franks Davis’s definition can be seen to be not only individualistic (undergone by a subject) but also exclusively cognitive (mental event) rather than being embodied, even if wider experiences are acknowledged. For Pentecostals, experience is communal, embodied and performative. It is also the case that Pentecostals are more accommodating to the notion of mystery within experience and therefore theology. A theology that is centred on pneumatology will, as a matter of importance, interpret the encounter with the divine as mysterious and free, since ‘the Spirit blows where he wills’.²⁹ It is central to their theological method because they believe that experiences of the Holy Spirit have epistemological status. Knowledge of God is not exhausted through a rational and disciplined reading of Scripture, even if a Pentecostal reading is the locus of such knowledge and one’s encounter with God. Pentecostals claim that their experiences are in continuity with the experiences described in the Scriptures and that theology is just as much about such things as it is about creedal statements.³⁰ In other words, theology is holistic: it includes cognition, affections and actions. However, what is normative in theology is not experience per se but the ‘living God of Scripture’.³¹ Pentecostal experience would be one way of circumscribing the ‘text–community–Spirit’ dynamic and as such poses a challenge to evangelical theology regarding the place of experience.

Third, linked with both rationality and experience, is the area of spirituality. Spirituality can be understood as a ‘quest for a fulfilled and authentic Christian existence’ that involves ideas and experience of living within the scope of the Christian faith.³² Here the Pietist strand stressing the ‘inward

28. Harvey G. Cox, ‘A Review of *Pentecostal Spirituality: A Passion for the Kingdom* by Steven J. Land’, *JPT* 5 (1994), pp. 3–12 (6) refers to the common focus on experience given in the work of theological liberals and conservative Pietists.

29. Pinnock, ‘The Work of the Spirit in Hermeneutics’, p. 8.

30. Jonathan Ruthven, ‘Back to the Future for Pentecostal/Charismatic Evangelicals in North America and Worldwide: Radicalizing Evangelical Theology and Practice’, in *The Futures of Evangelicalism: Issues and Prospects* (eds Craig G. Bartholomew, Robin Parry and Andrew West; Leicester: IVP, 2003), pp. 302–15, who sees experience and theology as ‘mutually conditioned’ (p. 309).

31. S. J. Land, ‘Response to Professor Harvey Cox’, *JPT* 5 (1994), pp. 13–16 (14).

32. Alister E. McGrath, *Christian Spirituality* (Oxford: Basil Blackwell, 1999), p. 2.

testimony of the Spirit' is to the fore. Theology without spirituality is dead and for Pentecostals it is essential that spirituality informs and is informed by theological reflection. Again, it is epistemologically necessary. Prayer and spiritual devotions are means by which we may expand our knowledge of God.³³ I have suggested elsewhere that Pentecostal and charismatic spirituality can be characterized in terms of a process and a structure.³⁴ For the purposes of this discussion I focus on the idea of process. The process can be described as a search for God revealed in Christ who, once encountered by the Spirit, affects transformation of the person (regeneration). The search-encounter-transformation is a lifelong process that enables believers both to grow in their knowledge of God and in the likeness of Christ (sanctification). It is also the basis for their service of God in their missionary calling to the world (witness); and it is a cycle that is repeated many times within the life of faith. As this spirituality process is integrated within practical theological methodology,³⁵ so it can be used not only to inform an understanding of discipleship and mission but also theological method. This spirituality process can be correlated with the 'text-community-Spirit' paradigm in Pentecostal theology insofar as an ongoing encounter with the Holy Spirit is of central importance to both models. The challenge of this kind of spirituality process for evangelical theology is to articulate how spirituality is located *explicitly* within its theological method.³⁶

Fourth, in the post-Enlightenment Western way of thinking there is a clear distinction to be observed between theoretical knowledge and the application of such knowledge to practice. One first understands the theory correctly before appropriate practice can be employed. Such an approach from theory to action is linear: it begins with theory and proceeds to practice. It assumes that the Aristotelian category of *theōria* (abstract theory) is prior to the categories of *technē* (skill) and *praxis* (action) and gives little or no place

33. For example, see the discussion of meditation and contemplation as the epistemology of spiritual gaze in Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (London: SCM, 1992), pp. 202–8.

34. Mark J. Cartledge, 'Practical Theology and Charismatic Spirituality: Dialectics in the Spirit', *JPT* 10.2 (2002), pp. 93–109 (95, 105–9); revised slightly in *Practical Theology*, pp. 11–39.

35. I have correlated the process of search-encounter-transformation with the pastoral cycle and the empirical-theological cycle by means of an underlying dialectic, see: *Practical Theology*, pp. 27–30.

36. The recent Pentecostal Commentaries Series highlights the integration of theology and spirituality; as it is written each commentary is discussed and 'prayed over' by the Pentecostal community of faith and encourages engagement and response from its readers. See Rebecca Skaggs, *1 Peter, 2 Peter, Jude* (PCS; London: T&T Clark, 2004) and John Christopher Thomas, *1 John, 2 John, 3 John* (PCS; London: T&T Clark, 2004). This seems to be a development of the process described by Gordon D. Fee, *Listening to the Spirit in the Text* (Grand Rapids: Eerdmans and Vancouver: Regent College, 2000), pp. 16–23. But see my recent discussion in relation to intercultural theology in Mark J. Cartledge, 'Pentecostal Theological Method and Intercultural Theology', *Transformation: An International Journal of Holistic Mission Studies* 25.2/3 (2008), pp. 92–102.

for *phronēsis* (practical wisdom).³⁷ In effect *techne* and *praxis* collapse into the category of practice (skills/action) giving us a neat dichotomy between theory and practice beloved of Greek and Enlightenment construction. In theological education this dichotomy was established within the framework of Friedrich Schleiermacher who posited that practical theology should be studied at the end of the process, when the theoretical understanding gained through the study of philosophical and historical studies could be applied to church leadership.³⁸ This dichotomy has also been enshrined in Evangelical theological education thinking throughout the modern era, hence the notion of ‘applied theology’. Therefore in many of the standard theological texts, one first gets the theology straight before applying it to the context (although this is rarely explored with any sophistication). However, this old dichotomy of theory versus practice is overcome by Pentecostals who see theology as essentially *holistic*. It is not that we decide what Scripture says and then apply that understanding in a linear fashion,³⁹ rather we already have a set of practices that have been shaped in some way by our heritage that need to be transformed by a reading and a re-reading of the Scriptures in the Spirit by the whole community. Therefore the engagement of biblical studies and contemporary practice is a dialectical engagement. Praxis is shaped by *yāda* – personal knowledge of God that comes through an encounter of the Spirit in and through the Scriptures in the context of the church.⁴⁰ The challenge is for evangelical theology to become more holistic while still retaining its *a priori* commitment to the supreme authority of Scripture and being rigorously academic.

37. Donald S. Browning, *A Fundamental Practical Theology: Descriptive and Strategic Proposals* (Minneapolis: Fortress Press, 1996), p. 10; Duncan B. Forrester, *Truthful Action: Explorations in Practical Theology* (Edinburgh: T&T Clark, 2000), pp. 23–28; and Johannes A. van der Ven, ‘An Empirical or a Normative Approach to Practical-Theological Research? A False Dilemma’, *Journal of Empirical Theology* 15.2 (2002), pp. 5–33. From an Evangelical perspective Kevin J. Vanhoozer makes a similar kind of point, see: ‘The Voice and the Actor: A Dramatic Proposal about Ministry and Minstrelsy of Theology’, in *Evangelical Futures: A Conversation on Theological Method* (ed. John G. Stackhouse; Grand Rapids: Baker, Leicester: IVP and Vancouver: Regent College, 2000), pp. 61–106 (81–82).

38. Friedrich Schleiermacher, *Brief Outline of the Study of Theology* (trans. Terrence N. Tice; Atlanta: John Knox Press, 1996).

39. Even the idea that we can move from Scripture through a worldview to issues and practices can still in effect collapse into a theory/practice dichotomy. This is because the living out of the worldview always follows, and is preceded by thinking, thus practice follows theory. Craig G. Bartholomew appears to display this dichotomous thinking in ‘A Christian World-View and The Futures of Evangelicalism’ in *The Futures of Evangelicalism: Issues and Prospects* (eds Craig G. Bartholomew, Robin Parry and Andrew West; Leicester: IVP, 2003), pp. 194–220 (196, 215). However, the worldview model of N. T. Wright, *The New Testament and the People of God* (London: SPCK, 1993), pp. 122–44, overcomes this dichotomy by including symbols and praxis *within* the overall construct.

40. Cheryl Bridges Johns, *Pentecostal Formation: A Pedagogy among the Oppressed* (JPTSUP, 2; Sheffield: Sheffield Academic Press, 1993), pp. 35–36.

Fifth, eschatology and pneumatology are strands that run through everything but they belong together within an ecclesiology. The Holy Spirit who binds the contemporary community of faith to the Lord Jesus Christ is the same divine person who bound the early disciples to their risen and ascended Lord. The Holy Spirit is that eschatological Spirit who bridges not only the past and the present but also the future with his presence. Pentecostal theology is less concerned with articulating a theology of transcendence than a theology of the End, the *telos*. The End has arrived already in the person of the Spirit, bestowed by the eschatological and Spirit-endowed prophet, Jesus Christ. Therefore we can expect to receive signs of the *telos* within our midst: that is the ministry of the Spirit in the community. Therefore the Spirit not only links the interpretive community to the past, that is, the past of Scripture and its historical and social locations, but also to the future of the kingdom of God, since he comes from and points towards that future kingdom. In his presence, the past and future intersect and become real for the community of faith in the 'here and now'. That is why Pentecostals are so committed to the work of the Holy Spirit in the church: it is God binding himself once again to his covenant people and working through them for his purposes in the world – that is, to consummate the kingdom of God. The eschatological Spirit as the egalitarian Spirit inspires 'all flesh' to speak of God truthfully (Acts 2.17-18); therefore, all the people of God have a theological task. Indeed, this Pentecostal theological method will understand a theologian to be one upon whom the Holy Spirit has fallen and who then seeks to speak about God for the sake of the kingdom. The challenge posed by such a Pentecostal schema to evangelical theology is that it provides a way of integrating important doctrinal themes such as pneumatology, eschatology and ecclesiology within an egalitarian theological method.⁴¹

4. Conclusion

The contribution that Pentecostal scholarship makes to the theological conversation can be summarized in terms of its unique emphasis in method. This method seeks to correlate the text of Scripture with the experience of the church community and the continued inspiration and witness of the Holy Spirit. Pneumatology provides the link between text and community, since the Spirit has both inspired the original text and inspires the reading of the text today. Thus, the authority of the text is interpreted within the community giving the contemporary church an important role

41. I am aware that Stanley Grenz has suggested a similar paradigm from an Evangelical perspective, see: *Renewing the Center*, *passim*. However, there are significant differences of emphasis, not least in relation to realized eschatology and epistemological realism. Pentecostals will want to know how 'realised' is the 'anticipatory experimentation' in Grenz's theology (p. 246), since it appears to be more orientated towards the future (anticipation) than the present (experimentation).

hermeneutically. Pentecostalism intends to give this significant role to the church and thereby articulates a more focused role for ecclesiology in the construction of theology than contemporary Evangelicalism appears to do. Pentecostal theology is expressed in and through a rationality that has been chastened by experience and includes forms of expressions that Western rationality in particular finds strange. In this regard Pentecostalism owes more to non-Western forms of rationality than Western. Therefore, it can highlight how Evangelicalism has been moulded not simply by theological factors but by cultural ones also, including the use of Enlightenment rationality.⁴² Pentecostal scholarship understands theology as a lived reality; therefore there is an attention to praxis that includes a positive evaluation of the role of experience. Evangelicalism is at best ambivalent regarding the role of experience in theology.⁴³ Pentecostalism does not share this ambivalence but promotes a positive and corporate value to experience as an essential source for theology. This means that Pentecostalism offers to Evangelicalism insights concerning spirituality, especially the transformational process, epistemology, especially the multifaceted dimensions beyond the purely rational, and ultimately a view of mission that is holistic and eschatological.

Of course, not all Evangelicals would be challenged in the same way by these remarks and indeed there are some Evangelicals who would find themselves in broad agreement with much of what has been said. However, if what has been described does pose a challenge to certain Evangelical constituencies, what may be said by way of a reply?

At least two concerns could be raised by Evangelicals. The first is the role of Scripture as the supreme authority in matters of faith and doctrine however the process unfolds. Could it be the case that such a triad of authorities, ‘text–community–Spirit’, really becomes domesticated by the community? In this case the critical capacity of Scripture to challenge the community is simply nullified.⁴⁴ Such a position does not in fact uphold the Word and the Spirit together but rather pulls them apart as the Spirit acting through the community conflicts with the Spirit and the Word in Scripture itself. And this is related to a second issue: in effect, the community becomes

42. This is Trevor Hart’s complaint regarding Evangelicals and the marginalisation of the ‘imagination’ in theological method, see: ‘Imagining Evangelical Theology’, in *Evangelical Futures: A Conversation on Theological Method* (ed. John G. Stackhouse; Grand Rapids: Baker, Leicester: IVP and Vancouver: Regent College, 2000), pp. 191–200.

43. Roger E. Olson, ‘Reforming Evangelical Theology’ in *Evangelical Futures: A Conversation on Theological Method* (ed. John G. Stackhouse; Grand Rapids: Baker, Leicester: IVP and Vancouver: Regent College, 2000), pp. 201–7, suggests that a ‘post-conservative’ evangelical theology will fuse practical-spiritual and theoretical-intellectual dimensions within theological method and thus promote a more positive role for experience, although this is undeveloped (206).

44. Kevin J. Vanhoozer offers this critique in relation to ecclesologically dominated proposals such as those from Stanley Hauerwas, Stanley Grenz, John Millbank and John Howard Yoder, see: ‘Evangelicalism and the Church: The Company of the Gospel’, in *The Futures of Evangelicalism* (eds Craig G. Bartholomew, Robin Parry and Andrew West; Leicester: IVP, 2003), pp. 40–99 (69).

the *norming norm*, rather than Scripture. Does this mean that there will emerge during the course of the next few years a Pentecostal *magisterium*, which will regulate doctrine for the community in a similar way to Roman Catholicism? The stress upon ecclesiology is admirable, but is Pentecostal ecclesiology so unified that a high degree of consensus is actually possible? If anything, the history of Pentecostalism suggests that schism is always around the corner and that a catholic, that is, universal understanding of the faith is not to be taken for granted.⁴⁵ The danger of the dominant charismatic *person* as opposed to the Holy Spirit as guide is ever present.⁴⁶ It appears that the Pentecostal ecclesiology in this method is in fact idealized both at the level of community and at the level of pneumatology. The truth is that both the Spirit and the text are mediated, either via the community or via the individual preacher or teacher. In fact, and ‘there is the rub’, it cannot be any other way. But, just because this is the case, it does not mean that either the text or the Spirit can simply be collapsed into the community without remainder, which would mean a form of reductionism. What a renewal hermeneutic does is to highlight the Holy Spirit as a distinct influence within the community in the appropriation of the text and thus reintegrates spirituality into academic scholarship.

45. I find it intriguing that some Trinitarian Pentecostals feel closer to Oneness Pentecostals than they do to Evangelicals. But if functional or practical modalism is the most commonly held Trinitarian theology in the West today, as some would suggest, then it does make sense, see: Robert Letham, ‘The Trinity—Yesterday, Today and the Future’, *Themelios* 28.1 (2002), pp. 26–35 (31).

46. Even a casual glance at the main ‘Reader’ on the subject gives clues as to how charismatic personalities have dominated Pentecostal theological discourse, see: William K. Kay and Anne E. Dyer (eds), *Pentecostal and Charismatic Studies: A Reader* (London: SCM, 2004).

Part III

Responses to the Perspectives

Chapter 8

SPIRIT AND SCRIPTURE: A RESPONSE

Craig G. Bartholomew

I am very grateful to Kevin and Archie for the invitation to respond to this stimulating collection of essays. Opportunities to explore academic biblical interpretation in which the Spirit is invited to be front and centre are rare but rich. In The Scripture and Hermeneutics Seminar our aim from the outset was to have the Spirit and faith central to our deliberations and in my experience over the past twelve years of the life of the Seminar that has made all the difference in the world.¹ I feel similarly about this volume and the opportunity to participate in this dialogue. Ideally I would like to respond to each chapter in detail but in a short response that is not possible. My hope is that the major points I make below will be helpful and provide the basis for ongoing discussion.

Let me begin with two stories which show why this dialogue is important. Peter Berger and others advocated a theory of secularization some decades ago. Many thought that as science and technology advanced religion would steadily diminish. With exceptions such as the UK and many parts of Europe the reverse has happened so that Berger now speaks of *desecularization*. In his volume, *In Praise of Doubt*, Berger notes that secularization has been ‘massively falsified’ by events since World War II. Rather than a decline in religion we have witnessed an explosion of religious movements. An example is the growth of Islam but,

Arguably an even more spectacular development is the global expansion of Evangelical Protestantism, especially in its Pentecostal version. ... the most dramatic explosion of global Pentecostalism occurred after World War II—in Latin America, in Africa, and in various parts of Asia. Today it’s estimated that there are about 400 million Pentecostals worldwide. This is surely the most rapid growth of any religious movement in history.²

1. See www.paideiacentre.ca for the eight-volume Scripture and Hermeneutics Series as well as information about the ongoing work of the Seminar.

2. Peter Berger and Anton Zijderfeld, *In Praise of Doubt: How to Have Convictions Without Becoming a Fanatic* (New York: HarperOne, 2009), pp. 4–5.

The extraordinary growth of what in this book we refer to as 'the renewal tradition' is thus central to desecularization. The sheer numbers involved mean that biblical scholars and theologians cannot and should not ignore this tradition but more than that there is its vital *role in desecularization*.

An indication of the potential cultural impact of the renewal tradition is found in an unusual place. Neo-Marxist geographer David Harvey begins his *Justice, Nature, and the Geography of Difference* with a remarkable story.³ He flew in to participate in a conference at Duke University on globalization in November 1994. What really intrigued him were the many families also booked into his motel. They were neatly but casually dressed, remarkably friendly and the children were polite. Harvey was so intrigued that he followed them to see who they were: he found himself in a gathering of the Southeastern Regional Meeting of Evangelical Pentecostal Preachers. Harvey is not uncritical of what he experienced but he contrasts their meeting with his one at Duke and affirms the critique of racism among the Pentecostals.

These two stories indicate not only the numerical significance of the renewal tradition but its potential for good in the world. In recent decades representatives of the renewal and, more specifically, the Pentecostal tradition have begun to publish in a major way as they seek to deepen and strengthen their tradition. The present for the renewal tradition is therefore a time of great opportunity *and* danger; opportunity to mature and deepen a movement with global significance and the danger of developments which reproduce the theological diversity of Christianity and succumb to the spirits of the age rather than to the Spirit.

1. *The Spirit and Pentecost: A Missional, Trinitarian Hermeneutic*

Hendrikus Berkhof begins his excellent *The Doctrine of the Holy Spirit* with mission.⁴ In the New Testament the Spirit is above all the Spirit of Mission and Berkhof is right that this is a good way into pneumatology. As Mark Boda notes, the effect of the outpouring of the Spirit at Pentecost is that Jews from all over the Roman Empire heard the mighty acts of God proclaimed in their own language. A further effect is a sermon by Peter which expounds Joel 2.28-32 and sections from two psalms. Crucially the sermon is focused above all on Jesus; work that the Spirit delights to do! The close connection between the Spirit and Jesus is clearly and well articulated in the chapters by Herms and Thomas.

Berkhof articulates the relationship between the Spirit and Jesus as follows: 'On the one hand the Spirit creatively precedes; he is greater than Jesus and precedes him. Jesus is the work of the Spirit. On the other hand the Spirit is

3. David Harvey, *Justice, Nature and the Geography of Difference* (Oxford: Blackwell, 1996), pp. 1-6.

4. Hendrikus Berkhof, *The Doctrine of the Holy Spirit* (Atlanta: John Knox, 1964). More precisely, he starts with the Spirit and Christ and then moves immediately to mission.

the work of (the risen) Jesus, interpreting Jesus and being ruled by him. Jesus is the fruit of the Spirit and the Spirit is the fruit of Jesus.⁵ Through the Word (written and preached) the Spirit opens us up to the reality of what God has done in Jesus and opens the way for us to participate in the life and mission of God. Not surprisingly therefore, Peter's sermon initiated and accompanied by the work of the Spirit results in the formation of a community who *participate* in the very life of God. Notably the early Christians devoted themselves to the apostle's teaching; that teaching which would become the New Testament. 'Participation means that the Spirit, from the exclusive centre which is Christ, constantly draws new circles in time and space. Earlier we referred to that work as missions.'⁶

I find it helpful to think of Scripture as the field in which that pearl of great price, Jesus, is hidden. It is by the Spirit that we dig and find the pearl of great price. Scripture is different from any other book in that it alone is inspired by the Spirit. An implication of its inspiration is that we need the help of the same Spirit to receive Scripture as God's Word to us. This means that an appropriate biblical hermeneutic must be Christocentric *and* pneumatic. Indeed, as I have argued elsewhere, it is best to think in terms of a *trinitarian* biblical hermeneutic.⁷ Mark Cartledge is thus right, in my view, that it is most helpful to see the focus on a pneumatic hermeneutic as providing theological capital for the pneumatic pole of a full-orbed biblical hermeneutic rather than as a separate entity.

Cartledge rightly notes that an overly strong focus on Scripture as propositional is reductionistic. I would hope that many Evangelicals now recognize this just as many in the renewal tradition would recognize that an overly emotional reading of Scripture is reductionistic. In this volume, two major metaphors for the reception of Scripture come to the fore: Scripture as *witness* (Herms) and, what I call, Scripture as *address* (Cartledge and cf. Thomas's revealing emphasis on 'listening').⁸ Both metaphors are helpful in moving us away from a reductionistic hermeneutic. In my view there is much to be said for privileging *address* as a metaphor. The Spirit persuades us that Scripture is God's Word to us and enables us to listen to Scripture as such so that we are drawn to participate in the very life of God. Part of this *address*, as we would expect, is witness so that there is indeed a propositional dimension to Scripture but this should be subsumed under the category of address. We should conceive of Scripture, I like to tell my students, as a love letter from God; it is the means by which he gives himself to us again and

5. Hendrikus Berkhof, *Christian Faith: An Introduction to the Study of the Faith* (Grand Rapids: Eerdmans, second edition, 1986), p. 329.

6. Berkhof, *Christian Faith*, p. 333.

7. Craig G. Bartholomew, 'Listening for God's Address: A Mere Trinitarian Hermeneutic for the Old Testament', in *Hearing the Old Testament* (eds Craig G. Bartholomew and David Beldman; Grand Rapids: Eerdmans, forthcoming).

8. See Eugene Peterson, *Working the Angles* (Grand Rapids: Eerdmans, 1987), for a similar emphasis.

again. Or in Lesslie Newbigin's language, through its narrative Scripture tells us the true story of the world *and* invites us to participate in it. Berkhof notes that,

We may in fact say ... that when two people genuinely meet each other, this is an analogy from the 'outside' and 'inside' which can in some way serve as an illustration of the Word-Spirit relation. Believers have always lived out of this dual reality. Theology, however, has often had great difficulty in finding somewhat adequate concepts for it. Only very seldom has the European mind been able to verbalize this specific category of encounter.⁹

This means that the primary mode of receiving Scripture is ecclesial and thus faith/Spirit-full. Plantinga rightly notes that faith is both affective *and* noetic.¹⁰ Indeed, too often our engagement with Scripture is polarized between an overly propositional and an overly emotional reading. In this respect Thomas's point that the Spirit transforms us at our deepest level of being and not just at an emotional and noetic level is important.¹¹ Old Testament wisdom, in particular, speaks of the heart as the centre of the human person and it is to this core of our being that Scripture is addressed by the Spirit.

In the SAHS volume on Luke, Robby Holt and I wrote about prayer and hermeneutics.¹² Prayer and cultivation of a deep spirituality are a much under-explored area of biblical hermeneutics but closely related to a pneumatic hermeneutic. It is as we are 'in the Spirit' that we will be most attuned to listen to God's address through his Word.¹³ The IVP Series *Formatio* is a welcome sign of the recovery of such practices among Evangelicals, but I am unaware of similar movements in the 'renewal tradition'.

If the ecclesial context for hearing Scripture is primary, how does academic biblical interpretation feature? In his chapter Kevin Spawn distinguishes between historical criticism and Christian biblical exegesis. Archie Wright looks for indications of a pneumatic exegesis at Qumran and in the New Testament. Spawn's distinction is akin to that of Alvin Plantinga between HBC

9. Berkhof, *Christian Faith*, p. 64. See also p. 65: 'This ongoing interplay of Word and Spirit brings about the encounter and continually purifies and deepens it.'

10. Alvin Plantinga, *Warranted Christian Belief* (New York and Oxford: Oxford University Press, 2000), p. 206.

11. Perhaps one could wish for an added emphasis on the role of suffering and the Spirit. Thomas uses the language of 'walking in the light', but what of the Spirit and *The Dark Night of the Soul*? Berkhof, *Christian Faith*, p. 142, provocatively notes that, 'The Spirit, too, goes the way of the cross, because everywhere he is resisted and grieved'.

12. Craig G. Bartholomew and Robby Holt, 'Prayer in/and the drama of redemption in Luke: prayer and exegetical performance', in *Reading Luke: Interpretation, Reflection, Formation* (SAHS, 6; eds Craig G. Bartholomew, Joel B. Green and Anthony C. Thiselton; Grand Rapids: Zondervan, 2005), pp. 350–75.

13. It is in this way that we also become more fully human, more fully ourselves. Berkhof, *Christian Faith*, p. 67, perceptively notes that the Spirit's 'intention, however, is not to displace our spirit, but to awaken it to a new life of its own that continuously interacts with the Spirit'.

and TBC.¹⁴ In Plantinga's magisterial epistemology of *warranted Christian belief*, the Spirit plays a central role in producing faith in the believer and in persuading him or her that Scripture is God's Word and is trustworthy. Central to Plantinga's epistemology is that such trust in Scripture, induced by the Spirit, is rational and can be rationally held as a basic belief. Useful as apologetics is for taking the Bible to be Scripture, belief in Scripture does not require evidence.

A pneumatic hermeneutic, I suggest, brings one firmly down on the side of TBC and so-called theological interpretation in terms of academic biblical interpretation. Once the Spirit is 'allowed in' to the process of exegesis, the myth of neutral, disinterested, historical exegesis is exorcised. As Plantinga notes there is a diversity of types of HBC but they share a common commitment to an Enlightenment perspective. The Enlightenment and its development in biblical studies primarily under the aegis of HBC marks, in my view, the major watershed in biblical interpretation. To pursue the theme of Archie's chapter I suspect that there are rich resources in the 'pre-critical' tradition of biblical interpretation for a pneumatic exegesis whereas once HBC takes hold such an approach tends to be excluded.

This is not for a moment to ignore the contribution of HBC and other approaches, or to plead for a 'pre-critical approach', but to insist that their contributions be discerned and weighed within the framework of a trinitarian hermeneutic. Such evaluative work will take different forms; at times it will be a direct critique, at other times it will be the sort of inner reformation that Spawn does so well with the principle of analogy.¹⁵

Listening for God's address will mean welcoming the contribution of all academic resources that deepen our listening. Academic interpretation of Scripture is secondary, in my view, to the primary ecclesial reception of Scripture, but this should not detract from its vital contribution. Academic interpretation at its best is close attentive listening and it is encouraging to note the affirmation and use of some of the best contemporary tools such as literary and narrative readings in this volume.

Thomas's image of the black gospel choir is evocative but I wonder if it does not concede too much to HBC. A legacy of HBC has been an inordinate emphasis on the diversity and fragmentation of Scripture so that, at least in the academy, we urgently need a strong sense of Scripture as God's unified Word inspired by the one Spirit. In practice – to alter the image – a black gospel choir would presuppose such a unity but in the academy the reverse is too often true. Attention to the diverse ways in which the one God has

14. See Plantinga, *Warranted Christian Belief*, pp. 374–421.

15. cf. Michael R. Licona, *The Resurrection of Jesus: A New Historiographical Approach* (Downers Grove, Ill.: IVP, 2010), pp. 135–53, on analogy. Licona helpfully traces the modern view of analogy back to Hume. He argues that 'historians should neither presuppose nor *a priori* exclude the possibility of God's intervention in human affairs' (p. 142). On the contrary, it seems to me that a pneumatic hermeneutic would indeed presuppose the involvement and intervention of God in human affairs.

revealed himself to us by the Spirit is essential but there is a fine line between harmonious polyphony and contradiction. A pneumatic hermeneutic, with its emphasis on God as the primary author of Scripture, would steer clear of the latter.

An effect of the fragmentation resulting from HBC has been the demise of biblical theology. Very few biblical theologies have appeared in recent years and yet this discipline is indispensable in uncovering the unity of Scripture *from within* using the categories supplied by Scripture rather than imposing systematic ones. It would be a significant contribution from the renewal tradition to stimulate renewed activity in this area.

2. *The Spirit and Creation*

A theme that does not receive attention in the chapters of this book but which is essential to a biblical hermeneutic is that of the Spirit and creation. Historically such neglect is not unusual; Theophilus of Antioch and Irenaeus connect the Spirit and wisdom with the latter's creational referent, and Calvin, Abraham Kuyper,¹⁶ Barth,¹⁷ Berkhof, Moltmann,¹⁸ Jenson¹⁹ and others make the connection, but it is less commonly perceived than it should be.²⁰ As Jenson notes,

Thus if the Holy Spirit is God, this Spirit's wind must blow on and through all things. In the New Testament, the creator Spirit is almost exclusively proclaimed as the creator of the new life of God's particular people; but the very meaningfulness of this New Testament discourse depends on the Hebrew Scriptures, which evoke the Spirit as a universal creativity.²¹

Under the heading 'The Sanctification of the World', Berkhof identifies a threefold relationship between the renewing work of the Spirit and the word:

- (1) The Spirit is active in the creation and preservation of the world.
- (2) The Spirit works through sanctified people to enable and transform the structures of the world to accomplish more deeds of love.

16. Abraham Kuyper, *The Work of the Holy Spirit* (Part 1; Grand Rapids: Eerdmans, 1941), pp. 18–55.

17. Karl Barth, *Church Dogmatics* III/2, pp. 344–66.

18. Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life* (trans. Margaret Kohl; Minneapolis: Augsburg Fortress and SCM Press, 1997).

19. Robert Jenson in Carl E. Braaten and Robert W. Jenson (eds), *Christian Dogmatics* (vol. 2; Philadelphia: Fortress, 1984), pp. 165–78.

20. Important Old Testament texts on the Spirit and creation are Gen. 1.2; Job 27.3; 33.4; 34.14; Ps. 104.29, 30. On the Spirit and culture see Exod. 31.3; 35.31; Num. 11.17; Isa. 45.1–5; Dan 1.17; 5.11.

21. Berkhof, *Christian Faith*, p. 165.

- (3) Unbelievers can be used by the Spirit for the betterment of the world just as believers can be destructive to the world.

‘Christ as the head of the church has also been made the head of all mankind. Conformity to his image is not only intended for individuals, but for [hu]mankind in its totality and thus also for the mode of its communal life. Therefore the Spirit also directs himself to that second aspect.’²²

Attention to the Spirit and creation alerts us to the integral connection between creation and redemption.²³ ‘The Spirit is a historical power who touches us, transforms us, and enlists us for his service in his ongoing work.’²⁴ The eclipse of creation in too much evangelical theology has been detrimental to its witness; indeed as Berkhof notes, ‘If it is God’s desire to renew [hu]man[ity]; it must also be his desire to renew the world’.²⁵ Berkhof finds it inexplicable that the bearing of the gospel and the Spirit upon the structures of society has found so little traction in theology. He notes how crucial it is that we recover this concern amidst our present context of a widening gap between rich and poor.

The role of the Spirit in creation could be developed theologically in many ways. In the Old Testament, Boda notes how the Spirit is associated with the skills and crafts necessary for the construction of the sanctuary and Temple. *Craft* is a dying cause amidst the global consumer culture of our day and urgently needs to be retrieved and recovered. It is a gift of the Spirit. Spirit is an important theme in the Old Testament prophets, as Boda notes, and it is vital to see how comprehensive is their indictment of Israel and their vision of redemption; it encompasses all aspects of life.

This brings me back to the two stories I started with and the important role of Pentecostalism in desecularization. The renewal movement is positioned to have a major influence on global culture but will only do so if its pneumatology takes seriously the public, cultural dimensions of the Spirit’s work as exemplified in the Nazareth manifesto (Lk. 4.18-19). And it is unclear to me if it is up to this challenge. Take Brazil for example. In recent decades the Catholic-based communities have played a major role in sustaining and redirecting Brazil towards healthier social structures amidst violence and terrible oppression. Once democracy emerged, however, Pentecostalism grew at a rapid rate so that Bishop Mendes de Almeida provocatively remarked that, ‘the poor seem to be making a preferential option for the Pentecostal

22. Berkhof, *Christian Faith*, p. 512. The renewing work of the Spirit for all creation is clearly evident in the Old Testament prophets. Brackets are the editors’. See Gary D. Badcock, *Light of Truth and Fire of Love: A Theology of the Holy Spirit* (Grand Rapids: Eerdmans, 1997), pp. 15–18. Pentecost is the reversal of Babel, indicating once again the creation-wide implications of the giving of the Spirit.

23. See Albert M. Wolters, *Creation Regained* (Grand Rapids: Eerdmans, 1985; revised edition, 2005); Colin E. Gunton, *Christ and Creation* (Grand Rapids: Eerdmans and Carlisle, UK: Paternoster, 1992).

24. Berkhof, *Christian Faith*, p. 333.

25. Berkhof, *Christian Faith*, p. 504. Brackets are the editors’.

sects [*seitas*].²⁶ An accusation levelled at Brazilian Pentecostalism is that it has become the opiate of the masses, vulnerable to Marx's critique of religion.

At a distance I am in no position to make an assessment of this critique. A. Vásquez²⁷ presents what seems to me a nuanced and careful analysis of this issue. Some have noted the potential of the renewal movement to become a truly prophetic presence in countries like Brazil and if they are to do so then a recovery of the role of the Spirit in creation will be essential.²⁸ It would be tragic if the energy and growth of the renewal movement were to become complicit with the worst elements of global consumer culture.

3. The Spirit and Philosophy

Anthony Thiselton has done seminal work in alerting biblical scholars to the importance of philosophy for biblical hermeneutics and I echo that imperative in this final section. Take Spawn's critique of Sparks's naturalism, for example. Spawn's points are well taken but they would find a major ally, I suggest, in Alvin Plantinga's penetrating evolutionary argument against naturalism.²⁹

The work of articulating the contours of a biblical hermeneutic requires *concepts*, and if we are to develop such concepts then the help of the growing company of Christian philosophers should not be ignored. I noted above the role of the Spirit in Plantinga's extended Aquinas/Calvin model of warranted Christian belief and indicated its importance for biblical interpretation. Eleanore Stump's recent *Wandering in Darkness* demonstrates how illuminating philosophy of language – she focuses on second person narratives – can be for exegesis and theology.

Jamie Smith has recently similarly foregrounded the importance of philosophy for Pentecostals.³⁰ Smith, however, appeals for an unapologetic Pentecostal philosophy.³¹ His book indicates important ways in which Pentecostals can contribute to Christian philosophy but I wonder at the wisdom of making a Pentecostal philosophy the goal, just as I wonder at the wisdom of making a Pentecostal hermeneutic the goal. Both the renaissance of theological interpretation and the extraordinary resurgence of Christian philosophy are in their early days and a great deal of work remains to be

26. Quoted in Manuel A. Vásquez, *The Brazilian Church and the Crisis of Modernity* (Cambridge: Cambridge University Press, 1998), p. 73.

27. Vásquez, *The Brazilian Church*, p. 73.

28. Amos Yong, *The Spirit Poured Out on All Flesh* (Grand Rapids: Baker Academic, 2005), pp. 267–302, strikes me as an important contribution in this respect.

29. Plantinga, *Warranted Christian Belief*, pp. 227–40, 281–84, 350–51. See also James Beilby (ed.), *Naturalism Defeated? Essays on Plantinga's Evolutionary Argument Against Naturalism* (Ithaca, NY: Cornell University Press, 2002).

30. James K. A. Smith, *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy* (Grand Rapids: Eerdmans, 2010).

31. Smith, *Thinking in Tongues*, p. xiii.

done. In my view the better approach would be for those in the renewal tradition to work with Evangelical and orthodox Christians outside this tradition to deepen and enhance work in theological interpretation and Christian philosophy.

Participating in this dialogue has indeed whetted my appetite for such communal work.

Chapter 9

THE ROLE OF THE SPIRIT IN BIBLICAL HERMENEUTICS

James D. G. Dunn

I was delighted to take part in this discussion-by-essay and glad to see the role of the Spirit and experience of the Spirit given such emphasis in the task of understanding, interpreting and living out Scripture. The balance/interaction between scribe and prophet, between word and S/spirit, and in the first-century churches between teacher and prophet should be a continuous reminder that there always has been a dynamic between past revelation and fresh revelation/insight, a dynamic which we dare not lose today.

The above essays sparked off three sequences of reflection. It was something of a surprise, I must confess, not to see much attempt to learn from how the dynamic worked out in the beginnings of Christianity, in the formation of the New Testament – that is, in the ways in which the New Testament writers handled and interpreted their Scripture, the Hebrew Bible/LXX/the Old Testament. That would have given (for Christians) a foundational model for how present Spirit and past Word interact. I tried to do something on this in my chapter on ‘The Use of the Old Testament’ in my *Unity and Diversity in the New Testament*.¹ There, as well as looking at how the Old Testament was used in the first century (*targum*, *midrash*, *peshet*, typology, allegory), it seemed to me important to ask about the ‘principles of interpretation’ that could be deduced from the New Testament use of Old Testament.

One of the observations which came home to me with some force was the fact that in some cases the *same* Old Testament text was interpreted *differently* by different New Testament writers. That is less of a challenge to a post-modern Pentecostal hermeneutic, but its corollaries need to be thought through more fully than in the above essays. Is there a single correct interpretation of a text? Does the intended meaning of the original text, or of the final form of the text, determine or limit the range of meaning that can legitimately be read out of the text? Or does reliance on the Spirit give *carte blanche* for whatever reading of the text appeals to the interpreter or to the audience/congregation?

More of a challenge which needs to be firmly confronted is the fact that not a few of the Old Testament Scriptures/scriptural injunctions were set

1. James D. G. Dunn, *Unity and Diversity in the New Testament* (London: SCM, 1977; second edition, 1990; third edition, 2006).

aside, downgraded or abandoned by the first Christians. Pentecostals of all Christians should be the first to note that it was the experience of the Spirit which was seen to be sufficient to *override* previously hallowed Scripture and tradition. The Pentecostal Spirit coming upon the Caesareans and the Galatians was sufficient to make circumcision dispensable (Acts 10–11; 15.7–11; Gal. 2.7–9; 3.2–5). And that despite the clear divine command of Gen. 17.9–14 (circumcision as a ‘an everlasting covenant’). And Paul could even say that ‘Circumcision doesn’t matter’; what counts is ‘keeping the commandments of God’ (1 Cor. 7.19) – despite the fact that circumcision is one of God’s commandments; what counts is ‘faith working through love’ (Gal. 5.6) – ‘the law of faith’ (Rom. 3.27–31). The manifest grace of God evidently required of the first Christians a radical re-evaluation of what constitutes the law of God; that is, a radical evaluation of what the word of God is in unanticipated circumstances. The same was true of various other Old Testament commands, like laws of clean and unclean and animal sacrifice.

The point is that within the scriptural tradition itself we have not a few examples where Scripture in effect ceased to be the word of God for Christians. And it wasn’t just the Old Testament. The way Paul amended Jesus’ teaching on divorce (1 Cor. 7.10–15), and said ‘No’ to Jesus’ command that evangelists should be able to rely on financial support from their converts (1 Cor. 9.14–15), makes the point less dramatically – even with regard to Jesus’ own teaching. There were occasions when Paul and others said, in effect, that a particular injunction or Scripture was the word of God to the people of God in the past or in other circumstances. But it is no longer appropriate for the new situation which has emerged; it no longer functions as binding authority in these much-changed historical circumstances; it is no longer effective word of God for now. The issues raised here are, of course, huge. But all contemporary hermeneutics need to wrestle with such issues. And renewal hermeneutics, giving such forceful and wholly appropriate emphasis to the role of the Spirit in interpreting Scripture, should be well placed to deal with such issues.

Two testing examples. The elephant in the room, the issue of homosexual orientation (or practice?), should not be ignored if a charismatic contribution to the larger Christian debate on hermeneutics is to play its full role. Similarly, the question of whether God’s promise to Abraham of the promised land of Canaan/Israel (Gen. 12.7 etc.) can or should be regarded as a sufficient ground to justify present-day Israel’s settlement policy in the West Bank. If such issues are kept off the table the value and integrity of the hermeneutic proposed are much diminished.

To emphasize the role of the Spirit in prophecy and interpretation raises another issue which probably is still too much neglected in Pentecostal circles. That is, the problem of mistaken or misused *charism*, historically the problem of *false prophecy*.² Old Testament prophecy was well aware

2. I raised the issue in ‘Discernment of Spirits—A Neglected Gift’, in *Witness to the Spirit: Essays on Revelation, Spirit, Redemption* (ed. Wilfrid Harrington; Dublin: Koinonia Press, 1979), pp. 79–96; reprinted in *The Christ and the Spirit. Vol. 2: Pneumatology*

of the danger and Paul in particular was very concerned on the subject. In the list of *charismata* in 1 Cor. 12.8-10 the gift of 'discernment of spirits' should not be separated from the gift of 'prophecy', as was often the case in early Pentecostal treatments of spiritual gifts. On the contrary, it is clear that Paul regarded 'discernment of spirits' as an essential accompaniment to prophecy just as much as interpretation was an essential accompaniment to tongues (1 Cor. 12.10); hence the clear instructions of 1 Cor. 14.29 and 1 Thess. 5.20-22. Inspiration was not thought to be self-authenticating. The other prophets and the congregation had to ask, 'Has God spoken? And, if so, what has God said to us?' So when a properly renewed emphasis is placed on the role of the Spirit in interpreting Scripture, the necessary corollary is the recognition that an interpretation given may be mistaken or misleading or heard awry.

In other words, reliance on the Spirit and experience does not exempt a community from critical assessment of and reflection on what is put before them, whether what is put before them is drawn from Scripture or from prophecy or from interpretation of Scripture. And just as we cannot say 'Spirit' or 'experience' or 'inspiration' as self-evidently validating a particular interpretation of Scripture, so we cannot simply say 'supernatural' as providing a blank cheque for a whole range of pneumatic presuppositions. Whatever interpretation of data is offered, whether an amazing healing, or a particular experience, or a scriptural passage, supernatural or 'only' natural or both, it is still an interpretation of the data. And like any interpretation, like all interpretations, it has to be scrutinized and tested. So, for example, we can fully recognize that there were those trustworthy disciples who experienced a 'miracle', and honour their experience, without necessarily being convinced that a miracle (in the popular understanding of 'miracle') had happened. We may allow that at Pentecost, then or now, people heard their own language in the tongues that were spoken, and honour (their understanding of) their experience, without necessarily being convinced that the tongues were a foreign language.

Such scrutiny and testing can never rely solely on an immediate interplay of Scripture and Spirit. Those who think to be able to jump directly from the scriptural text to today forget too easily that their own hearing of Scripture, their interpretation of their own experience, have been shaped by their inheritance, education and upbringing, social conditioning, faith, etc. Sum all that up in the term 'tradition' and we begin to recognize the perspective from which we see reality, the lens through which we see what we see. Pentecostals cannot short-circuit the old Catholic/Protestant debate about Scripture and tradition. For every church has its own tradition through which it comes to Scripture, hears and understands Scripture. Other denominations may not have a 'magisterium' as such, but they all jealously safeguard the authority with which they interpret Scripture in terms which validate their own

denominational distinctives. Evangelicals and Pentecostals, and/or factions within them, are no different.

So we have to return, but circumspectly, to the historic triangle (Scripture, Tradition, Experience) – or Wesley's quadrilateral (add Reason) – or the hermeneutical circle³ – or the 'text–community–Spirit' model. In so doing, we recognize that Scripture is not always self-evident in its meaning and relevance (even if we can discern what was the word of God then, it may not be the word of God now). We recognize that experience is itself an interpretation, which cannot be simply taken for granted and needs to be critically evaluated. We recognize that tradition is how Scripture has been interpreted by the history and community which has shaped our faith, but also that tradition can go off at a tangent or astray as so often in the past. At the same time, however, we can say firmly that *Scripture* forms the constitutional documents of Christianity, that *tradition* has ensured that the word of God has not just spoken to the first century (and those earlier) but continues to speak to changing history and situation and that the *Spirit*/experience ensures that the word is living and not just an echo of a distant past.⁴ This means that as we waltz round the triangle or the hermeneutical circle we have the checks and balances indicated by the different points in the triangle (or quadrilateral). And we can trust the communal Spirit to enable the body of Christ to discern what is the word of God for today.

The third line of reflection stimulated by the above essays was on the canon of the New Testament and its function in regard to our task of interpreting it (and the Old Testament). What does the canon actually canonize? Is it the authority of the New Testament documents as originally written, heard in the circumstances for which they were written? Or is it the interpretation of the New Testament documents as they were read by the great church of the fourth century CE? So, should we read 1 Corinthians independently of the Pastoral Epistles? Should we read John's Gospel as the same sort of Gospel as the other three? Or is the real authority the teaching of Jesus that lies behind the Gospels and which is interpreted somewhat differently by each of the Evangelists? Should we infer that it is only where the New Testament documents agree that we have the full weight of canonical authority behind them? What then of the idiosyncracies of Hebrews or Revelation – are they on a par with the love command taught by Jesus, as attested by all the Gospels and affirmed by Paul and James? And does the fact that a purely local and even occasional text has become canonical mean that its local particularity can be ignored and the text read as of universal reference? Or should such a text function only as illustrative, or as providing only a limited and historically conditioned precedent? How anyway does canonical authority work in the days of postmodern relativity, where very different voices can be heard from

3. Further discussion in Chapter Six ('History, Hermeneutics and Faith') in James D. G. Dunn, *Jesus Remembered* (Grand Rapids: Eerdmans, 2003).

4. See further James D. G. Dunn, *The Living Word* (Minneapolis: Fortress, 1988; second edition, 2009).

Scripture and many different interpretations be held as important by different church traditions? Should the criterion of ‘inspiration’ be replaced by the criterion ‘inspiring’?

Out of that welter of challenging issues, all of which need to be discussed by any serious hermeneutic, one thing that can be said with firmness is that if the New Testament (or Bible) is to function as canon, as rule and norm for Christian faith and life, then it canonizes not only the essential *unifying* factor of faith in Jesus as Lord, but it canonizes also the *diversity* with which that faith was expressed in the first century.⁵ This means that any church or tradition which takes the New Testament as canon, as defining what Christianity is, *cannot insist that its interpretation is alone valid*. It cannot deny legitimacy to other expressions of Christian faith, worship, or order which can demonstrate legitimacy from the New Testament. Nor should it deny the hand of Christian fellowship to such others, or deny them a place at the table of the Lord.

Let me illustrate and elaborate some of the issues raised here and the point I seek to make by reference to one of the most challenging issues in today’s church. Here again the key consideration is that the test of a viable hermeneutic is how it deals with such an issue. I refer to the issue of the ordination of women to the Christian priesthood. We can leave aside here the quite legitimate issue of whether early Christianity should have revived the idea of an order of priesthood within the people of God (despite the clear teaching of Hebrews!). The primary fact seems to be that the church ministry of women is often denied simply on the basis that Jesus chose only twelve men to be his disciples/apostles. Quite ignored is the fact that Jesus never explained why he chose only men, so that the inference that he did so for theological reasons has to be read into the text. Quite ignored too are quite other obvious reasons why Jesus would have chosen only men to send out two by two (Mk 6.7; Lk. 10.1). To send out on mission a man and a woman unmarried would be shameful. To send out two women by themselves would be dangerous. What other reasons are needed to explain why Jesus chose only men?

What then of the well-known passages, 1 Cor. 14.34-36 and 1 Tim. 2.11-12, that forbid women to speak in the assembly and to teach or have authority over a man? It should not be ignored that there is a quite justifiable issue as to whether what was in mind were women in general or wives in particular (the Greek term is the same); in the latter case (‘wives’) the concern would have been the good order of the household, the basic unit of society. Leaving that aside, however, even more ignored is the fact that Paul’s mission practice depended heavily on the ministry of women. In my recent study of Paul’s mission I reckoned that no less than 20 per cent of his mission co-workers were women.⁶ The most striking examples are to be found in Romans 16.

5. See further Dunn, *Unity and Diversity*, Chapter 15 (expanded in third edition).

6. James D. G. Dunn, *Beginning from Jerusalem* (Grand Rapids: Eerdmans, 2009), pp. 566–72.

The first Christian to be named 'deacon' was Phoebe (16.1), also a 'patron' or 'deacon' (16.2 – not simply 'helper', as in RSV). And a few verses later (16.7) Paul refers to Junia, a well-known female name (the male name Junias was not in use then), as 'eminent among the apostles' before Paul; most obviously Junia was one of the apostles mentioned in 1 Cor. 15.7.

So there is good scriptural evidence that during and as part of the Pauline mission women were fully engaged in the ministry of that time, which is the nearest equivalent to the ordained ministry today. That is to say, insofar as the New Testament canonizes the practice of ordained ministry as necessary for the well-being of the church, it canonizes the participation of women in that role. One can hardly argue an interpretation from Jesus' practice of calling his disciples and at the same time dismiss the relevance of Paul's practice in his ministry of evangelism, church founding and pastoral care.

And if the issue shifts from Scripture to tradition – that male priesthood (and priestly celibacy) are a matter of tradition, not of Scripture (the assumption being that the Spirit validates the interpretation of Scripture which the tradition expresses) – then we have to return to the question of how the New Testament functions as canon when what it shows to be entirely proper, entirely Christian, is ignored or set aside. Tradition may well be said to be the continuation of Scripture, the living word of God. But we recall that Jesus had something to say on the dangers of assuming that tradition is the voice of God (Mk 7.6-8). And when Christian tradition departs from and ignores what the New Testament clearly legitimates, then the New Testament is no longer being allowed to function as canon. Scripture and ecclesial tradition may together function as the norm for each church but if Scripture, the New Testament, is the canon, then the New Testament must be recognized to be the primary norm, the norm which norms the norm.

All this is to underline the fact that the New Testament canon canonizes diversity – diversity of interpretation and practice. And if that is so then the only appropriate response of different Christians and individual churches (which respect the New Testament as canon) is to recognize, acknowledge and respect those whose reading of the New Testament is different from theirs but which can be shown to be as equally (or more) valid as theirs. The New Testament, with its focus so entirely on Jesus Christ as Lord, is indeed the key unifying bond of Christians and Christian churches. But it only truly unifies when it engenders acceptance and full respect for those who seek equally to conform to the norm of the New Testament but hear it differently.

My word limit is almost gone, but I hope that the above remarks will demonstrate my strong sympathy with much of the thrust of the above essays and will provide further stimulus to push still further the debate which they justifiably seek to provoke and to carry forward.

Chapter 10

PNEUMATIC BIBLICAL HERMENEUTICS: A RESPONSE

R. Walter L. Moberly

I have enjoyed reading these six essays, which usefully articulate facets of what pneumatic biblical hermeneutics might be expected to entail. I hope that it will be most helpful if in my response I try primarily not to nitpick this or that detail (always a temptation!) but rather to articulate some larger concerns, with a view to the further development of pneumatic biblical hermeneutics. For I presume that this collection of essays, if not exactly a first word on the subject, is nonetheless closer to a first word than to a last word and that there is still a continuing journey to be undertaken. Insofar as I will be focusing more upon what I perceive to be possible ways of improving future discussion than upon commending existing strengths, I fear that my comments may easily be read as predominantly negative or unsympathetic. However I trust that anyone who has read the essays before this response will not be in doubt as to the real value of what the essays contain; and I hope that my remarks will be read as trying to make a good thing better.

One initial overall response. Given the centrality of prayer in the life of faith and the faithful reading of Scripture – prayer understood as a shorthand for our relating with God, which takes many forms, both communal and private – I was struck by how relatively little prayer as such is mentioned. To be sure, it is there from time to time. Mark Cartledge, for example, in the context of maintaining the essential nature of spirituality for Pentecostal theology, observes that ‘prayer and spiritual devotions are means by which we may expand our knowledge of God’. Mark Boda devotes a substantial portion of his essay to the prayer of Nehemiah 9 (though he focuses on the theological content of the prayer, in terms of its conjoining word and Spirit, rather than on the dynamics or implications of prayer as such). Kevin Spawn gives weight to the hermeneutical importance of a belief in answered petitionary prayer, but says nothing about other kinds of prayer (praise, thanksgiving, confession, lament, intercession, contemplation) or the difference they may make. No doubt an understanding of the role of prayer is regularly implicit, not least in John Christopher Thomas’s account of the worshipping Pentecostal community as the context for scriptural interpretation (where it is dimensions of that worship such as testimony on

which he focuses). Nonetheless, I would hope that those who celebrate and proclaim the work of the Spirit in life generally as well as in the specifics of hermeneutics should feel able to give to prayer in relation to hermeneutics something of that centrality that it has in the life of faith.¹

In terms of more specific observations and recommendations for the future, two issues recurred in my thinking while I was reading the essays. The first is that there could usefully be a wider range of engagement with the literature of other Christian traditions, Evangelical as well as Roman Catholic and Orthodox, as well as with scholarly work on hermeneutics in general. It seems to me that there is perhaps some danger that the book could be read as a primarily in-house debate in which Pentecostal Christians are staking out their identity in relation to the wider world of Evangelical Christianity. No doubt the constant interaction with Evangelical scholarship reflects not only the ecclesial histories and locations of the individual essayists,² but also the sociological realities of much Pentecostalism in the US and the UK. However, I found myself wondering once or twice whether perhaps Evangelical scholarship was at times being portrayed rather selectively, with less attentiveness than there might be to Evangelical work which might be trying to move in directions comparable to those of this collection. To be sure, there may indeed be a certain irony in the way that some Evangelical scholarship, for all its concerns to be faithful to Scripture, may in important respects be still unduly locked into patterns of thought and argument that have been shaped through responding to, and perhaps unconsciously in certain ways internalizing, Enlightenment perspectives – at a time when other Christian traditions are breaking free and learning to rethink issues more fundamentally. Nonetheless I think of recent journals such as *Ex Auditu* (edited by Klyne Snodgrass), which publishes the papers of an annual conference on Scripture and theology currently held at North Park Theological Seminary in Chicago, or *Journal of Theological Interpretation* (edited by Joel Green), now in its fifth year, which is displaying considerable energy and fresh thinking about biblical interpretation in relation to Christian thought and life. Interaction with such work might give a somewhat different feel to the overall project, not least in clarifying that the Pentecostal hermeneutical concerns are in fact shared by some Evangelicals.

As I read, I was also struck by how many of the essayists' concerns are well represented within other Christian traditions, both present and past. The concern for a pneumatic biblical hermeneutic was fundamental to the way the Church Fathers approached Scripture in antiquity, and there has been not

1. The writing of this makes me aware that in my own writing I have said less about prayer in relation to biblical hermeneutics than I might have – *ego quoque!* It tends to be implicit in general discussion of the role of faith rather than explicit, as no doubt is the case in this collection; though see my 'How May We Speak of God? A Reconsideration of the Nature of Biblical Theology', *Tyndale Bulletin* 53.2 (2002), pp. 177–202 (183n10, 184, 202).

2. Thomas, for example, is explicit about his '(generally) evangelical theological training'.

a little recent inquiry into the possible contemporary value of their work.³ One aspect of this, I think, is the renewed interest in *lectio divina* – in effect, a spiritual reading of Scripture – and the numerous recent publications about it, which have tended to appear in Roman Catholic, or Catholically oriented, contexts.⁴ Extensive work has been done in recent scholarship to address the question of how the Bible can be read as Scripture, the living word of God for Christians today. The work of Karl Barth has been formative for much recent work in theological hermeneutics and been found serviceable to those in traditions other than Barth's own Reformed tradition.⁵ Brevard Childs's articulation of a 'canonical approach' represents a fundamental attempt to rethink the relationship between biblical study and the life of faith within the churches.⁶ Roman Catholics, since the Second Vatican Council, have made some seminal contributions (even while many have essentially replicated the moves of an older liberal Protestantism). I reckon Nicholas Lash's essay on biblical hermeneutics, 'What Might Martyrdom Mean?', which not only offers an account of the inseparable dialectic of present and past in interpretation but also indicates the difference that the actual practice of the life of faith can make to biblical understanding, to be probably the single best essay on biblical hermeneutics that I have read.⁷ Sandra Schneiders's *The Revelatory Text* is eye-opening.⁸ Luke Johnson's essay 'What's Catholic about Catholic Biblical Scholarship?' valuably highlights key aspects of the interrelationships between faith and scriptural interpretation.⁹ Moreover,

3. A notable monograph is Andrew Louth, *Discerning the Mystery: An Essay on the Nature of Theology* (Oxford: Clarendon, 1983), while a suggestive essay is Brian E. Daley, S.J., 'Is Patristic Exegesis Still Usable? Some Reflections on Early Christian Interpretations of the Psalms' in *The Art of Reading Scripture* (eds Ellen Davis and Richard Hays; Grand Rapids: Eerdmans, 2003), pp. 69–88.

4. See, for example, Mariano Magrassi, *Praying the Bible: An Introduction to Lectio Divina* (Collegeville, Minn.: Liturgical Press, 1998), or Christine Valters Paintner, O.B.S.B. and Lucy Wynkoop, O.S.B., *Lectio Divina: Contemplative Awakening and Awareness* (New York: Paulist, 2008).

5. A stimulating entrée is Richard Burnett, *Karl Barth's Theological Exegesis* (WUNT 2, 145; Tübingen: Mohr Siebeck, 2001).

6. The best account of Childs's work is Daniel Driver, *Brevard Childs: Biblical Theologian* (FAT 2, 46; Tübingen: Mohr Siebeck, 2010). An excellent short introduction to a canonical approach is Christopher Seitz, 'Canonical Approach' in *Dictionary for Theological Interpretation of the Bible* (ed. Kevin Vanhoozer; Grand Rapids: Baker Academic and London: SPCK, 2005), pp. 100–2.

7. Nicholas Lash, 'What Might Martyrdom Mean?' in *Suffering and Martyrdom in the New Testament* (ed. William Horbury, Brian McNeill; Cambridge: Cambridge University Press, 1981), pp. 183–98; reprinted in *Ex Auditu* 1 (1985), pp. 14–24, and Nicholas Lash, *Theology on the Way to Emmaus* (London: SCM, 1986), pp. 75–92.

8. Sandra M. Schneiders, *The Revelatory Text: Interpreting the New Testament as Sacred Scripture* (Collegeville, Minn.: Liturgical Press, 1999). An essay that gives the flavour of Schneiders's approach is her 'The Gospels and the Reader' in *The Cambridge Companion to the Gospels* (ed. Stephen Barton; Cambridge: Cambridge University Press, 2006), pp. 97–118.

9. Luke Timothy Johnson and William Kurz, S.J., *The Future of Catholic Biblical Scholarship: A Constructive Conversation* (Grand Rapids: Eerdmans, 2002), pp. 3–34.

the emergence of high-quality Jewish biblical scholarship can offer all sorts of fresh and illuminating perspectives to Christians.¹⁰ Jon Levenson's *The Hebrew Bible, the Old Testament, and Historical Criticism*¹¹ is the single most illuminating collection of essays on biblical hermeneutics that I have read, whose insights have wide applicability. I take the liberty of mentioning these here (themselves the tip of a hermeneutical iceberg) because they all contain much that would be germane to the argument of more than one of the present essays, yet their content and their implications are not utilized, perhaps because they are too little known.

To be sure, in saying this I am aware of the danger of specifying a kind of academic counsel of perfection – for it is hard enough to keep up with work in one's own immediate area of scholarly interest, never mind ranging further afield, and there are real limits to the range of reading that most of us (who do not have the seemingly endless capacity for reading and writing that a few scholars possess) can achieve. And again there are undoubtedly constraining influences in the on-the-ground realities of Pentecostal life in the US and the UK. Nonetheless, a more ecumenical approach to hermeneutics, which interacts with, critiques and learns from a broad spectrum of Christian, and also Jewish, voices would surely help the development and deepening of specifically Pentecostal insights.

A second recurrent issue that was raised for me by these essays is perhaps expressed in terms of the need to be appropriately self-critical. It is surely a healthy scholarly principle that the more congenial a position is the more rigorously it should be scrutinized so that one can be confident that it genuinely can bear the weight one wishes to put on it. I recognize, of course, that it can be difficult to include self-generated critique when one's space is limited and one may need that space simply to set out a thesis. However some examples will, I hope, illustrate something of what I mean.

John Christopher Thomas, when speaking of the 'soteriological journey' in which 'the individual comes to know more and more the Jesus of the full gospel', says that 'owing to the fact that it is the same Jesus whom we know at every step along the way, there is clearly a great deal of continuity between these places and/or moments on the journey ...'; and a little further on he says, 'One must also discern what lies behind the words [i.e. of Pentecostal testimony], for not everyone who claims to speak for God does, in fact, speak for God.' As I read this I found myself thinking of Paul's strong words in 2 Corinthians: '... If someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you submit to it readily enough.' (2 Cor. 11.4, NRSV).

10. A good account is Benjamin Sommer, 'Dialogical Biblical Theology: A Jewish Approach to Reading Scripture Theologically' in *Biblical Theology: Introducing the Conversation* (eds Leo Perdue, Robert Morgan and Benjamin Sommer; Nashville: Abingdon, 2009), pp. 1–53.

11. Jon D. Levenson, *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies* (Louisville, Ky.: Westminster John Knox, 1993).

Paul is aware of the depths of self-deception and self-seeking, whereby it can be easy for faith in Christ, while still presented as faith in Christ, to become, to a greater or lesser degree, something else – something less costly and more congenial to typical human predilections. Thomas mentions the need for discernment but devotes no space to what is required perhaps, thereby, seeming to imply that discernment is not problematic. Yet Paul devotes most of 2 Corinthians to this issue and it is one of his hardest letters both to understand and to implement when understood. Not only is discernment a deeply demanding undertaking, but I also would maintain that the hermeneutics involved in reading people well are not far removed from the hermeneutics of reading scriptural texts well. Here I should no doubt declare an interest, as someone who has written a book on biblical criteria for discerning claims to speak for God: *Prophecy and Discernment*.¹² Moreover, at the time of writing this response I am reading a newly acquired second-hand copy of Herbert Thurston S.J., *Surprising Mystics*,¹³ in which he looks at cases of Christians who combined real devotion to God with psychological abnormality, even illness, not to mention straightforward (even if piously disguised) self-promotion. Are not such things as common, and as problematic, for Pentecostals as for Catholics? This seems to me another instance of the value of learning to draw on other Christian traditions – the rich Catholic tradition of writing on spiritual authenticity would surely enrich the Pentecostal desire for spiritual authenticity.¹⁴

Kevin Spawn's critique of two Evangelical approaches to Old Testament interpretation has some suggestive insights and also offers a worked example from the biblical text. Yet I am concerned that the example offered hardly relates to the preceding discussion. The preceding discussion concerns 'analogy' in understanding life and history within the Bible in the light of contemporary charismatic 'experience' (a slippery term, needing more analysis). Yet the example is a 'renewal interpretation' of Job (built on the work of Robert Fyall who is in fact from the Reformed tradition!) which is a particular and contestable way of construing the book as a whole and which may be contested for reasons unconnected with pneumatic hermeneutics. Moreover the main point of the reading – the need to cultivate a perspective that 'looks beyond the apparent distinction between seen and unseen phenomena to live well in the universe' – is hardly dependent on the particular reading advocated, but rather is surely valid for almost any reading of Job as a whole. It does not illustrate a fresh understanding of analogy in hermeneutics in the way the essay requires.

12. R. Walter L. Moberly, *Prophecy and Discernment* (New York and Cambridge: Cambridge University Press, 2006).

13. Herbert Thurston, S.J., *Surprising Mystics* (London: Burns & Oates, 1955).

14. It is arguably a little unfair to pluck two sentences out of Thomas's valuable account of the significance of Pentecostal life for Pentecostal interpretation, when the sentences in context are straightforward and, on one level, unproblematic. Nonetheless the testing of spiritual authenticity does not feature in his account and its inclusion would sharpen appreciation of some of the key hermeneutical challenges.

Archie Wright seeks to show an analogy between ‘charismatic exegesis’ (broadly understood) in antiquity and in contemporary Pentecostal interpretation of Scripture and the material he discusses is instructive. Nonetheless there is less evaluation than I would have hoped for. For example, when he discusses the Qumran community applying the biblical text to itself, he observes that ‘the community at Qumran understood itself as the final generation of Israel’ and adds a footnote, ‘Pentecostal communities hold to much the same view concerning the “last days” and their role in God’s plan’. But he does not ask ‘Were they (then) and are they (now) right to do so?’ and, if the answer to either question is negative (and by what criteria should one decide?), what difference might that appropriately make to a would-be Spirit-inspired approach to scripture? Alternatively, he does not discuss the difference that the enormous growth in philological and historical understanding of the nature and purpose of the biblical texts in their ancient contexts, that is available to the biblical interpreter today but was not available in antiquity, should or should not make to identifying what is and is not of the Spirit in a contemporary context.

Mark Boda offers an interesting account of the relationship between word and Spirit in some significant Old Testament passages (with New Testament echoes also) and yet seems to me to replicate one of the classic recurrent problems posed by historically oriented biblical interpretation, with little apparent recognition that it is a problem. It is right and proper to give an account of what certain biblical writers and characters may have thought and done – but precisely how does that relate to what we as biblical interpreters should do today? His concluding ‘Theological Implications’ touches solely on modern church history and the tendencies of Calvinists and Arminians respectively (to use time-honoured categories) to prioritize, and sometimes polarize, Word and Spirit even though the biblical precedent (as he has just expounded) is to integrate them. Yet that which the editors specify as the key concern of the volume – ‘how the Holy Spirit mediates a contemporary meaning from the ancient text of Scripture’ – is left hanging. It is important to know that word and Spirit should be combined (and even if the point is hardly controversial in the present context it is valuable to see some biblical warrant) but this leaves me at least little wiser as to *how* they should be combined: what does interpretation look like when this combination is implemented and how might one recognize that it is not being implemented?

In other words, I am not sure that the essayists have always put to themselves some of the hard questions that they might have. Nonetheless, as I said at the outset, there is much of interest and value here and I look forward to following the further development of pneumatic biblical hermeneutics.

Part IV

Contributor Responses to Bartholomew, Dunn and Moberly

Chapter 11

WALKING WITH THE SPIRIT IN THE WORD: A RESPONSE

Mark J. Boda

It has been a real pleasure and privilege to contribute to this volume, not only to join those whose articles are the foundation of the project, but also to dialogue with those who have responded to our articles. So much of what was written by our esteemed respondents has been helpful for my own continued reflection on this important topic which I am convinced is essential for faithful interpretation in the years ahead.

I write my response on my Mac at a packed youth conference along the back wall of a large church within the Third Wave renewal movement. Although a tad loud, I can't imagine any place better to reflect on this project and my own contribution to it. During the sermon the young speaker twice has communicated a theological axiom that lies at the heart of the renewal movement: that the Bible is not a book filled with stories from the past, but rather is alive with the reality that we can and do experience today. And it is this that I think underlies a renewal hermeneutic.

Among the responses to my contribution it has been suggested that I have fallen into 'one of the classic recurrent problems posed by historically oriented biblical interpretation, with little apparent recognition that it is a problem'. But as I have reflected on this critique I wonder if it is not 'historically oriented' assumptions about biblical interpretation that prompt such an observation, confirmed in my opinion by the sentence which then follows in which a distinction is made between 'an account of what certain biblical writers and characters may have thought and done' and how this may 'relate to what we as biblical interpreters should do today'. The textual world, into which I entered, both Old and New Testaments, was one accessible to me through the enduring story of Christianity which has intersected my life and that of the communities of faith in which I have been and am embedded. This textual world is not then for me or my faith communities (or, by the way, the vast majority of Christians of all traditions throughout the world) some foreign territory from an era long ago, but a world as real as the one in which we live each day, conceived at times even as a parallel universe in which most Christians walk in the present. This perspective echoes that which is articulated in the Spirit-Word traditions I

have traced in Jeremiah and Ezekiel; one in which the Spirit inscribes the text on the heart of the community in such a way that when they hear the text they are immediately drawn to it as their reality because it is written already on their hearts. Such a hermeneutic does not deny there are challenges in interpretation for the community. However, according to the two narratives that I reviewed in my essay (2 Kings 22 and Nehemiah 8–9) the challenge is not historical in character. The texts which were read were clearly viewed by the main characters as ancient tradition, but there is never a question of the theological and spiritual relevance of these texts for the present experience of the community. The challenge lay in the wise handling of these texts as to their precise theological and spiritual implications for the present experience of the community. In these two cases thus figures associated with the pneumatological dimension play a key role in revealing God's perspective on a particular situation and in shaping the specific response of the community in their particular time and place, to enable the ancient tradition to intersect wisely and creatively the experience of the community in the present. Can we create a methodology for this pneumatological practice? In my opinion, no, since it demands figures and communities who nurture the presence and experience of the Spirit in their lives and midst. Key is the recognition of an anointing upon interpreters and communities of interpreters through observation of their spiritual, theological, ethical and interpretive practice.

But let me go a step further as I reflect on these two narratives in the Old Testament, especially in light of the familiar reminder by one respondent that Scripture should be viewed as a love letter from God. While I appreciate the relational and thus covenantal dimension of this image for Scripture in my own experience within evangelical circles this image has done little to move people from the literary to the relational dimension of Scripture. One of the great causes of Fundamentalism which has now largely given way to Evangelicalism is the defence of the revelatory and authoritative character of the Bible, prompted by the challenges presented by an Enlightenment hermeneutic, especially as it reached a key climax in the modernist-fundamentalist debates of the first part of the twentieth century. This fixation with the Bible can be traced in diverse evidence from the early Fundamentalist creeds which placed the doctrine of the Bible at the head of their doctrinal statements (prior to the doctrine of the Trinity)¹ to recent Evangelical movies which regularly incorporate a stock scene where the main character has a spiritual encounter which is signalled by reading the Bible. There is no question that the biblical text is key to renewal in both Nehemiah 8 and 2 Kings 22, but the word does not replace the deity. As the book is opened in

1. See for instance the Niagara Bible Conference's Fourteen Point Creed of 1878. Although not a creed, the Five Fundamentals adopted by the 1910 General Assembly of the Presbyterian Church in the US began with an affirmation of the inspiration and inerrancy of Scripture. See David O. Beale, *In Pursuit of Purity: American Fundamentalism* (Greenville, S.C.: BJU Press, 1986), pp. 23–34, 143–52; George M. Marsden, *Fundamentalism and American Culture* (Oxford: Oxford University Press, 2006), pp. 118–23.

Neh. 8.5-6 the people stand up as a sign of reverence, but Ezra makes clear that the focus is to be on the personality of God, declaring praise to Yahweh to which the people respond with 'Amen' before lifting their hands, bowing down and worshipping Yahweh with faces to the ground. The book is key, but the book is carefully placed subservient to the one who speaks who must be encountered directly by the community. Similarly when Josiah hears the words of Scripture he hears the word of God, but this is not enough for him. He wants to speak with Yahweh about this. He can feel the burning wrath of God and seeks out an intermediary to facilitate communication. I am reminded of Christ's words in Jn 5.39-40 to those who searched the Scriptures because they thought that in *them* they had eternal life and yet those Scriptures testified about Christ to whom they were unwilling to come and experience that eternal life. It appears that key to a pneumatological hermeneutic is a recovery of the role of Scripture as prompter to relationship with the triune God. If that is what Scripture as 'love letter' means then I am quite happy to embrace that image. The only challenge is that often evangelicals have been happy to keep reading the letter over and over without experiencing the love relationship it was written to foster. God can easily remain that distant lover who never shows up personally.

When I began my first academic post after my doctoral degree I was commissioned to teach a course on Preaching the Old Testament in an Evangelical college. As part of that course I thought it would be important to have some emphasis on the importance of prayer and the unction of the Spirit to the preaching process. I was rather surprised that the textbook which at that time was used in nearly every Evangelical ministry training school in North America (and in my own training) did not mention even once the importance of prayer or the Spirit to preaching. The assumption seemed to be that if one followed the mechanics of the prescribed method out would pop a sermon that would transform one's congregation. So I began to search for readings on the intersection of preaching and prayer/the Spirit. Among my twentieth-century textbooks I found a chapter in John Stott's *Between Two Worlds*, two chapters in Lloyd-Jones's *Preaching and Preachers* before drawing on the classic works (among others) of Tozer, Spurgeon, McCheyne, Bridges, Flavel and Baxter.² I developed what came to be called the 'Dead

2. John Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), pp. 299-335; D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), pp. 304-25; A. W. Tozer, *The Divine Conquest* (Harrisburg: Christian Publications, 1950), pp. 64-93; Charles H. Spurgeon, *Lectures to My Students* (Lynchburg: Old Time Gospel Hour, 1875), pp. 2-22, 40-52; Robert Murray McCheyne, 'The Vision of Dry Bones', in *Twenty Centuries of Great Preaching: An Encyclopedia of Preaching* (eds C. E. Fant and W. M. Pinson; vol. 4; Waco, Tex.: Word, 1971), pp. 259-78; Charles Bridges, *The Christian Ministry, with an Inquiry into the Cause of Its Inefficiency* (Carlisle: Banner of Truth, 1830), pp. 50-63, 208-22; John Flavel, *The Character of an Evangelical Pastor Drawn by Christ* (The Works of John Flavel, 6; London: Banner of Truth, 1968 [originally 1820]), pp. 564-85; Richard Baxter, *The Reformed Pastor* (ed. William Brown; Carlisle: Banner of Truth, 1983), pp. 53-71.

Preacher's Society' (with apologies to John Stott); those who emphasized throughout Church History the need for a pneumatological hermeneutic as one reads the Scriptures. It is this tradition within Christian homiletics, once considered essential to interpreting, teaching and preaching the Scriptures, that I think is crucial to recover in our day and age, so that the word of God written might lead the people of God and earth to intimacy of relationship with their Creator and Redeemer as well as wise and creative enactment of God's priorities revealed in Scripture.

Chapter 12

ANALOGY AND THE SCHOLAR'S SHARED EXPERIENCE WITH THE TESTIMONY OF SCRIPTURE

Kevin L. Spawn

I am indebted to our respondents – Craig Bartholomew, Walter Moberly and James Dunn – for their willingness to take up the topic of pneumatic hermeneutics in a volume designed to facilitate dialogue on this vital topic. I have looked forward to their responses to my modification of the principle of analogy and the role of the past experiences of the scholar in interpretation.

Craig Bartholomew is correct to observe that scholarly examinations of the role of the Spirit are rich but rare. His response underscores Hendrikus Berkhof's views on mission and pneumatology with secondary comments from Peter Berger and Alvin Plantinga. Although he views the 'ecclesial reception of Scripture' as primary to its interpretation in the academy, he still makes room for the contributions of historical biblical criticism and the modifications of its scholarly method. Regarding this latter topic, his characterization of my development of the principle of analogy as an 'inner reformation' of the methods of critical biblical scholarship is appropriate. Since this principle can advance the conceptualization of a scholar's shared experience with the testimony of Scripture, I would have enjoyed some further discussion of analogy in his statement.

My revision of the principle of analogy appears to meet Craig's helpful criterion for discerning the valuable contributions of historical biblical criticism: 'Listening for God's address will mean welcoming the contribution of all academic resources that deepen our listening.' Since my essay had already exceeded the assigned word count, it would take another chapter with a different thesis to add Plantinga's philosophic argument against naturalism to my development of analogy in the Hebrew Bible. Additionally, instead of a critique on naturalism, it occurs to me that a revision of the principle of correlation on par with my modification of analogy would be the logical continuation of my essay in Part II.

Bartholomew's ranking of the 'ecclesial reception of Scripture' as primary to academic interpretation has an initial appeal that, in the end, fades for me. Since the hermeneutical project and the work of the Spirit appear to resist such a clean distinction it is more plausible, in my opinion, to account for the

confessional and academic lives of an interpreter as parts of one integrated whole. My preference is not only to view the formation of theories and intellectual pursuits as religious activities¹ but also to regard confessional life and communal discernment as important academic resources. Accordingly, my reformulation of analogy marks out a sort of *via media* between traditional critical biblical scholarship and the insights stemming from confessional life. Consequently, the academic examination of the provenance of Scripture with the historical and literary tools of biblical scholarship can, in part, facilitate the 'listening for God's address' that Craig describes. This broad definition of the role of the Spirit in biblical hermeneutics also fits well with his comments on wisdom and creation. Just as the sage possessed the capacity to apprehend sapiential truth in creation, the clouds and the way of the ant, the contemporary scholar can discern the Spirit in biblical hermeneutics, the text, the interpreter and community(s). Craig has stated well: 'The Spirit persuades us that Scripture is God's Word to us and enables us to listen to Scripture as such so that we are drawn to participate in the very life of God.' He has also underscored the neglected role of prayer – a related issue to pneumatic hermeneutics – in academic biblical interpretation.

Even though Walter Moberly offers a more direct reply to my essay than Bartholomew, it does not always appear to me that Walter has read it as carefully as Craig. First, Moberly suggests that my discussion of answered petitionary prayer somehow diminishes prayer as central to the life of faith. However, the thesis of my essay in Part II contends for the need to develop previous formulations of analogy, so comments on prayer in that chapter must contribute to my argument regarding the limitations of existing definitions of this principle. Unlike accounts of praise, thanksgiving, lament and related forms of speech, biblical testimonies of answered petitionary prayer feature a *dialogue* between either an individual and God or a community and God.² As opposed to other forms of prayer, this dialogical communication, consisting of divine responses to human intercession, appears to demonstrate the need to expand previous revisions of analogy. Consequently, answered petitionary prayer was featured in my essay.

Although a study of the hermeneutical implications of various forms of prayer is obviously a worthwhile topic, to conduct such an examination in my chapter would transform the thesis, structure and topic of my essay in Part II. While I am indeed grateful to Walter for his statement on prayer, making possible this opportunity to offer further clarification, his allegation that my essay diminishes prayer in the life of faith is not only troubling but it is also particularly perplexing when read in light of his first footnote. Consequently, my selection of answered petitionary prayer as an example of

1. Roy Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories* (Notre Dame, Ind.: University of Notre Dame Press, revised edition, 2005).

2. Even if the dialogical nature of answered petitionary prayer is described as an anthropomorphism this metaphor still points, in my mind, to a dialogical reality between the terrestrial and celestial realms.

interaction between heaven and earth advances my argument in the essay in Part II and is not to be attributed to a denial of the role of various forms of prayer in the life of faith on my part.

My second concern with Walter's comments relates to my brief example from the book of Job. If a reader had access to my argument only through Moberly's response to it, she might draw the following two conclusions about my essay. First, my example from the book of Job builds a renewal interpretation unfairly upon the work of Robert Fyall and thus upon the Reformed tradition. Second, according to Moberly, my 'main point' in this example leads to nothing other than a conventional maxim of the Old Testament wisdom tradition.

Having established the conclusions a reader might reasonably draw from Moberly's review of my example from the book of Job, my response will emphasize the observable aim of this section of my essay. The purpose for this example, which is stated repeatedly, was to demonstrate that two scholars may synthesize the same basic exegetical information into distinguishable constructions. Consequently, this example builds not upon a confessional tradition but upon exegetical data from the book of Job, including the structure of the book of Job, the arrangement of the discourses of his colleagues, the senior position of Eliphaz among Job's friends and the identity of the adversary. There is not a word in this section about theological traditions in general or the Reformed tradition specifically. Since Fyall's monograph is not situated in a specific confessional tradition, my knowledge of his background was first obtained from Moberly's written response to my essay. Therefore, 'Compared with the study of Fyall, a renewal interpretation of the book of Job might place greater stress upon' various subthemes related to the 'cosmic warfare' of the book of Job. However, he is correct that further rationale could have been offered to connect my revision of the principle of analogy with this modest example from Joban studies.³

Since Dunn has not responded to the topic of analogy in the Hebrew Bible, my reply has focused upon the responses by Bartholomew and Moberly. However, regarding Dunn's comments about biblical texts no longer being considered appropriate, authoritative and effective in new contexts, Paul, in 1 Corinthians 9, appears to identify the transcendent principle of 'a worker shares in the fruit of her/his labor' in the legal stipulation regarding the treatment of oxen in Deut. 25.4, which he cited in 1 Cor. 9.9 to establish the rights due to proclaimers of the gospel in the Corinthian church (1 Cor. 9.9-14); rights he did not make use of in this congregation (vv. 15-18).⁴ The concept of 'principlizing', which clarifies the use of texts that may appear

3. For Henry I. Lederle's study of the contrasting emphases placed upon spiritual warfare by various Christian traditions, see the section in my chapter in Part II on 'Spiritual Warfare'. For other explanations of the link between the revision of analogy and this example, see notes 11, 70 and 74.

4. For an overview of 'principlizing', see William W. Klein, Craig L. Blomberg and Robert L. Hubbard, Jr, *Introduction to Biblical Interpretation* (Nashville, Tenn.: Nelson, revised edition, 2004), pp. 482-503.

to be outdated, appears to be a more satisfying explanation of the use of Deut. 25.4 in 1 Corinthians 9 than viewing this former text as 'no longer effective word of God for now'. Having both responded to Jimmy's 'huge' hermeneutical issue and explored analogy as a form of discernment, as an Old Testament specialist in the charismatic tradition, I defer to the expertise of my colleagues in New Testament studies to conclude the discussion with Dunn.

It is my hope that the principle of analogy, pneumatic hermeneutics and the empirical nature of biblical interpretation receive increased attention in biblical scholarship. I look forward to further constructive discussions of these vital topics.

Chapter 13

WE ARE NOT ALL PENTECOSTALS: A RESPONSE TO DUNN, MOBERLY AND BARTHOLOMEW

Archie T. Wright

I am thankful to my Durham friends James Dunn and Walter Moberly and also Craig Bartholomew for their thoughtful responses to the six chapters.

The goal of this volume was to offer several essays that would present various ideas of the role of the Holy Spirit (God's Spirit) in hermeneutics: a *pneumatic hermeneutic*. The scholars involved in the volume's reflective essays come from various backgrounds and consider themselves members of the 'renewal tradition', that is a charismatic or Pentecostal scholar. The three respondents also come from various backgrounds but, although not stated, do not confess to be members of the renewal community. Although possibly unknowingly, Moberly, Dunn and Bartholomew understand that the volume is a collection of essays from the Pentecostal community. Whereas there are three Pentecostals included among the contributors, the volume attempts to address the issue from the broader 'charismatic' community that includes Pentecostals. It is true that the majority of scholars working in the area of a pneumatic hermeneutic previously have been from Pentecostal circles, but to categorize the renewal tradition and a pneumatic hermeneutic as a Pentecostal endeavour is an unfair generalization. Thus, our hope for the volume is that the circle of conversation partners will widen to include other communities who are sensitive to the role of the spirit in biblical interpretation.

In moving to more specific critique from the responses of the three scholars, I will focus especially on the responses to my chapter, 'Second Temple Period Jewish Biblical Interpretation: An Early Pneumatic Hermeneutic'.

Although it is difficult to understand the reasoning, it appears from the substance of his essay that Jimmy Dunn overlooked much of the content of the contributor chapters and offered little critical interaction, but rather offered his own thoughts on what a pneumatic hermeneutic (what he identifies as a Pentecostal hermeneutic) should offer. That is not to say that his comments are irrelevant; on the contrary he raises several key issues that certainly need to be acknowledged and discussed by those approaching the subject of a pneumatic hermeneutic.

More specifically, concerning my essay, Jimmy notes on his opening page that he was very surprised that there was little comment ‘in the ways in which the New Testament writers handled and interpreted their scripture, the Hebrew Bible/LXX/the Old Testament’. Contrary to this observation I examine, although briefly due to space, no less than nine passages of the New Testament in which the author is interpreting an Old Testament text in light of the realities of the early church’s experience; two examples may suffice. In Mk 12.10-11 Jesus interprets Ps. 118.22-23 in quite a different ‘eschatological’ context from what we find in the Jewish Scriptures. Further in Mk 14.27 Jesus identifies himself as the Shepherd from Zech. 13.7, which in its original context speaks of a disobedient king. In relation to Dunn’s observation here, one particular comment of Walter Moberly deserves attention. Walter rightly points out the lack of evaluation of the research in my essay, in particular concerning the understanding of the Qumran and modern Pentecostal communities that they held/hold a particularly important role in final days in God’s plan. Further to his comments, he suggests that I have not taken into account the ‘growth in philological and historical understanding of the nature and purpose of the biblical texts in their ancient contexts that is available to the biblical interpreter today but was not available in antiquity’; granted he is correct and this is certainly an issue that needs to be addressed in the future. However, my purpose was more simply to compare the role of the Spirit in the interpretation of the biblical text by the authors at Qumran and within the P/C communities.

Dunn further suggests that not enough attention has been given in the volume to the interpretive issue that ‘not a few of the Old Testament scriptures/scriptural injunctions were set aside, downgraded or abandoned by the first Christians’. I would wholeheartedly agree with him that this issue has been ignored to some extent previously by P/C scholarship; in fact I stress this very point not only in the instances of the New Testament authors’ use of the Scriptures, but also the authors of early Jewish texts, in particular the DSS. In addition, along these same lines, Jimmy suggests that Paul was setting aside the teachings of Jesus in the same way authors were setting aside the interpretation of the Old Testament passages. However I would suggest, although not to discount Jimmy’s insight completely, that the words of Jesus in this case would not be considered Scripture, but this setting aside of Jesus’ teachings by Paul (1 Cor. 7.10-15; 1 Cor. 9.14-15) would have simply been understood as a rabbinic dispute concerning the interpretation of Scripture.

In a somewhat supportive statement of the idea of a pneumatic hermeneutic, Jimmy suggests that ‘renewal hermeneutics, giving such forceful and wholly appropriate emphasis to the role of the Spirit in interpreting scripture [this may be a bit of an overstatement on his part and perhaps misses the point that those who work with a pneumatic hermeneutic as part of the hermeneutical toolbox are first and foremost biblical scholars inspired by the Spirit who are open to looking at the biblical text that was inspired by the same Spirit], should be well placed to deal with such issues’ as homosexual orientation and the occupation of the West Bank by Israel. Dunn argues that those who are

in the renewal tradition and involved in biblical interpretation should have these issues on the table and be examining them with a renewal hermeneutic. He is absolutely correct. Issues such as these, although there are others of equal importance, need to be addressed in such a way that those individuals exploring these issues can set aside any preconceived Zionistic ideas or phobias that may hinder the work of the Spirit in attempting to resolve them. It would have been helpful had Jimmy offered a starting point from which we might move forward the conversation.

Jimmy rightly states that those in renewal circles (again he wrongly emphasizes Pentecostals) have placed too little emphasis on the issue of discernment of false prophecy. If this was to be properly weighed in the Church perhaps the troublesome issue of *two* 'spirit-led interpretations' could be properly addressed. As Dunn states, 'when a properly renewed emphasis is placed on the role of the Spirit in interpreting scripture, the necessary corollary is the recognition that an interpretation given may be mistaken or misleading or heard awry.' On this point, Craig Bartholomew suggests that attention to the diverse ways in which the one God has revealed himself to us by the Spirit is essential but there is a fine line between harmonious polyphony and contradiction. Each of the respondents have rightly stated that it is often the case in which one finds contradictory interpretations of Scripture; this is an area that is not sufficiently addressed by the renewal tradition and a pneumatic hermeneutic, or for that matter the academy in general.

Jimmy has identified one of the problematic issues that plague the Pentecostal members (and perhaps charismatics) of the renewal tradition in that 'any church or tradition which takes the New Testament as canon, as defining what Christianity is, *cannot insist that its interpretation is alone valid.*' The renewal tradition must not exclude other genuine expressions of Christian faith which can demonstrate its roots or the legitimacy of its understanding of the New Testament. A point that should be stressed, and is well noted by Jimmy, is that no Christian tradition should deny the hand of fellowship or a place at the table of the Lord to these other legitimate expressions of Christian faith. Similarly, Walter has spelled out the editors' hope for the future of such study in that the Pentecostal and charismatic communities will engage with the material that he mentions and accept that the P/C communities do not have the only understanding of the role of the spirit in hermeneutics.

Jimmy Dunn has always been a willing conversation partner for the Pentecostal tradition. He has rightly pointed out shortcomings of the idea of a pneumatic hermeneutic; however, it would have been more helpful if he had offered more identifiable interaction with the authors of the six main chapters in the volume. However, he does offer some constructive criticism which, if taken to heart, may help further this conversation in the broader academic community. In addition I must agree with Walter, to some degree, that the contributors may not have been willing to address some of the 'hard questions' that need to be addressed. Hopefully this volume will, in particular concerning Moberly's challenge, spur those in this area of study to take up this call to engage with the broader academy concerning pneumatic hermeneutics.

Chapter 14

RESPONSE TO *SPIRIT AND SCRIPTURE* RESPONDERS

Ronald Herms

I am grateful for the contributions of Moberly, Dunn and Bartholomew, which extend the dialogue around pneumatic hermeneutics and provide important flashpoints for further discussion. Not only is an interpretive lens (or strategy) best served when informed by outside perspectives but, instructively, it should be of no little interest to learn from and interact with what the expectations or assumptions of those outside a Pentecostal/renewal tradition might be (this, in fact, proves to be true in the present volume). What follows is a brief response (limited to my interest in John's Apocalypse) to just three thematic threads raised by our respondents.

First, Moberly's observation that prayer has not been given much attention in this volume aptly reminds us how easily prayer can be relegated to the sidelines either through neglect or tacit assumption. Interestingly, however, one might suggest that this latter posture also reflects, to some degree, the role of prayer in John's Apocalypse – everywhere assumed yet rarely articulated (if one draws strict distinction between the several songs of worship and celebration, and spoken prayer). Moberly's reminder is a valuable point at which to observe that through the lens of canonical reading (kingdom and gospel), the Apocalypse can be understood *in toto* as broad, imaginative prayer – whereby the anticipation and announcement of God's kingdom (11.15 'the kingdom of the world has become the kingdom of our Lord, and of his Messiah') reflects the concerns of Jesus' prayer 'your kingdom come, your will be done on earth as it is in heaven' (Mt. 6.10). This wider canonical awareness is also Bartholomew's interest and, in tandem with his concern for the *ecclesial* context of hermeneutical activity, it is of no little significance that the anticipation of the kingdom by the ecclesial community is articulated in response to and in concert with the Spirit (22.17, 20). Expressions of prayer occur within the ecclesial community in the form of a cry for vindication both as response to suffering (the cry of the martyrs 'How long, O Lord?' in 6.9-11, followed by the visionary account of 'the prayers of all the saints' in 8.3), and as anticipation of justice, healing and restoration (22.17 'the Spirit and the Bride say "Come"'). Therefore, it seems to me, a genuinely pneumatic hearing of the Apocalypse is alert both to the ongoing exercise

of communal, Spirit-inspired prayer and to its widest implications – nothing less than an expectation, and even proleptic announcement, of the coming Kingdom of God. Importantly, the description of ‘Spirit-inspired’ for such prayer should not simply refer to a certain quality or motivation of Christian prayer. Rather, as Richard Bauckham has also pointed out, the Spirit is seen/heard *to pray* and, as such, provides a model for the community of faith to join and follow.¹

Second, and related to the first observation, noteworthy points of intersection exist between the reminder of both Dunn and Bartholomew that the primary interpretive locus for Scripture is the ecclesial context, and Dunn’s suggestion that a pneumatic hermeneutic should wrestle with the apparent ability of the New Testament authors/communities to interpret the same Old Testament text in different ways. Dunn cites contemporary examples (homosexuality; Israeli settlement policy in the West Bank) as potential test cases for a pneumatic hermeneutic. He asks further whether such a hermeneutic is (or should be) predisposed to endorsing a wide range of interpretations and perspectives. His comments call to mind the second of my original observations on John’s Apocalypse: the rhetorical emphasis on ‘hearing what the Spirit says *to the churches*’. In several instances John’s articulation of Christ’s messages to the churches via the Spirit stand in direct contradiction to what we must imagine to have been the prevailing beliefs and/or practices of these faith communities in Asia Minor. The example of ‘Jezebel’, a rival prophetess (from John’s perspective ‘false’) in 2.20-24 who, in her ‘teaching and beguiling’ may well be employing Old Testament – or perhaps Pauline? – traditions, illustrates the likely undercurrent in Revelation of just this kind of tension.² The role of *discernment* and affirmation of the message of the exalted Jesus is very likely one of the motivating factors behind the repeated formula of hearing ‘what the Spirit says’.³ This motif of discernment and recognition further occurs in calls for wisdom (13.18; 17.9) and in the embedded editorial signals to the reader to ‘calculate’ or ‘understand’ the more cryptic elements of John’s apocalyptic material. A pneumatic hermeneutic informed by the interpretive strategies found in the Apocalypse will not, therefore, necessarily affirm unqualified, variegated

1. Richard Bauckham, *The Theology of the Book of Revelation* (Cambridge: Cambridge University Press, 1993), pp. 117–18.

2. See David deSilva, *Seeing Things John’s Way: The Rhetoric of the Book of Revelation* (Louisville, Ky.: Westminster John Knox, 2009), pp. 59–63 for an excellent overview of the issues surrounding this prophetic contest. He seems, however, to dismiss out of hand the possibility that Jezebel and the Nicolaitans were *interpreting scripture* in a way intolerable to John. For a defence of this possibility see Robert Royalty, ‘Don’t Touch This Book: Revelation 22:18-19 and the Rhetoric of Reading (in) the Apocalypse of John’, *Biblical Interpretation* 12 (2004), pp. 282–99.

3. Here I simply reiterate the observation from my earlier chapter that if there was dissonance between John and the audience, it was not at the level of comprehensibility but, rather, at the point of affirmation and response – as I suggested, this is the force of ‘hearing’ in the Apocalypse. Dunn’s emphasis on the need for *discernment* at the prospect of ‘false prophecy’ adds further weight to this rhetorical dynamic in the seven oracles.

interpretation. Rather, a commitment to *communal discernment* ('listening' to the Spirit) of the message about and from Jesus as God's messiah for all will both leave some questions open (tension) and necessarily eliminate other possibilities.

Finally, among our respondents we have very different visions of how best to understand the relationship between and interplay of canonical texts in the hermeneutical process. Dunn, on the one hand, emphasizes the diversity of New Testament texts and asks how contemporary interpretive frameworks might be informed by – even imitate – such diversity ('the New Testament canonizes diversity'). In particular he asks how an emphasis on the Spirit's role in interpretation might function to elevate and mimic this characteristic. On the other hand, Bartholomew insists that acknowledgement of the Spirit's role in the production of (subsequently) canonical texts, as well as in the final, canonical process, requires a hermeneutic that stresses the unity/continuity of these texts. Two observations, again primarily reflecting on John's Apocalypse, may be made: (1) the use of Old Testament traditions by John falls primarily into the categories of 'appropriation', 'conflation' and 'allusion.' In other words, while indebted to and informed by these traditions, the creativity and freedom with which this reliance takes place (and, presumably for John, at the inspiration of the Spirit) suggests a hermeneutic capable of operating with (even embracing and benefiting from) diversity; and, (2) however, as suggested some years ago by Bauckham,⁴ John understood himself to be standing at the culminating edge of prophetic revelation in terms of his own sense of continuity with the heritage and traditions of Israel's prophets (this is also John's self-designation). As a way of holding these two realities in tension it seems that, *pace* Bartholomew, Chris Thomas's 'gospel choir' analogy is a fruitful way forward in terms of thinking about the continuity/discontinuity with which the New Testament writers themselves would have been consciously operating. In fact, this should be a forward-going reminder of Dunn's critical, yet affirming, comments: that a pneumatic hermeneutic consciously operates with an ever-present sense of the continuity/discontinuity characteristic of participation in God's kingdom work. As with the early communities of the New Testament writers, so the positive possibilities of a pneumatic hermeneutic are to be found along this axis of self-understanding.

So, in conclusion, our respondents might suggest the following agenda for a pneumatic hermeneutic: the people of God prayerfully reading texts within a communal commitment to the (ongoing) revelation of Jesus by the Spirit in the ever-present awareness of the need to navigate both continuity and discontinuity with biblical traditions as new challenges and opportunities arise. These characteristics seem to cohere well with John's own project and, I believe, are welcome prompts in our wider discussion.

4. The title of his 1993 collection of essays on Revelation is programmatic: Richard Bauckham, *The Climax of Prophecy: Studies on the Book of Revelation* (Edinburgh: T&T Clark, 1993).

Chapter 15

DISCERNING DIALOGUE

John Christopher Thomas

As the title of my response suggests, in these brief observations I intend to do two things. First, I seek to enter into the dialogue in a discerning way in order to clarify and/or build upon the engagement with my contribution to this monograph. Second, I seek to discern the experience of the dialogue itself, seeking a better understanding of the things said by the dialogue partners as well as an understanding of the dialogue partners themselves. These two goals are interconnected and thus in what follows they will be engaged in an integrative fashion. I want to begin with general words about the experience and then move to specific comments to those who commented on my work.

First and foremost, the editors of this volume are to be commended for their attempt to structure the monograph in such a way as to promote and facilitate dialogue on this significant topic. Too often scholars simply talk past one another in a way that reveals an unwillingness or inability to hear what one's dialogue partner is saying. The opportunity to respond to various dialogue partners in this volume, distinguished as they are, is a welcomed development and one which I appreciate very much indeed.

Second, I am appreciative for the constructive and congenial nature of the responses, attitudes that are often sorely missing in many academic discussions where the emphasis seems to be more upon proving that one's interpretation and/or position is superior to one's perceived opponents. Thus, the respondents are to be commended for helping to create an environment whereby more sustained dialogue can be nurtured. Again such helpful, collegial attitudes would appear to be absolutely necessary in an engagement of this type.

Third, despite the steps taken to ensure as much dialogical success as possible, there are places in the words of our respondents where if we were meeting face to face, rather than via the words of this volume, I would both ask questions and make responses so as to clarify my own words and those of the scholars who have kindly responded to my work. It is to specific engagement that I now move.

The generous response by R. Walter L. Moberly is much appreciated as it is very much to the point. First, prayer certainly should receive more explicit

attention and is such a given in the Pentecostal tradition that it is sometimes assumed. He is correct to read between the lines when I describe something of the worshipping Pentecostal community, which not only engages in various times of prayer for the sick, those in need of other sorts of intercession, those who seek to deepen their walk with God – whether by means of sanctification, Spirit Baptism, and/or boldness for witness – but in my case also includes intentional intercession by the community for my academic attempts. This is a fruitful issue for future development and articulation. Second, Moberly's words with regard to the broader Christian tradition are also appreciated and are confirmed by the fact that when the fivefold Gospel paradigm is used as the defining one for Pentecostalism its differences from Fundamentalism and certain forms of Evangelicalism are clear, as are its similarities to the Catholic and Orthodox traditions. As such, I was a bit surprised that in a footnote Professor Moberly highlighted reference to my generally evangelical theological training, but not to my generally more liberal university training, which I thought would have revealed that I do not see the discipline of Pentecostal hermeneutics as a subset of Evangelicalism. Third, Moberly's emphasis on the need for self-critical thinking, one might say discernment, is an important one for Pentecostal interpreters, interpreters who may be more familiar than most with the need for such in the church's daily life. As one of his footnotes rightly suggests, this issue should be part of such an articulation.¹ Perhaps enough has been said to show the potential fruit to be harvested by an across-the-table dialogue on such issues.

It is a bit more difficult to respond to Craig Bartholomew's paper for it reads to me more like a fully fledged contribution than a response, but there are a few things that might be mentioned. First I am, of course, genuinely appreciative of the affirmation of my work with regard to the relationship between Jesus and the Spirit and with regard to the affective dimension of the Spirit's work in the interpreter. Second, Bartholomew's suggestion that the use of 'walking in the Light' language might imply an exclusion of suffering as part of the Spirit's work is one of those points at which an across-the-table conversation would prove helpful. As revealed in the early Pentecostal periodical literature, 'walking in the Light' language is a comprehensive phrase which often includes the suffering to which believers are often called. Such 'walking in the Light' takes place within the eschatological tension of the already/not yet dialectic that may well involve suffering.² Third, his suggestion that my black gospel choir metaphor might concede too much to

1. My own attempts to articulate a theology of discernment with regard to a specific issue can be found in John Christopher Thomas, *Devil, Disease, and Deliverance: Origin of Illness in the New Testament* (JPTSup, 13; Sheffield: Sheffield Academic, 1998), pp. 305–7, 313–16 and more generally in John Christopher Thomas, *1 John, 2 John, 3 John* (PCS; New York: T&T Clark, 2004), pp. 197–214.

2. For some of my thoughts on this aspect of the Spirit's work cf. *The Devil, Disease, and Deliverance*, pp. 297–301, 313–18. On this whole issue cf. William Martin Mittelstadt, *The Spirit and Suffering in Luke-Acts: Implications for a Pentecostal Pneumatology* (JPTSup, 26; London: T&T Clark, 2004).

historical biblical criticism was quite surprising to me for, on the one hand, the diversity to which I point is that which arises from a literary hearing of the texts, one not based on a historical critical methodology and, on the other hand, the choir imagery is one that takes into account the essential unity of the canonical voices.³

Finally, I was a bit mystified by the response of my friend Professor James Dunn, with whom I have engaged in dialogue for a number of decades on a variety of issues. Perhaps I failed in my efforts, but I sought to address in my essay many of the very points he identifies as in need of attention. These include the way in which I build upon his *Unity and Diversity in New Testament Thought*; the way in which I identify the triadic interpretive model of community, Spirit and Scripture, based upon an examination of Acts 15 and its implication for the issue of women in ministry; the role of communal discernment; the case I make for reading the final form of the text; and my canonical proposal with regard to the 'black gospel choir' metaphor. In the end I couldn't quite make up my mind if Professor Dunn simply hadn't read my essay or if he disagreed with it to the extent that he preferred not to respond to it at all. In either case, such a (non-)response suggests that more engaging times of dialogue are sure to come!

3. Again, my own work, *The Devil, Disease, and Deliverance* is an example of how I see this dynamic functioning.

Chapter 16

PNEUMATIC HERMENEUTICS: A REPLY TO RESPONDENTS

Mark J. Cartledge

It is a pleasure to read the general responses from two former colleagues from Durham (Jimmy Dunn and Walter Moberly) and to interact with Craig Bartholomew for the first time. In their different ways they all pose questions and raise issues for the overall project and, no doubt, the essayists will wish to respond both here and elsewhere according to their concerns and interests. For my part, there are four key themes which suggest themselves to me as a consequence of having read their reactions to the essays. In many ways these themes overlap and intersect and add to the discussion of my chapter contained in this collection. All I am able to do in such a short space is to adumbrate these themes in order to suggest ways in which the discussion might move forward.

First, a pneumatic hermeneutic is interested in the concept of *participation*. This is a participation in Christ made possible by the presence and power of the Holy Spirit, which in turn opens up the wider *koinōnia* of the Trinity. There is a pneumatic empowerment which centres on Christ and radiates out into the broader frame of divine reference, namely the persons of the Trinity. In the light of this foundational Trinitarian framework, participation in Christ is also made possible through participation in the redeemed community of the church. A hermeneutic that stresses the participation of the ecclesial community in the divine life will, of necessity, seek to mirror the *koinōnia* of the persons of the Trinity within its life as a reading community. On the day of Pentecost the church participated in intense divine fellowship through the Holy Spirit; and it was this experience of the Holy Spirit that resonated deeply with a promise of such participation prophesied previously through the prophet Joel and now being fulfilled in the experience of the first disciples (Acts 2.17-21). The ‘this’ experience of *koinōnia* corresponds to the ‘that’ of eschatological promise, now fulfilled in the resurrected Christ and made real to the disciples through the personal (and inter-personal) presence of the Holy Spirit (and the Trinity).

Second, a pneumatic hermeneutic will offer a *holistic* reading because the Spirit already works in humanity in order to perfect it for the eschatological kingdom yet to come. Reading the text holistically will engage the different

aspects of our common humanity. (1) It will use our cognitive faculties and stretch our thinking, reshaping and reframing our mindsets and worldviews. This reframing and reshaping is neither done in isolation nor in some chronologically prior place of privilege but within the fabric and texture of ecclesial life. (2) It will give place and expression to emotions and to their deepest source, such that the reading of Scripture will both elicit specific affections and respond to their presence in the pneumatic dynamic. (3) By attending to the actual practices of reading the text in the Spirit by different kinds of ecclesial communities concrete examples of such reading strategies are provided, which in turn can be critically evaluated and modified by a comparison with others.

Third, a pneumatic hermeneutic will be *inspired and inspiring*. Inspiration is that unique combination of the Holy Spirit at work in the activity of the ancient biblical writers and the contemporary church. It is not simply that we apply a 'once for all' inspired text, such that the nature of inspiration has been fossilized in that ancient text and our task is to excavate the meaning in a methodologically defensible and rational manner. Nor is it the case that the contemporary reading tradition holds all the power, such that everything is controlled by the perspectives of contemporary readers wherein the text functions merely as a mirror. This would lead to the horizon of the text being distorted by the horizon of another time and place without any form of correction. Rather, it is the case that the Spirit who inspired the ancient texts, and continues to inspire reading traditions, allows 'meaning and application' to emerge in the dynamic between them. The meaning and the application of the texts are intertwined. The reading tradition of the community is both the lens through which the texts are read in the Spirit and that which is modified as the texts reshape the tradition: we read the text and the text has the capacity to read us if we allow it; and in the Spirit that is not only allowed but expected.

Fourth, one of the critical points raised by colleagues in their responses has been the issue of *discernment*. How can a properly pneumatic hermeneutic deal with the question of discerning the most appropriate handling of the text in the contemporary context? The problem has already been identified by me in the early statement concerning mediation. If the text is mediated and if the Spirit is mediated how can any ecclesial community be sure that either the Word takes priority, or the Spirit takes priority, or indeed that its reading is appropriate or legitimate? One answer is to appeal to the wider ecumenical Christian discussion and ask how different contemporary communities, presumably with different reading traditions, approach particular issues of interpretation. Another approach is to ask how similar issues have been handled historically in the process of interpretation. Thus synchronic and diachronic approaches combine to offer insight and wisdom. Contentious issues cannot be solved in a simplistic manner by an appeal to catholicity in hermeneutics. New questions arising from contemporary contexts and intercultural exchange demand original work in order to answer them adequately, which will inevitably favour a synchronic approach. This may not

necessarily be a weakness provided that a common mind can be reached. Of course, how we handle minority positions is an old problem and one that can begin to be addressed through the use of historical examples and precedents. So we return to the use of diachronic approaches together with synchronic ones as possible ways forward in discerning answers to complex and difficult questions.

It is hoped that these brief remarks build upon the comments of colleagues and allow those of us who are thinking and writing in this field to develop our ideas even further. These essays, responses and replies should make a contribution not only to Pentecostal and charismatic scholarship but also to the wider discussion of biblical and theological hermeneutics.

Part V

Summation

Chapter 17

CULTIVATING A PNEUMATIC HERMENEUTIC

Kevin L. Spawn and Archie T. Wright

A human-like form stretched out what appeared to be a hand, and took me by a lock of my head. Then the Spirit lifted me up between earth and heaven, and brought me in divine visions to Jerusalem ... (Ezek. 8.3)

After lifting me up, the Spirit brought me in a vision by the Spirit of God into Chaldea, to the exiles. Then the vision I had seen left me. (Ezek. 11.24)

Since the past experiences of a scholar shape the hermeneutical lens through which the biblical literature is read, the most critical approach to Scripture cannot afford to regard biblical scholarship as a science that diminishes or ignores the empirical nature of this discipline.¹ Whether or not the reconstruction of the history of ancient Israel includes various extraordinary episodes (e.g. a divine address through a beast, Num. 22.23-27; the occasional deliverance from an evil spirit by musical performances on a lyre, 1 Sam. 16.19-23; or a vision of the events in the courts of the Jerusalem Temple beginning and ending in Babylonia, Ezek. 8.3; 11.24), biblical scholarship is inevitably influenced, in part, by what each interpreter brings to the text.²

1. Despite claims that biblical criticism is a science, the interpretation of biblical literature is firmly lodged in the humanities. For the formation of theories and related intellectual pursuits as religious activities, see Roy Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories* (Notre Dame, Ind.: University of Notre Dame Press, revised edition, 2005).

2. e.g. see the debate over whether or not external verification of the widespread exodus tradition in the Hebrew Bible is needed to reconstruct the exodus event in the history of ancient Israel. For a brief articulation of the view that the 'silence of the Egyptian evidence of [the Passover and the exodus] is ... an important argument against the historicity of these miracle reports,' see Kenton L. Sparks, *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship* (Grand Rapids: Baker Academic, 2008), p. 157, cf. pp. 99–100, 155–57. For a concise statement of the principles of verification and falsification in Old Testament historiography and their application to the exodus tradition, see Iain Provan, V. Philips Long and Tremper Longman III, *A Biblical History of Israel* (Louisville, Ky: Westminster John Knox Press, 2003), pp. 54–56, cf. pp. 26–27, 129–32, 172, 302n47. Consequently, in the reconstruction of the history of ancient Israel, the assumption of whether or not a pervasive biblical tradition foundational to Mosaic Yahwism requires

Without determining what is possible in the reconstruction of history, the past experiences of a scholar inform not only how historical testimonies are utilized in research but also upon what evidence scholars focus. If the Spirit plays a role in the past of every interpreter as well as in the formation, transmission and contemporary interpretation of Scripture, then a pneumatic hermeneutic is not a peripheral issue in biblical scholarship. Consequently, an interpretive approach to Scripture exploring the impulse of the Spirit in the text, the interpreter and the community(s) of the scholar may reasonably assist the fusion of the hermeneutical horizons.

Regardless of the rationale for a pneumatic hermeneutic as a scholarly topic, one challenge immediately confronts such an inquiry. Since differing assessments of the contemporary work of the Holy Spirit persist among biblical scholars,³ the variety of perspectives of pneumatic experiences (pneumatologies) informing the scholarly examination of the testimonies of Scripture may lead to distinguishable historical constructions of the biblical world and thus, at times, to diverse contemporary meanings. Even though such readings may be partly attributable to the nature of literary knowledge,⁴ diverging interpretations may also result from differing conceptions and discernments of the role of the Spirit in hermeneutics from one scholar to another.

The six essayists in Part II of *Spirit and Scripture* have endeavoured to advance the contemporary discussion of the role of the Holy Spirit in scholarship. Even among scholars promoting this topic, the examination of a pneumatic hermeneutic has been developed in a variety of ways by these contributors. Several dimensions of the text (its history, traditions, literary features, narrativity and intertextual relationships), the interpreter (her experiences, communities and confessional hermeneutic) and method (the Troeltschian principles of critical scholarship and key adaptations of them) have been variously utilized in this monograph to examine this topic. Since the Holy Spirit is active in all of these domains, a pneumatic hermeneutic appears to touch upon several topics of the hermeneutical spectrum: methodological principles, the use of interpretive tools, the synthesis of exegetical data into larger theological constructions and the historical position of the contemporary interpreter in community(s).

Since *Spirit and Scripture* endeavours to be a generative volume for continued scholarship on the role of the Holy Spirit in the biblical

extra-biblical verification has a direct impact upon how the biblical testimony of, in this case, the exodus is weighed.

3. Recent years have witnessed the emergence of collections of essays on a range of views surrounding the contemporary work of the Spirit. See for example Chad Owen Brand (ed.), *Perspectives on Spirit Baptism* (Nashville, Tenn.: Broadman and Holman, 2004); Wayne A. Grudem (ed.), *Are Miraculous Gifts for Today?* (Grand Rapids: Zondervan, 1996). See also Daniel B. Wallace and M. James Sawyer (eds), *Who's Afraid of the Holy Spirit? An Investigation into the Ministry of the Spirit of God Today* (Dallas, Tex.: Biblical Studies Press, 2005).

4. See Kevin J. Vanhoozer, *Is There a Meaning in This Text? The Bible, The Reader, and the Morality of Literary Knowledge* (Grand Rapids: Zondervan, 1998).

interpretation, an overview of the examinations of this collection is summarized below, referring the reader to the essays in Part II. Without claiming to be exhaustive, the editors suggest that the hermeneutical issues examined in this monograph feature selected aspects of the pneumatic nature of biblical scholarship as well as the associated empirical, confessional and communal dimensions of interpreting Scripture. At the end of this project, we recognize more clearly than before that a pneumatic hermeneutic is not limited to those inquiring specifically about the role of the Spirit in biblical hermeneutics. Rather, any scholar interpreting the biblical text is, wittingly or unwittingly, occupied, in part, with a pneumatic hermeneutic. The future development of this topic, in its broadest conceptions, appears to the editors to be a fertile research topic.

1. Exploring a Pneumatic Hermeneutic

Generations of scholars have developed tools to illuminate the provenance of the biblical literature, and this process continues unabated.⁵ Since the historical and literary dimensions of biblical literature result from a divine impetus, biblical scholarship inevitably encompasses a pneumatic text and hermeneutic. Consequently, the profitable use of various historical contexts and the literary conventions of the ancient Near East and Mediterranean regions cannot be ignored by scholars with profit. Accordingly, the role of the Spirit in biblical hermeneutics consists *partly* of the examination of the various aspects of the provenance of the biblical text.

However, this vital historical and literary inquiry of the text does not exhaust the voice of the Holy Spirit in the interpretive process. We should not move too quickly to the other domains of the Spirit (e.g. the empirical and communal dimensions of hermeneutics) before we develop further how scholarship itself is a divine means of discerning the role of the Spirit. Even though the best readings of texts achieve adequate, though not absolute, literary knowledge, a communicative act between the author(s)-redactor(s) and the reader(s) of the biblical literature is achievable.⁶ Consequently, the

5. For some repositories of contemporary biblical scholarship, see John Barton, *The Nature of Biblical Criticism* (Louisville, Ky: Westminster John Knox Press, 2007); Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* (Downers Grove, Ill.: IVP Academic, second edition, 2006); Scot McKnight and Grant R. Osborne (eds), *The Face of New Testament Studies: A Survey of Recent Research* (Grand Rapids: Baker Academic, 2004); Bill T. Arnold and David W. Baker (eds), *The Face of Old Testament Studies: A Survey of Contemporary Approaches* (Grand Rapids: Baker Academic, 1999); I. Howard Marshall, *New Testament Interpretation: Essays on Principles and Methods* (Exeter: Paternoster Press, 1977).

6. This adequate reading of Scripture can always be deepened by a re-examination of the text. For his continuum of anarchic-adequate-absolute readings of texts, see Vanhoozer, *Meaning*, pp. 299–303. Based on the communicative act between the reader and the author, Vanhoozer pressed the notion of adequate readings of biblical literature to include moral readings. See also Jeannine K. Brown, *Introducing Biblical Hermeneutics: Scripture as Communication* (Grand Rapids: Baker Academic, 2007).

examination of the divinely-initiated provenance of Scripture can lead the reader to the voice and thus the role of the Holy Spirit in biblical hermeneutics (see below on scholarship as a *charism* discerned in community[s]).

In his chapter Mark J. Boda examines how the role of the Spirit in the ancient hermeneutical horizon can inform the contemporary appropriation of its message. Boda detects a hermeneutical model of Word and Spirit located in the scribal and prophetic (Spirit) traditions in the Old Testament. Based upon this hermeneutical model of the Hebrew Bible, Boda describes a similar interpretive paradigm of Word and Spirit in the New Testament. Although this latter model is analogous to the prior one in the Old Testament, the latter work of the Spirit in the believer enables greater hermeneutical capabilities than before. This hermeneutical paradigm of Word and Spirit, according to Boda, may ease the tensions between the Old Princeton stream (a scribal accentuation of Scripture as the Word of God) and the Azusa stream (a prophetic accentuation on the Spirit's role in interpretation and elsewhere).

Based upon recent modifications of the Troeltschian principles of Old Testament scholarship, Kevin L. Spawn develops the principle of analogy⁷ for readers analysing their shared experiences of a more complex reality in the biblical literature than the scientific tenets of critical biblical scholarship take into account. For example, the advocate of the classical Troeltschian principles (or recent developments of these tenets) is likely to interpret the accounts of answered petitionary prayer in the Hebrew Bible in a way distinguishable from the scholar whose interpretation of these texts does not ignore her mutual experience of such dialogue with God. Accordingly, a charismatic scholar's shared experience with, for example, the biblical testimonies of miraculous healings may similarly lead to both an interpretation of Scripture and a definition of the principle of analogy that are distinguishable from non-charismatic scholarship. Consequently, a revision of the principle of analogy informed by the complex world of celestial and terrestrial realities provides a more satisfying hermeneutical lens for reading Scripture in the renewal tradition than other classical or contemporary proposals.

In his essay on a pneumatic hermeneutic, Archie Wright endeavours to demonstrate that a 'pneumatic' hermeneutic existed within Judaism at least two centuries prior to the emergence of Christianity. Through the exposition of several of the Dead Sea Scroll texts from Qumran, Wright demonstrates that 'the texts in question contain a distinctive feature, which claims either implicitly or explicitly that the interpretation has been divinely revealed'. In addition Wright establishes that the authors of the New Testament followed a similar pattern of interpreting the Jewish Scriptures in a way that fitted or supported their Christology and eschatology.

Wright also suggests the idea of a pneumatic/renewal hermeneutic needs to be broadened and does so by including not only the experiential and transformational context of Christian thought and activity, the defining

7. Since the principle of analogy functions in the context of the principle of correlation, this latter Troeltschian tenet is not ignored in his chapter above.

characteristic of a pneumatic hermeneutic to this point, but also the concept that the reader is able to read from the biblical (or extra-biblical) text the idea that the documents' authors understood that God was at work within their particular communities and their interpretation of the biblical text. This divine work would bring about their redemption (renewal) and set things right in the Kingdom of God along with the eventual destruction of the forces of evil that were oppressing the communities. Wright suggests, 'This approach opens the door to examine passages from the HB, LXX, Second Temple Period literature, and the New Testament from a broader perspective that may include scholars and laypersons outside of the traditional Pentecostal and charismatic communities.'

By stressing its narrative intention, Ron Herms argues the purpose of the Apocalypse was not primarily to engender the same kind of revelatory experiences of John in the congregations in Asia Minor. After locating a pneumatic hermeneutic in selected commands of Revelation, the primary role of the Spirit in this book is to be a faithful witness to Jesus in a hostile context. Although the 'revelatory experiences of the seer' are not necessarily required of the communities in Asia Minor receiving his Apocalypse, Herms is open to the possibility of understanding this language in a related way. The narrativity of the biblical text provides a critical lens for the hermeneutical discernment needed for the contemporary appropriation of the biblical text.

J. Christopher Thomas, in examining a pneumatic hermeneutic, identifies this endeavour with the Pentecostal community and that it is necessary for the interpreter/reader to belong to one of these communities. He argues, 'the Pentecostal interpreter's formation within the worshipping Pentecostal community not only opens one up to interpretive possibilities based on his or her experience, but also has a deeply transforming impact upon the interpreter's affections, which itself orients the interpretive process for the Pentecostal interpreter.'⁸

One of Thomas's main contentions is that the interpreter must 'hear' what Scripture is saying and obey it. As such the voice of the Spirit is what is speaking to the reader through the text of the author. For Thomas this is not limited to the present-day interpreter, rather he stresses the importance of discernment and the testimony within the worshipping community; without this function the community and individual would not be able to discern the voice of the Spirit. The Pentecostal hermeneut quite intentionally focuses on 'hearing the words of Scripture themselves as couched and presented by the text; an approach informed by the experience of the Pentecostal interpreter but not determined by it; an approach where the text is allowed to preserve its own independent voice; a voice that is allowed to shape and form the interpreter and interpretive community, who/which may or may not share the perspective of a particular text and its world.'

8. For an affective reading of Psalm 1, see Lee Roy Martin, 'Delighting in the Torah: The Affective Dimension of Psalm 1', *Old Testament Essays* 23.3 (2010), pp. 708–27.

Mark Cartledge investigates a Pentecostal hermeneutical methodology by examining Terry Cross's Pentecostal response, 'A Proposal to Break the Ice: What Can Pentecostal Theology Offer Evangelical Theology?', which suggests that experience is useful, if bolstered by a text (Scripture), a community (Church) and the Holy Spirit. In light of this examination, Cartledge's aim is 'to reconsider the Pentecostal theological method', while realizing the challenges it presents to Evangelicalism. The challenges are a result of the different theological method employed by the two groups; 'whereas Evangelicals have traditionally assimilated historical-critical scholarship from biblical studies, Pentecostals have usually focused upon an experiential reading of the text through the community of the Church.' Cartledge argues that the principal medium of Evangelical method has been Western rational argumentation, while Pentecostals suggest reason is important 'but must be tempered in relation to the primary construct of "text–community–Spirit"'. Pentecostals will contend that the 'knowledge of God is not exhausted through a rational and disciplined reading of Scripture, even if a Pentecostal reading is the locus of such knowledge', rather the individual and community experiences transform the reading of Scripture. Evangelicalism does not place the same high value on experience in its theological method. Cartledge argues the experiential difference of the Pentecostal methodology conveys insights to Evangelicalism concerning spirituality (e.g. the transformational process), epistemology (e.g. the multifaceted dimensions beyond the purely rational) and a view of mission that is holistic and eschatological. He contends that this Pentecostal (renewal) hermeneutical method emphasizes 'the Holy Spirit as a distinct influence within the community in the appropriation of the text and thus reintegrates spirituality into academic scholarship'.

2. A Way Forward for Future Discussion

According to the editors, the following observations may foster a constructive discussion among scholars concerning a pneumatic hermeneutic. First, all scholars focused on the provenance of Scripture are, in some sense, engaged in a pneumatic hermeneutic. Since the historical, cultural and literary dimensions of Scripture result from a divine initiative, many biblical scholars – even secularists – unknowingly participate in and contribute to pneumatic hermeneutics. Since these features of Scripture are attributable to a pneumatic impetus, a great deal of the historical and literary research of biblical scholarship is of immeasurable benefit to biblical scholars who attend to the role of the Spirit in biblical hermeneutics. Consequently, scholars are engaging the issue of the pneumatic nature of biblical interpretation in a variety of ways with differing degrees of interest. Regarding the latter, they may take up the role of the Spirit in biblical scholarship in either a narrow (the inadvertent pneumatist) or broad (the deliberative pneumatist) sense; perhaps these two designations should appear as two poles on a continuum (Table 17.1) to represent the possible varying degrees to which a scholar may

or may not approach the biblical literature as a pneumatic text or biblical hermeneutics as a pneumatic process.



Table 17.1 A Continuum of Pneumatic Deliberation

The scholar more closely related to the right than the left pole of the continuum would be the interpreter more explicitly focused on the pneumatic nature of the biblical text. On one hand since, as argued, all theoretical and intellectual activity may be regarded as religious, one might reasonably expect, in an ideal sense, the role of the Spirit to be featured in biblical scholarship. On the other hand, based on this continuum of the narrow-to-broad investigative sense of pneumatic hermeneutics, it should not be surprising to observe traditional historical criticism among the resources employed by biblical scholars in the renewal tradition. Rather than dismiss or diminish the modernistic tendencies of traditional historical criticism, a biblical hermeneutic in the renewal tradition can utilize and develop as many interpretive methods and tools as assist the examination of biblical and related literature with testimonies of the complex realities of the cosmos.

Second, according to this portrait of biblical hermeneutics, pneumatic interpretation in its broadest conception is not the exclusive domain of the confessional scholar (see Chapter One), rather it is functioning in the interpretive method of all biblical scholars; as a result, the self-proclaimed Spirit-filled scholar is not assured an adequate interpretation over against the alleged 'non-spirit-filled' scholar. One weakness of either a thoroughgoing naturalistic or spiritualistic biblical hermeneutic is that they both, in opposite ways, reduce the work of the Spirit unnecessarily. The broadening of a pneumatic hermeneutic proposed above embraces the multi-dimensional work of the Spirit in the context of the complex realities of the cosmos. The variety, or even dissonance, of hermeneutical voices generated from this expanded view of pneumatic hermeneutics underscores the need for the discernment of the resulting scholarship within the community(s).

In his summation of the achievements of the Milwaukee Symposium on Scripture and the Charismatic Renewal in 1978, James O'Brien characterizes biblical scholarship as a *charism* of the Spirit.⁹ Based on the view of the work of the Spirit explored above, O'Brien's observation underscores the need for not only the peer-review of research in the academy but also the discernment of other communal perspectives of the scholar (e.g. the

9. See in particular James O'Brien, 'Summary and Conclusions' in *Scripture and the Charismatic Renewal: Proceedings of the Milwaukee Symposium* (ed. George Martin; Ann Arbor, Mich.: Servant Books, 1979), pp. 97–118 (117).

confessing community).¹⁰ The study of the provenance of Scripture is complemented by *other* divinely ordained means that facilitate the divine voice in interpretation (e.g. prayer, communal life). While the Holy Spirit is active in the historical, cultural and literary dimensions of Scripture, a pneumatic hermeneutic is not exhausted by the analysis of the provenance of the biblical literature.

Third, based on this broad view of the role of the Spirit in biblical scholarship, it is difficult to legitimate biblical hermeneutics in the renewal tradition properly as either a sectarian or triumphalist enterprise as some have claimed. Either of these approaches triggers a more monolithic hermeneutic among scholars in a religious tradition than appears to be justified. The failure of a secular biblical scholar to incorporate the inclusive and integrated approach of a pneumatic hermeneutic (i.e. using various facets of historical criticism and acknowledging the role of the Spirit) may result in him or her missing the voice of the *Originator* of Scripture. Given all the attention to the *provenance* of the biblical text, it is ironic that the central issue relating to the *origins* of Scripture – God – could be missed. However, this is not the only paradox to arise in connection with these issues. At the same time, the failure of a confessing scholar to incorporate this same inclusive and integrated pneumatic hermeneutic may cause him or her to fall into the backwater of cultural life, thus becoming irrelevant in the broader academy.

3. Conclusion

The broadly defined pneumatic hermeneutic described above may encourage individuals in all areas of biblical scholarship to be more deliberative concerning the role of the Spirit in their work. A collaborative conversation on both the role of the Spirit in hermeneutics and the ongoing value of biblical criticism appears to be a worthy topic. Therefore, it is only natural that continued attention to the role of the Holy Spirit in biblical scholarship should assist the fusion of the hermeneutical horizons of the text and the interpreter in community(s). Although the topic is unlikely to be fully explicated by any monograph, the continued discussion and conceptualization of what comprises a pneumatic hermeneutic is a credible subject matter for future scholarship.

10. For a recent articulation of a 'hermeneutic trialectic' of Spirit, Word and Community, including an expansive view of communal hermeneutics, see Amos Yong, *Spirit-Word-Community: Theological Hermeneutics in Trinitarian Perspective* (NCTRBS; Burlington, Vt.: Ashgate, 2002), pp. 301–10.

BIBLIOGRAPHY

- Abegg, Martin G. 'The Messiah at Qumran: Are We Still Seeing Double?' *Dead Sea Discoveries* 2 (1995): pp. 125–44.
- Abraham, William J. *Divine Revelation and the Limits of Historical Criticism*. Oxford: Oxford University Press, 1982.
- Allegro, John M. 'Further Messianic References in Qumran Literature.' *Journal of Biblical Literature* 75 (1956): pp. 177–82.
- Althouse, Peter. *Spirit of the Last Days: Pentecostal Eschatology in Conversation with Jürgen Moltmann*. Journal of Pentecostal Theology Supplement Series 25. London: T&T Clark, 2003.
- Archer, Kenneth. *A Pentecostal Hermeneutic for the Twenty-First Century: Spirit, Scripture and Community*. Journal of Pentecostal Theology Supplement 28. London: T&T Clark, 2004.
- . 'Pentecostal Hermeneutics: Retrospect and Prospect.' *Journal of Pentecostal Theology* 8 (1996): pp. 63–81.
- Arnold, Bill T., and Hugh G. M. Williamson. *Dictionary of the Old Testament: Historical Books*. Downers Grove, Ill.: InterVarsity, 2005.
- Arrington, French L. 'Hermeneutics.' Pages 376–89 in *The Dictionary of the Pentecostal and Charismatic Movements*. Edited by Stanley M. Burgess, Gary B. McGee, Patrick H. Alexander. Peabody, Mass.: Hendrickson, 1988.
- . 'The Use of the Bible by Pentecostals.' *Pneuma* 16.1 (1994): pp. 101–7.
- Atkinson, William. 'Pentecostal Responses to Dunn's Baptism in the Holy Spirit.' *Journal of Pentecostal Theology* 6 (April 1995): pp. 87–131.
- Aune, David E. 'Charismatic Exegesis in Early Judaism and Early Christianity.' Pages 126–50 in *The Pseudepigrapha and Early Biblical Interpretation*. Edited by James H. Charlesworth and Craig A. Evans. Journal for the Study of the Pseudepigrapha Supplemental Series 14. Sheffield: JSOT Press, 1993.
- . *Prophecy in Early Christianity and the Ancient Mediterranean World*. Grand Rapids: Eerdmans, 1983.
- . *Revelation 1–5*. Word Biblical Commentary 52a. Nashville: Thomas Nelson, 1997.
- Autry, Arden C. 'Dimensions of Hermeneutics in Pentecostal Focus.' *Journal of Pentecostal Theology* 3 (1993): pp. 44–47.
- Badcock, Gary D. *Light of Truth and Fire of Love: A Theology of the Holy Spirit*. Grand Rapids: Eerdmans, 1997.
- Baker, R. O. 'Pentecostal Bible Reading: Toward a Model of Reading for the Formation of Christian Affections.' *Journal of Pentecostal Theology* 7 (1995): pp. 34–48.
- Barth, Karl. *Church Dogmatics* 1.2. Edinburgh: T&T Clark, 1956.
- Bartholomew, Craig G. 'Introduction.' Pages xxiii–xxxi in *Renewing Biblical Interpretation*. Edited by Craig Bartholomew, Colin Greene and Karl Möller. Scripture and Hermeneutics Series 1. Grand Rapids: Zondervan, 2000.
- . 'Listening for God's Address: A Mere Trinitarian Hermeneutic for the Old Testament.' In *Hearing the Old Testament*. Edited by Craig G. Bartholomew and David Beldman. Grand Rapids: Eerdmans, forthcoming.

- Bartholomew, Craig G., and Robby Holt. 'Prayer in/and the Drama of Redemption in Luke: Prayer and Exegetical Performance.' Pages 350–75 in *Reading Luke: Interpretation, Reflection, Formation*. Scripture and Hermeneutics Series 6. Edited by Craig G. Bartholomew, Joel B. Green and Anthony C. Thiselton. Grand Rapids: Zondervan, 2005.
- Barton, John. *The Future of Old Testament Study: An Inaugural Lecture Delivered before the University of Oxford on 12 November 1992*. Oxford: Clarendon Press, 1993.
- . *The Nature of Biblical Criticism*. Louisville, Ky.: Westminster John Knox, 2007.
- Bauckham, Richard. *The Climax of Prophecy: Studies on the Book of Revelation*. Edinburgh: T&T Clark, 1993.
- , ed. *The Gospels for all Christians Rethinking the Gospel Audience*. Grand Rapids: Eerdmans, 1998.
- . 'The Messianic Interpretation of Isa 10:34 in the Dead Sea Scrolls: 2 Baruch and the Preaching of John the Baptist.' *Dead Sea Discoveries* 2 (1995): pp. 202–16.
- . *The Theology of the Book of Revelation*. Cambridge: Cambridge University Press, 1993.
- Baumgarten, Joseph. 'The Pharisaic–Sadducean Controversies about Purity, and the Qumran Texts.' *Journal of Jewish Studies* 31 (1980): pp. 157–70.
- Beale, Greg. *The Book of Revelation*. New International Greek New Testament. Grand Rapids: Eerdmans, 1999.
- Bebbington, D. W. *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*. London: Routledge, 2002.
- Beilby, James, ed. *Naturalism Defeated? Essays on Plantinga's Evolutionary Argument Against Naturalism*. Ithaca, N.Y.: Cornell University Press, 2002.
- Berger, Peter, and Anton Zijderfeld. *In Praise of Doubt: How to Have Convictions Without Becoming a Fanatic*. New York: HarperOne, 2009.
- Berkhof, Hendrikus. *Christian Faith: An Introduction to the Study of the Faith*. 2d ed. Grand Rapids: Eerdmans, 1986.
- . *The Doctrine of the Holy Spirit*. Atlanta: John Knox, 1964.
- Bird, Thomas. 'Experience over Scripture in Charismatic Exegesis.' *Concordia Theological Quarterly* 45 (1981): pp. 5–11.
- Blenkinsopp, Joseph. *Ezra–Nehemiah: A Commentary*. Old Testament Library. Philadelphia: Westminster, 1988.
- Blumhofer, Edith W. *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture*. Urbana: University of Illinois Press, 1993.
- Boccaccini, Gabriele. *Beyond the Essene Hypothesis: The Parting of the Ways Between Qumran and Enochic Judaism*. Grand Rapids: Eerdmans, 1998.
- Boda, Mark J. 'Biblical Theology and the Old Testament.' In *Hearing the Old Testament*. Edited by Craig Bartholomew and David Beldman. Grand Rapids: Eerdmans, forthcoming.
- . 'Identity and Empire, Reality and Hope in the Chronicler's Perspective.' Pages 249–72 in *Community Identity in Judean Historiography: Biblical and Comparative Perspectives*. Edited by Gary Knoppers and Ken Ristau. Winona Lake, Ind.: Eisenbrauns, 2009.
- . *1–2 Chronicles*. Cornerstone Biblical Commentary 5a. Carol Stream, Ill.: Tyndale House, 2010.
- . 'Prayer as Rhetoric in the Book of Nehemiah.' in *A New Perspective on Ezra–Nehemiah: Story and History, Literature and Interpretation*. Edited by Isaac Kalimi. Winona Lake: Eisenbrauns, forthcoming.
- . *Praying the Tradition: The Origin and Use of Tradition in Nehemiah* 9. Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 277. Berlin: Walter de Gruyter, 1999.
- . 'Redaction in the Book of Nehemiah: A Fresh Proposal.' Pages 25–54 in *Unity and Disunity of Ezra–Nehemiah: Redaction, Rhetoric, Reader*. Edited by Mark J. Boda and Paul Redditt. Hebrew Bible Monographs. Sheffield: Sheffield Phoenix, 2008.

- . *A Severe Mercy: Sin and Its Remedy in the Old Testament*. Siphrut: Literature and Theology of the Hebrew Scriptures 1. Winona Lake, Ind.: Eisenbrauns, 2009.
- Braaten, Carl E., and Robert W. Jenson, eds. *Christian Dogmatics*. 2 vols. Philadelphia: Fortress, 1984.
- Browning, Donald S. *A Fundamental Practical Theology: Descriptive and Strategic Proposals*. Minneapolis: Fortress, 1996.
- Bruce, F. F. *Biblical Exegesis in the Qumran Texts*. Grand Rapids: Eerdmans, 1959.
- . 'The Spirit in the Apocalypse.' Pages 333–44 in *Christ and Spirit: Studies in Honor of C.F.D. Moule*. Edited by Barnabas Lindars and Stephen Smalley. Cambridge: Cambridge University Press, 1993.
- Bruggemann, Walter. *Abiding Astonishment: Psalms, Modernity, and the Making of History*. Louisville, Ky.: Westminster John Knox, 1991.
- Bultmann, Rudolf. *Jesus Christ and Mythology*. New York: Scribner, 1958.
- . *Theology of the New Testament*. 2 vols. London: SCM Press, 1955.
- Burgess, Stanley M., ed. *Encyclopedia of Pentecostal and Charismatic Christianity*. New York: Routledge, 2006.
- . 'Neoevangelical Movements.' Page 329 in *Encyclopedia of Pentecostal and Charismatic Christianity*. Edited by Stanley M. Burgess. New York: Routledge, 2006.
- Burgess, Stanley M., and Gary B. McGee, eds. *Dictionary of Pentecostal and Charismatic Movements*. Grand Rapids: Zondervan, 1988.
- Burgess, Stanley M., and Eduard M. van der Maas, eds. *The New International Dictionary of Pentecostal and Charismatic Movements*. Rev. ed. Grand Rapids: Zondervan, 2003.
- Burnett, Richard. *Karl Barth's Theological Exegesis*. Wissenschaftliche Untersuchungen zum Neuen Testament 2 145. Tübingen: Mohr Siebeck, 2001.
- Burridge, Richard A. *Four Gospels, One Jesus?* Grand Rapids: Eerdmans, 2005.
- Caird, G. B. *The Revelation of Saint John*. Black's NT Commentary. Peabody, Mass.: Hendrickson, 1993.
- Calvin, Jean. *Institutes of the Christian Religion*. Edited by J. T. O'Neill. Translated by F. L. Battles. Philadelphia: Westminster, 1960.
- Carmignac, Jean. 'Le Document de Qumran sur Melchisedeq.' *Revue de Qumran* 7 (1969–71): pp. 343–78.
- Carpenter, Joel A. *Revive Us Again: The Reawakening of American Fundamentalism*. New York: Oxford University Press, 1997.
- Cartledge, Mark J. 'Affective Theological Praxis: Understanding the Direct Object of Practical Theology.' *International Journal of Practical Theology* 8.1 (2004): pp. 34–52.
- . 'Empirical Theology.' *Journal of Pentecostal Theology* 9 (1996): pp. 115–26.
- . 'Pentecostal Theological Method and Intercultural Theology.' *Transformation: An International Journal of Holistic Mission Studies* 25.2/3 (2008): pp. 92–102.
- . 'Practical Theology and Charismatic Spirituality: Dialectics in the Spirit.' *Journal of Pentecostal Theology* 10.2 (2002): pp. 93–109.
- . *Practical Theology: Charismatic and Empirical Perspectives*. Carlisle: Paternoster, 2003.
- Charette, Blaine B. *Restoring Presence: The Spirit in Matthew's Gospel*. Journal of Pentecostal Theology Supplement Series 18. Sheffield: Sheffield Academic, 2000.
- Christenson, Larry, ed. *Welcome, Holy Spirit: A Study of Charismatic Renewal in the Church*. Minneapolis: Augsburg, 1987.
- Clark, Mathew S. 'Pentecostal Hermeneutics: The Challenge of Relating to (Post)-Modern Literary Theory.' *Asian Journal of Pentecostal Studies* 1 (2002): pp. 67–92.
- Clines, David J. A. *Ezra, Nehemiah, Esther*. New Century Bible. Grand Rapids/London: Eerdmans/Marshall Morgan & Scott, 1984.
- . 'Nehemiah 10 as an Example of Early Jewish Biblical Exegesis.' *Journal for the Study of the Old Testament* 21 (1981): pp. 111–17.

- Clouser, Roy A. *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories*. Rev. ed. Notre Dame: Notre Dame University Press, 2005.
- Cogan, Mordechai, and Hayim Tadmor. *II Kings: A New Translation*. Anchor Bible. Garden City, N.Y.: Doubleday, 1988.
- Collins, John C. ed. *Apocalypse: The Morphology of a Genre*. Semeia 14. Atlanta: Society of Biblical Literature, 2003.
- . *Beyond the Qumran Community: The Sectarian Movement of the Dead Sea Scrolls*. Grand Rapids: Eerdmans, 2009.
- Collins, Raymond F. 1 & 2 *Timothy and Titus: A Commentary*. New Testament Library. Louisville, Ky.: Westminster John Knox, 2002.
- Cox, Harvey. 'A Review of Pentecostal Spirituality: A Passion for the Kingdom by Steven J. Land.' *Journal of Pentecostal Theology* 5 (1994): pp. 3–12.
- Crawford, Sidnie White. *Rewriting Scripture in Second Temple Times*. Grand Rapids: Eerdmans, 2008.
- Cross, Frank Moore. *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel*. Cambridge: Harvard University Press, 1973.
- Daley, Brian E., S. J. 'Is Patristic Exegesis Still Usable? Some Reflections on Early Christian Interpretations of the Psalms.' Pages 69–88 in *The Art of Reading Scripture*. Edited by Ellen Davis and Richard Hays. Grand Rapids: Eerdmans, 2003.
- Davies, Andrew. 'What Does it Mean to Read the Bible as a Pentecostal?' *Journal of Pentecostal Theology* 18 (2009): pp. 216–29.
- Davies, Philip R. *Whose Bible is it Anyways?* Journal for the Study of the Old Testament Supplement Series 204. Sheffield: Sheffield Academic Press, 1995.
- Davis, C. Franks. *The Evidential Force of Religious Experience*. Oxford: Clarendon, 1989.
- Day, John. *God's Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament*. University of Cambridge Oriental Publications 35. Cambridge: Cambridge University Press, 1985.
- Dayton, Donald W. 'The Limits of Evangelicalism: The Pentecostal Tradition.' Pages 36–56 in *The Variety of American Evangelicalism*. Edited by Donald W. Dayton and Robert K. Johnston. Knoxville, Tenn.: University of Tennessee Press, 1991.
- . '“The Search for the Historical Evangelicalism”: George Marsden's History of Fuller Seminary as a Case Study.' *Christian Scholar's Review* 23.1 (1993): pp. 12–33.
- . *The Theological Roots of Pentecostalism*. Peabody, Mass.: Hendrickson, 1987.
- Dearman, J. Andrew. 'My Servants the Scribes: Composition and Context in Jeremiah 36.' *Journal Biblical Literature* 109.3 (1990): pp. 403–21.
- Deere, Jack. *Surprised by the Power of the Spirit*. Eastbourne, U.K.: Kingsway Publication, 1993.
- . *Surprised by the Voice of God: How God Speaks to us Today*. Eastbourne, U.K.: Kingsway Publication, 1996.
- DeSilva, David. *Seeing Things John's Way: The Rhetoric of the Book of Revelation*. Louisville, Ky.: Westminster John Knox, 2009.
- Driver, Daniel. *Brevard Childs: Biblical Theologian*. Forschungen zum Alten Testament 2 46. Tübingen: Mohr Siebeck, 2010.
- Duggan, Michael. *The Covenant Renewal in Ezra-Nehemiah (Neh 7:72b–10:40): An Exegetical, Literary, and Theological Study*. Society of Biblical Literature Dissertation Series 164. Atlanta: Society of Biblical Literature, 2001.
- Dunn, James D. G. *Baptism in the Holy Spirit*. London: SCM, 1970.
- . *Beginning from Jerusalem*. Grand Rapids: Eerdmans, 2009.
- . 'Discernment of Spirits—A Neglected Gift'. Pages 79–96 in *Witness to the Spirit: Essays on Revelation, Spirit, Redemption*. Edited by Wilfrid Harrington. Dublin: Koinonia, 1979.
- . *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*. London: SCM Press, 1975.

- . *Jesus Remembered*. Grand Rapids: Eerdmans, 2003.
- . *The Living Word*. 3d ed. Minneapolis: Fortress, 2009.
- . *Unity and Diversity in the New Testament: An Inquiry into the Character of Earliest Christianity*. 3d ed. London: SCM, 2006.
- Dupont-Sommer, André. *The Dead Sea Scrolls: A Preliminary Survey*. Oxford: Blackwell, 1952.
- Elbert, Paul. 'Contextual Analysis and Interpretation with Sensitivity to the Spirit as Interactive Person: Editor's Explanation and Welcome to JBPR.' *Journal of Biblical and Pneumatological Research* 1 (2009): pp. 1–14.
- Ellington, Scott A. 'Pentecostalism and the Authority of Scripture.' *Journal of Pentecostal Theology* 9 (1996): pp. 16–38.
- Ervin, Howard. 'Hermeneutics: A Pentecostal Option.' Pages 23–35 in *Essays on Apostolic Themes: Studies in Honor of Howard M. Ervin*. Edited by Paul Elbert. Peabody, Mass.: Hendrickson, 1985.
- Evans, Craig. 'Jewish Exegesis.' Page 383 in *Dictionary of Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Academic, 2005.
- Evans, Elizabeth. *The Wright Vision: The story of the New England Fellowship*. Lanham, Md.: University Press of America, 1991.
- Fee, Gordon D. *Galatians*. Pentecostal Commentary Series; Blandford Forum, U.K.: Deo, 2007.
- . *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody, Mass.: Hendrickson, 1994.
- . *Gospel and Spirit: Issues in New Testament Hermeneutics*. Peabody, Mass.: Hendrickson, 1991.
- . 'Hermeneutics and Historical Precedent – A Major Problem in Pentecostal Hermeneutics.' Pages 118–32 in *Perspectives on the New Pentecostalism*. Edited by Russell P. Spittle. Grand Rapids: Baker Books, 1976.
- . *Listening to the Spirit in the Text*. Grand Rapids: Eerdmans and Vancouver: Regent College, 2000.
- . 'A Response to Roger Stronstad's "The Biblical Precedent for Historical Precedent".' *Paraclete* 27.2 (1993): pp. 11–14.
- Fee, Gordon D., and Douglas Stuart. *How to Read the Bible for all its Worth: A Guide to Understanding the Bible*. London: Scripture Union, 1982.
- Fensham, F. Charles. *The Books of Ezra and Nehemiah*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1982.
- Fitzmyer, Joseph A., S. J. 'The Use of Explicit Old Testament Quotations in Qumran Literature and in the New Testament.' Pages 3–58 in *Essays on the Semitic Background of the New Testament*. London: Chapman, 1971.
- Forrester, Duncan B. *Truthful Action: Explorations in Practical Theology*. Edinburgh: T&T Clark, 2000.
- Fowl, Stephen E. *Engaging Scripture: A Model for Theological Interpretation*. Challenges in Contemporary Theology. Malden, Mass.: Blackwell Publishers, 1998.
- . 'The Role of Authorial Intention in the Theological Interpretation of Scripture.' Pages 71–87 in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Edited by Joel B. Green and Max Turner. Grand Rapids: Eerdmans, 2000.
- Frankovic, Joseph. *Reading the Book*. Tulsa: Hakesher, 1997.
- Fretheim, Terence E. *First and Second Kings*. Westminster Bible Companion. Louisville, Ky.: Westminster John Knox, 1999.
- . *Jeremiah*. Smyth & Helwys Bible Commentary. Macon, Ga.: Smith & Helwys, 2002.
- Fyall, Robert S. *Now My Eyes have seen You: Images of Creation and Evil in the Book of Job*. New Studies in Biblical Theology 12. Downers Grove, Ill.: InterVarsity, 2002.

- Gibson, John C. L. 'On Evil in the Book of Job.' Pages 399–419 in *Ascribe to the Lord: Biblical and Other Studies in Memory of Peter C. Craigie*. Edited by Lyle Eslinger and Glen Taylor. Journal for the Study of the Old Testament Supplement Series 67. Sheffield: Sheffield Academic, 1988.
- Gorgi, Dieter. *The Opponents of Paul in Second Corinthians*. Philadelphia: Fortress, 1986.
- Green, Joel B., and Max Turner, eds. *Between Two Horizons: Spanning New Testament Studies & Systematic Theology*. Cambridge: Eerdmans, 2000.
- Greig, Gary S., and Kevin N. Springer, eds. *The Kingdom and the Power: Are Healing and the Spiritual Gifts Used by Jesus and the Early Church Meant for the Church Today?* Ventura, Calif.: Regal Books, 1993.
- Grenz, Stanley. 'Interpretative Community.' Pages 128–29 in *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Books, 2005.
- Grudem, Wayne A. *Are Miraculous Gifts for Today? Four Views*. Grand Rapids: Zondervan, 1996.
- Gunton, Colin E. *Christ and Creation*. Grand Rapids: Eerdmans and Carlisle, U.K.: Paternoster, 1992.
- Habel, Norman C. *The Book of Job: A Commentary*. The Old Testament Library. Philadelphia: Westminster John Knox, 1988.
- Hart, Trevor. 'Imagining Evangelical Theology.' Pages 191–200 in *Evangelical Futures: A Conversation on Theological Method*. Edited by J. G. Stackhouse. Grand Rapids: Baker, Leicester: InterVarsity and Vancouver: Regent College, 2000.
- Harvey, David. *Justice, Nature and the Geography of Difference*. Oxford: Blackwell, 1996.
- Haughey, John C., ed. *Theological Reflections on the Charismatic Renewal: Proceedings of the Chicago Conference October 1–2, 1976*. Ann Arbor, Mich.: Servant Books, 1978.
- Hemer, Colin. *The Letters to the Seven Churches of Asia Minor in their Local Setting*. Sheffield: JSOT Press, 1986.
- Hempel, Charlotte. *The Dead Sea Scrolls: Texts and Context*. Leiden: Brill Academic, 2010.
- Hens-Piazza, Gina. *The New Historicism*. Guides to Biblical Scholarship—Old Testament Series. Minneapolis: Augsburg Fortress, 2002.
- Herholdt, Marius D. 'Pentecostal and Charismatic Hermeneutics'. Pages 417–31 in *Initiation into Theology: The Rich Variety of Theology and Hermeneutics*. Edited by Adrio König and S. S. Maimela. Pretoria, South Africa: Van Schaik, 1998.
- Hermes, Ronald. 'Review of *The Spirit of the Book of Revelation*.' *Journal for Pentecostal Theology* 17.1 (2008): pp. 9–18.
- Heschel, Abraham. *The Prophets*. New York: Harper & Row, 1962.
- Himmelfarb, Martha. *Tours of Hell: An Apocalyptic Form in Jewish and Christian Literature*. Philadelphia: University of Pennsylvania Press, 1983.
- Hobbs, T. R. *2 Kings*. Word Biblical Commentary 13. Waco: Word Books, 1985.
- Hoekema, Anthony. *Holy Spirit Baptism*. Grand Rapids: Eerdmans, 1972.
- Hollenweger, Walter J. 'The Contribution of Critical Exegesis to Pentecostal Hermeneutics.' *Spirit and Church* 2.1 (2000): pp. 7–18.
- . 'Pentecostals and the Charismatic Movement.' Pages 549–53 in *The Study of Spirituality*. Edited by Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold. New York: Oxford University Press, 1986.
- Holt, Else Kragelund. 'Word of Jeremiah—Word of God: Structures of Authority in the Book of Jeremiah.' Pages 172–89 in *Uprooting and Planting: Essays on Jeremiah for Leslie Allen*. Edited by John Goldingay. Library of Hebrew Bible/Old Testament Studies. New York: T&T Clark, 2007.
- Horgan, Maurya P. 'The Bible Explained (Prophecies).' Pages 247–53 in *Early Judaism and its Modern Interpreters*. Edited by Robert Kraft and George W. E. Nickelsburg. Atlanta: Scholars Press, 1986.

- Husbands, Mark. "Reading with the Spirit": Interpreting Scripture in the Light of Word and Spirit.' Pages 167–91 in *Teach Me Your Paths: Studies in Old Testament Literature and Theology*. Edited by John Kessler and Jeffrey P. Greenman. Toronto: Clements, 2001.
- Jassen, Alex P. 'The Presentation of the Ancient Prophets as Lawgivers at Qumran.' *Journal of Biblical Literature* 127.2 (2008): pp. 307–37.
- Jeffrey, David Lyle. "Introduction." Pages 1–16 in *The Bible and the University*. Edited by David Lyle Jeffrey and C. Stephen Evans. Scripture and Hermeneutics Series 8. Grand Rapids: Zondervan, 2008.
- Johns, Cheryl Bridges. *Pentecostal Formation: A Pedagogy among the Oppressed*. Sheffield: Sheffield Academic, 1993.
- Johns, Jackie D. 'Pentecostalism and the Postmodern Worldview.' *Journal of Pentecostal Theology* 7 (1995): pp. 73–96.
- Johns, Jackie D., and Cheryl Bridges Johns. 'Yielding to the Spirit: A Pentecostal Approach to Group Bible Study.' *Journal of Pentecostal Theology* 1 (1992): pp. 109–34.
- Johnson, Luke Timothy, and William Kurz, S. J. *The Future of Catholic Biblical Scholarship: A Constructive Conversation*. Grand Rapids: Eerdmans, 2002.
- Kay, William K., and Anne E. Dyer, eds. *Pentecostal and Charismatic Studies: A Reader*. London: SCM, 2004.
- Klein, William W., Craig L. Blomberg, and Robert L. Hubbard, eds. *Introduction to Biblical Interpretation*. Nashville: Thomas Nelson, 2004.
- Klingbeil, Gerald A. 'Historical Criticism.' Pages 401–20 in *Dictionary of the Old Testament—Pentateuch: A Compendium of Contemporary Biblical Scholarship*. Edited by T. Desmond Alexander and David W. Baker. Leicester, England: InterVarsity, 2003.
- Kuyper, Abraham. *The Work of the Holy Spirit*. Grand Rapids: Eerdmans, 1941.
- Ladd, George E. *A Commentary on the Revelation of John*. Grand Rapids: Eerdmans, 1972.
- Land, Steven J. 'A Passion for the Kingdom: Revisioning Pentecostal Spirituality.' *Journal of Pentecostal Theology* 1 (1992): pp. 19–46.
- . *Pentecostal Spirituality: A Passion for the Kingdom*. Journal of Pentecostal Theology Supplement Series 1. Sheffield: Sheffield Academic Press, 1993.
- . 'Response to Professor Harvey Cox.' *Journal of Pentecostal Theology* 5 (1994): pp. 13–16.
- Landrus, Heather L. 'Hearing 3 John 2 in the Voices of History.' *Journal of Pentecostal Theology* 11.1 (2002): pp. 70–88.
- Lash, Nicholas. *Theology on the Way to Emmaus*. London: SCM, 1986.
- . 'What Might Martyrdom Mean?' Pages 183–98 in *Suffering and Martyrdom in the New Testament*. Edited by William Horbury and Brian McNeill. Cambridge: Cambridge University Press, 1981.
- Lederle, Henry I. 'Life in the Spirit and Worldview: Some Preliminary Thoughts on Understanding Reality, Faith and Providence from a Charismatic Perspective.' Pages 22–33 in *Spirit and Renewal: Essays in Honor of J. Rodman Williams*. Edited by Mark W. Wilson. Journal of Pentecostal Theology Supplemental Series 5. Sheffield: Sheffield Academic, 1994.
- Letham, Robert. 'The Trinity—Yesterday, Today and the Future.' *Themelios* 28.1 (2002): pp. 26–35.
- Levenson, Jon D. *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies*. Louisville, Ky.: Westminster John Knox, 1993.
- Levison, John R. *Filled with the Spirit*. Grand Rapids: Eerdmans, 2009.
- . *The Spirit in First Century Judaism*. Leiden: Brill, 1997.
- Licht, Jacob. *The Rule Scroll: A Scroll from the Wilderness of Judaea –1QS, 1QSa, 1QSb: Text, Introduction and Commentary*. Jerusalem: Bialik, 1957 [Hebrew].
- Licona, Michael R. *The Resurrection of Jesus: A New Historiographical Approach*. Downers Grove, Ill.: InterVarsity, 2010.

- Long, V. Philips. *The Art of Biblical History*. Foundations of Contemporary Interpretation 5. Leicester, England: Apollos, 1994.
- . 'Historiography of the Old Testament.' Pages 145–75 in *The Face of Old Testament Studies: A Survey of Contemporary Approaches*. Edited by David W. Baker and Bill T. Arnold. Grand Rapids: Baker Books, 1999.
- Louth, Andrew. *Discerning the Mystery: An Essay on the Nature of Theology*. Oxford: Clarendon, 1983.
- Luz, Ulrich. *Matthew in History: Interpretation, History, and Effects*. Minneapolis: Fortress, 1994.
- . 'A Response to Emerson B. Powery.' *Journal of Pentecostal Theology* 14 (1999): pp. 19–26.
- . *Studies in Matthew*. Translated by Rosemary Selle. Grand Rapids: Eerdmans, 2005.
- Lyons, William E. *Emotions*. Cambridge: Cambridge University Press, 1980.
- Lyons, William J. 'The Fourth Wave and the Approaching Millennium.' *Anvil* 15 (1998): pp. 169–80.
- Ma, Wonsuk. *Until the Spirit Comes: The Spirit of God in the Book of Isaiah*. Journal for the Study of the Old Testament Supplement Series 271. Sheffield: Sheffield Academic, 1999.
- Macchia, Frank D. 'A Reply to Rickie Moore.' *Journal of Pentecostal Theology* 17 (2000): pp. 15–19.
- . 'Sighs too Deep for Words: Toward a Theology of Glossolalia.' *Journal of Pentecostal Theology* 1 (1992), pp. 47–73.
- . 'The Spirit and the Text: Recent Trends in Pentecostal Hermeneutics.' *Spirit and Church* 2.1 (2000): pp. 52–65.
- Magrassi, Mariano. *Praying the Bible: An Introduction to Lectio Divina*. Collegeville, Minn.: Liturgical Press, 1998.
- Marsden, George M. *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism*. Grand Rapids: Eerdmans, 1987.
- Marshall, I. Howard. 'An Evangelical Approach to "Theological Criticism".' *Themelios* 13 (1988): pp. 79–85.
- . *Luke: Historian and Theologian*. Exeter: Paternoster, 1970.
- Martin, Francis. 'The Charismatic Renewal and Biblical Hermeneutics.' in *Theological Reflections on the Charismatic Renewal*. Ann Arbor, Mich.: Servant Books, 1979.
- . 'Spirit and Flesh in the Doing of Theology.' *Journal of Pentecostal Theology* 18 (2001): pp. 5–31.
- Martin, George, ed. *Scripture and the Charismatic Renewal: Proceedings of the Milwaukee Symposium December 1–3, 1978*. Ann Arbor, Mich.: Servant Books, 1979.
- Martin, Lee Roy. *The Unheard Voice of God: A Pentecostal Hearing of the Book of Judges*. Journal for the Study of the Old Testament Supplement Series 32. Blandford Forum, U.K.: Deo, 2008.
- Mayes, A. D. H. *Deuteronomy*. New Century Bible. Greenwood, S.C.: Attic, 1979.
- McGrath, Alister. *Christian Spirituality*. Oxford: Basil Blackwell, 1999.
- . 'Evangelical Theological Method: The State of the Art.' Pages 15–37 in *Evangelical Futures: A Conversation on Theological Method*. Edited by J. G. Stackhouse. Grand Rapids: Baker, Leicester: InterVarsity, and Vancouver: Regent College, 2000.
- McKay, John. 'When the Veil is Taken Away: The Impact of Prophetic Experience of Biblical Interpretation.' *Journal of Pentecostal Theology* 5 (1994): pp. 17–40.
- McKenzie, Steven L. 'Deuteronomistic History.' Pages 2:160–68 in *Anchor Bible Dictionary*. Edited by David Noel Freedman. New York: Doubleday, 1992.
- . 'Historiography, Old Testament.' Pages 418–25 in *Dictionary of the Old Testament—Historical Books: A Compendium of Contemporary Biblical Scholarship*. Edited by Bill T. Arnold and Hugh G. M. Williamson. Downers Grove, Ill.: InterVarsity, 2005.

- McQueen, Larry R. *Joel and the Spirit: The Cry of a Prophetic Hermeneutic*. Journal of Pentecostal Theology Supplement Series 8. Sheffield: Sheffield Academic, 1995.
- Menzies, Robert P. *Empowered for Witness: The Spirit in Luke-Acts*. Journal of Pentecostal Theology Supplement Series 6. Sheffield: Sheffield Academic, 1995.
- . 'John's Place in the Development of Early Christian Pneumatology.' Pages 41–52 in *The Spirit and Spirituality: Essays in Honour of Russell P. Spittler*. Edited by Wonsuk Ma and Robert P. Menzies. Journal of Pentecostal Theology Supplement Series 24. London: Continuum, 2004.
- Menzies, William W. and Robert P. Menzies. *Spirit and Power: Foundations of Pentecostal Experience*. Grand Rapids: Zondervan, 2000.
- Michel, Walter L. *Job in the Light of Northwest Semitic*. Biblica et Orientalia 42–I. Rome: Biblical Institute, 1987.
- Miller, Robert D., II. 'Quest of the Historical Israel.' Pages 830–37 in *Dictionary of the Old Testament—Historical Books: A Compendium of Contemporary Biblical Scholarship*. Edited by Bill T. Arnold and H. G. M. Williamson. Downers Grove, Ill.: InterVarsity, 2005.
- Moberly, R. Walter L. *Prophecy and Discernment*. New York and Cambridge: Cambridge University Press, 2006.
- Moltmann, Jürgen. *The Source of Life: The Holy Spirit and the Theology of Life*. Translated by Margaret Kohl. Minneapolis: Augsburg Fortress and SCM Press, 1997.
- . *The Spirit of Life: A Universal Affirmation*. London: SCM, 1992.
- Montague, George T. 'Hermeneutics and the Teaching of Scripture.' Pages 77–95 in *Scripture and the Charismatic Renewal*. Ann Arbor, Mich.: Servant Books, 1979.
- Moore, Rickie D. "'And Also Much Cattle": Prophetic Passions and the End of Jonah.' *Journal of Pentecostal Theology* 11 (October 1997): pp. 35–48.
- . 'Canon and Charisma in the Book of Deuteronomy.' *Journal of Pentecostal Theology* 1 (1992): pp. 75–92.
- . 'Pentecostal Approach to Scripture.' *Seminary Viewpoint* 8.1 (1987): pp. 4–5.
- Myers, Jacob M. *Ezra, Nehemiah*. Anchor Bible 14. Garden City, N.Y.: Doubleday, 1965.
- Newman, Judith H. *Praying by the Book: The Scripturalization of Prayer in Second Temple Judaism*. Society of Biblical Literature Early Judaism and its Literature 14. Atlanta: Scholars Press, 1999.
- Newport, Kenneth G. C. *Apocalypse and Millennium: Studies in Biblical Eisegesis*. Cambridge: Cambridge University Press, 2000.
- Nicholson, Ernest W. *The Pentateuch in the Twentieth Century: The Legacy of Julius Wellhausen*. Oxford: Oxford University Press, 1998.
- Nielsburg, George W. E. *Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction*. 2d ed. Minneapolis: Fortress, 2005.
- Noel, Bradley T. 'Gordon Fee and the Challenge to Pentecostal Hermeneutics: Thirty Years Later.' *Pneuma* 26.1 (Spring 2004): pp. 60–80.
- North, J. Lionel. 'Praying for a Good Spirit: Text, Context and Meaning of Luke 11.13.' *Journal for the Study of the New Testament* 28.2 (2005): pp. 167–88.
- North, R. 'The Qumran "Sadducees".' *Catholic Biblical Quarterly* 17 (1955): pp. 164–88.
- Oden, Robert A., Jr. 'Cosmogony, Cosmology.' Pages 1162–71 in vol. 1 of *The Anchor Bible Dictionary*. Edited by David Noel Freedman. 6 vols. London: Doubleday, 1992.
- Olsen, Glenn. 'The Spiritual Sense(s) Today'. Pages 116–38 in *The Bible and the University*. Edited by David Lyle Jeffrey and C. Stephen Evans. Scripture and Hermeneutics Series 8; Grand Rapids: Zondervan, 2007.
- Osborne, Grant R. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. 2d. ed. Downers Grove, Ill.: InterVarsity, 2006.
- Paintner, Christine Valters and Lucy Wynkoop, O.S.B. *Lectio Divina: Contemplative Awakening and Awareness*. New York: Paulist, 2008.

- Parker, David M. 'An Exegetical Study of the Spirit in 1 Peter: Strength for Today, and Hope for Tomorrow.' Th.D. diss., Sydney College of Divinity, 2007.
- Parpola, Simo. *Letters from Assyrian Scholars to the Kings Esarhaddon and Assurbanipal*. 2 vols. Alter Orient und Altes Testament 5/1–5/2. Kevelaer, Germany: Butzon & Bercker, 1970.
- Patte, Daniel. *Early Jewish Hermeneutic in Palestine*. Society of Biblical Literature Dissertation Series 22. Atlanta: Scholars Press, 1975.
- Peterson, Eugene. *Working the Angles*. Grand Rapids: Eerdmans, 1987.
- Philo in Ten Volumes (and Two Supplementary Volumes). Translated by F. H. Colson, G. H. Whitaker and Ralph Marcus. LCL. Cambridge: Harvard University Press, 1929–1962.
- Pinnock, Clark H. *The Scripture Principle*. San Francisco: Harper & Row, 1984.
- . 'The Work of the Holy Spirit in Hermeneutics.' *Journal of Pentecostal Theology* 1 (1993): pp. 3–23.
- . 'The Work of the Spirit in the Interpretation of Holy Scripture from the Perspective of a Charismatic Biblical Theologian.' *Journal of Pentecostal Theology* 18 (2009): pp. 157–71.
- Pinnock, Clark H., with Barry L. Callen. *The Scripture Principle: Reclaiming the Full Authority of the Bible*. 2d ed. Grand Rapids: Baker Academic, 2006.
- Pinnock, Clark H., and Grant Osborne. 'A Truce Proposal for the Tongues Controversy.' *Christianity Today* 16 (Oct. 1971): pp. 6–9.
- Plantinga, Alvin. *Warranted Christian Belief*. New York and Oxford: Oxford University Press, 2000.
- Pope, Marvin H. *Job*. Anchor Bible 15. Garden City, N.Y.: Doubleday, 1973.
- Powery, Emerson B. 'The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective.' *Journal of Pentecostal Theology* 11.2 (April 2003): pp. 184–98.
- . 'Ulrich Luz's *Matthew in History*: A Contribution of Pentecostal Hermeneutics?' *Journal of Pentecostal Theology* 14 (1999): pp. 3–17.
- Prigent, Pierre. *Commentary on the Apocalypse of Saint John*. Tübingen: Mohr Siebeck, 2004.
- Provan, Iain, V. Philips Long and Tremper Longman III. *A Biblical History of Israel*. Louisville, Ky.: Westminster John Knox, 2003.
- Räsänen, Heiki. 'The Effective "History" of the Bible: A Challenge to Biblical Scholarship.' *Scottish Journal of Theology* 45 (1992): pp. 303–24.
- Ramm, Bernard L. *The Evangelical Heritage: A Study in Historical Theology*. Grand Rapids: Baker Books, 2000.
- Ramsey, J. Michael. *Revelation*. InterVarsity Press New Testament Commentary Series 20. Downers Grove, Ill.: InterVarsity, 1997.
- Rescher, Nicholas. *Rationality: A Philosophical Inquiry into the Nature of the Rationale of Reason*. Oxford: Clarendon, 1988.
- Roberts, Mark E. 'A Hermeneutic of Charity: Response to Heather Landrus.' *Journal of Pentecostal Theology* 11.1 (2002): pp. 89–97.
- Royalty, Robert. 'Don't Touch *This Book*: Revelation 22:18–19 and the Rhetoric of Reading (in) the Apocalypse of John.' *Biblical Interpretation* 12 (2004): pp. 282–99.
- Ruthven, Jon. 'Back to the Future for Pentecostal/Charismatic Evangelicals in North America and Worldwide: Radicalizing Evangelical Theology and Practice.' Pages 302–15 in *The Futures of Evangelicalism: Issues and Prospects*. Edited by Craig Bartholomew, Robin Parry and Andrew West. Leicester: InterVarsity, 2003.
- Schiffman, Larry. 'The New Halakhic Letter (4QMMT) and the Origins of the Dead Sea Sect.' *Biblical Archaeologist* 53 (1990): pp. 64–73.
- . *Reclaiming the Dead Sea Scrolls: Their True Meaning for Judaism and Christianity*. New York: Doubleday, 1994.

- Schleiermacher, Friedrich. *Brief Outline of the Study of Theology*. Translated by T. N. Tice. Atlanta: John Knox, 1996.
- Schneiders, Sandra M. 'The Gospels and the Reader.' Pages 97–118 in *The Cambridge Companion to the Gospels*. Edited by Stephen Barton. Cambridge: Cambridge University Press, 2006.
- . *The Revelatory Text: Interpreting the New Testament as Sacred Scripture*. Collegeville, Minn.: Liturgical Press, 1999.
- Schniedewind, William M. *How the Bible Became a Book: The Textualization of Ancient Israel*. Cambridge: Cambridge University Press, 2004.
- Seitz, Christopher. 'Canonical Approach.' Pages 100–2 in *Dictionary for Theological Interpretation of the Bible*. Edited by Kevin Vanhoozer. Grand Rapids: Baker Academic, 2005.
- Shelton, James B. *Mighty in Word and Deed*. Peabody, Mass.: Hendrickson, 1991.
- Skaggs, Rebecca. *The Pentecostal Commentary on 1 Peter, 2 Peter, Jude*. New York: T&T Clark, 2004.
- Smith, James K. A. *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids: Eerdmans, 2010.
- Sommer, Benjamin. 'Dialogical Biblical Theology: A Jewish Approach to Reading Scripture Theologically.' Pages 1–53 in *Biblical Theology: Introducing the Conversation*. Edited by Leo Perdue, Robert Morgan and Benjamin Sommer. Nashville: Abingdon, 2009.
- Soulen, Richard N., and R. Kendall Soulen. *Handbook of Biblical Criticism*. 3d ed. Louisville, Ky.: Westminster John Knox, 2001.
- Sparks, Kenton L. *God's Word in Human Words: An Evangelical Appropriation of Critical Biblical Scholarship*. Grand Rapids: Baker Academic, 2008.
- Stibbe, Mark. 'This is That: Some Thoughts Concerning Charismatic Hermeneutics.' *Anvil* 15.3 (1998): pp. 181–93.
- Stronstad, Roger. 'Affirming Diversity: God's People as a Community of Prophets.' *Pneuma* 17.2 (1995): pp. 145–57.
- . *The Charismatic Theology of St. Luke*. Peabody, Mass.: Hendrickson, 1984.
- . 'The Hermeneutics of Lukan Historiography.' *Paraclete* 22.4 (1988): pp. 5–17.
- . *The Prophethood of All Believers: A Study in Luke's Charismatic Theology*. Journal of Pentecostal Theology Supplement Series 16, Sheffield: Sheffield Academic, 1999.
- . 'Trends in Pentecostal Hermeneutics.' *Paraclete* 22.3 (1988): pp. 1–12.
- Stuckenbruck, Loren T. 'The Historical Situation of Revelation.' *Leaven* 8.1 (2000): pp. 10–18.
- Sukenik, Eliezer L., and N. Avigad, eds. *The Dead Sea Scrolls of the Hebrew University*. Jerusalem: Magnes Press, 1955.
- . *Megilloth Genuzoth I*. Jerusalem: Bialik, 1948.
- Sweeney, Marvin A. *King Josiah of Judah: The Lost Messiah of Israel*. Oxford: Oxford University Press, 2001.
- Synan, Vinson. *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. 2d ed. Grand Rapids: Eerdmans, 1997.
- Tennison, D. Allen. 'Charismatic Biblical Interpretation.' Pages 106–9 in *Dictionary of Theological Interpretation of the Bible*. Edited by Kevin J. Vanhoozer. Grand Rapids: Baker Academic, 2005.
- Thomas, J. Christopher. *The Devil, Disease, and Deliverance: Origins of Illness in New Testament Thought*. Journal of Pentecostal Theology Supplement Series 13. Sheffield: Sheffield Academic, 1998.
- . 'Discipleship in Mark's Gospel.' Pages 64–80 in *Faces of Renewal*. Festschrift in Honor of Stanley Horton. Edited by Paul Elbert. Peabody, Mass.: Hendrickson, 1988.
- . *Footwashing in John 13 and the Johannine Community*. Journal for the Study of the New Testament Supplement Series 61. Sheffield: JSOT Press, 1991.
- . 'Healing in the Atonement: A Johannine Perspective.' *Journal of Pentecostal Theology* 14.1 (2005): pp. 23–39.

- . '1998 SPS Presidential Address: Pentecostal Theology in the Twenty-First Century.' *Pneuma* 20 (Spring 1998): pp. 3–19.
- . *The Pentecostal Commentary on 1 John, 2 John, 3 John*. New York: T&T Clark, 2004.
- . 'Reading the Bible from within our Traditions: A Pentecostal Hermeneutic as Test Case.' Pages 108–22 in *Between Two Horizons: Spanning New Testament Studies & Systematic Theology*. Edited by Joel B. Green and Max Turner. Grand Rapids: Eerdmans, 2000.
- . *The Spirit of the New Testament*. Blandford Forum, U.K.: Deo, 2005.
- . 'Women, Pentecostals and the Bible: An Experiment in Pentecostal Hermeneutics.' *Journal of Pentecostal Theology* 5 (1994): pp. 41–56.
- Thomas, J. Christopher, and Frank D. Macchia. *The Apocalypse*. Grand Rapids: Eerdmans, forthcoming.
- Thomas, J. Christopher, and Kim E. Alexander, "'And the Signs Are Following": Mark 16.9–20 – A Journey into Pentecostal Hermeneutics.' *Journal of Pentecostal Theology* 11.2 (2003): pp. 147–70.
- Thompson, Leonard. *The Book of Revelation*. Oxford: Oxford University Press, 1990.
- Thurston, Herbert, S. J. *Surprising Mystics*. London: Burns & Oates, 1955.
- Tigheelaar, Eibert. 'In Search of the Scribe of 1QS.' Pages 439–52 in *Emanuel: Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov*. Edited by Shalom M. Paul, Robert A. Kraft, Lawrence H. Schiffman and Weston W. Fields. Leiden: Brill, 2003.
- Towner, Philip H. *The Letters to Timothy and Titus*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2006.
- Turner, Max. 'Historical Criticism and Theological Hermeneutics of the New Testament.' Pages 44–70 in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology*. Edited by Joel B. Green and Max Turner. Grand Rapids: Eerdmans, 2000.
- . *The Holy Spirit and Spiritual Gifts: Then and Now*. Carlisle, U.K.: Paternoster, 1996.
- Twelftree, Graham. *In the Name of Jesus: Exorcism among Early Christians*. Grand Rapids: Baker, 2007.
- VanderKam, James C. 'Identity and History of the Community.' Pages 487–533 in *The Dead Sea Scrolls After Fifty Years A Comprehensive Assessment*. Vol. 2. Edited by Peter W. Flint and James C. VanderKam. Leiden: Brill, 1999.
- Van der Toorn, K. *Scribal Culture and the Making of the Hebrew Bible*. Cambridge: Harvard University Press, 2007.
- Van der Ven, Johannes A. 'An Empirical or a Normative Approach to Practical-Theological Research? A False Dilemma.' *Journal of Empirical Theology* 15.2 (2002): pp. 5–33.
- Vanhoozer, Kevin J. *Dictionary for Theological Interpretation of the Bible*. Grand Rapids: Baker Academic, 2005.
- . *Is There Meaning in this Text? The Bible, the Reader and the Morality of Literary Knowledge*. Grand Rapids: Zondervan, 1998.
- . 'The Voice and the Actor: A Dramatic Proposal about Ministry and Minstrelsy of Theology.' Pages 61–106 in *Evangelical Futures: A Conversation on Theological Method*. Edited by J. G. Stackhouse. Grand Rapids: Baker, Leicester: InterVarsity and Vancouver: Regent College, 2000.
- Vásquez, Manuel A. *The Brazilian Church and the Crisis of Modernity*. Cambridge: Cambridge University Press, 1998.
- Vermeylen, Jacques. 'The Gracious God, Sinners and Foreigners: How Nehemiah 9 Interprets the History of Israel.' Pages 77–114 in *History and Identity: How Israel's Later Authors Viewed its Earlier History*. Edited by Núria Calduch-Benages and Jan Liesen. Deuterocanonical and Cognate Literature Yearbook 2006. Berlin: Walter de Gruyter, 2006.

- Von Rad, Gerhard. *Studies in Deuteronomy*. Studies in Biblical Theology 9. London: SCM Press, 1953.
- Wacker, William C., and Jerome D. Quinn. *The First and Second letters to Timothy: A New Translation with Notes and Commentary*. Eerdmans Critical Commentary Series. Grand Rapids: Eerdmans, 2000.
- Waddell, Robby. *The Spirit of the Book of Revelation*. Journal for the Study of the Old Testament Supplement Series 30. Blandford Forum, U.K.: Deo, 2006.
- Wakeman, Mary K. *God's Battle with the Monster: A Study in Biblical Imagery*. Leiden: Brill, 1973.
- Weinfeld, Moshe. *Deuteronomy and the Deuteronomistic School*. Oxford: Clarendon, 1972.
- Wernberg-Møller, Preben. *The Manual of Discipline: Translated and Annotated with an Introduction*. Studies of the Texts of the Desert of Judah 1. Leiden: E. J. Brill, 1957.
- Whitelam, Keith W. *The Invention of Ancient Israel: The Silencing of Palestinian History*. London: Routledge, 1996.
- Williams, J. Rodman. *Renewal Theology*. 3 vols. Grand Rapids: Zondervan, 1988–1992.
- Williamson, H. G. M. *Ezra, Nehemiah*. Word Biblical Commentary 16. Waco: Word Books, 1985.
- Witherington, Ben, III. *Revelation*. New Cambridge Bible Commentary; Cambridge: Cambridge University Press, 2003.
- Wolters, Albert M. *Creation Regained*. Rev. ed. Grand Rapids: Eerdmans, 2005.
- Wright, Jacob L. 'Writing the Restoration: Compositional Agenda and the Role of Ezra in Nehemiah 8.' *Journal of Hebrew Scriptures* 7 (2007): pp. 1–37.
- Wright, N. T. 'How Can the Bible be Authoritative?' *Vox Evangelica* 21 (1991): pp. 7–32.
- . *The New Testament and the People of God*. London: SPCK, 1993.
- Yong, Amos. 'The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method.' *Heythrop Journal* 45 (2004): pp. 22–39.
- . *The Spirit Poured Out on All Flesh*. Grand Rapids: Baker Academic, 2005.
- . *Spirit–Word–Community: Theological Hermeneutics in Trinitarian Perspective*. New Critical Thinking in Religion, Theology and Biblical Studies Series. Burlington, Vt.: Ashgate, 2002.

INDEX OF REFERENCES

OLD TESTAMENT

Genesis

1.1 48n11
1.2 150n20
2.7 80
2.24 97
7.19 155
12.7 155
41.38-39 7

Exodus

6.7 37n35
7.11-12 53
7.22 53
8.7 53
13.21-22 29
14.19 29
14.24 29
15.22-27 29
16.1-7 29
16.22-36 29
17.1-7 29
18 32, 32n21
18.17-27 32
18.18 32n21
18.20 32
18.22 32n21
19-24 29
28.3 31
31.3 31, 150n20
32 30
32.1-6 29
32.7-34.28 29
32.19 38n40
33-34 31n19
33.7 78
35.31 31, 150n20

Leviticus

23 33
23.24-25 33

Numbers

11 31, 31n20, 32, 32n21
11.1-9 30
11.14 32n21
11.17 31, 150n20
11.25-26 32
11.25 31, 34
11.26 31
11.29 28, 31
12.5 30
13 29
14 30
14.1-10 29
14.11-38 29
14.14 30
20.8-13 30
21.21-35 30
22.23-27 191
24.2 28, 31
27 31
27.18 31
27.20-21 31
29.1-6 33
32.33 69n81

Deuteronomy

1.9-18 32, 32n21
5.1 37n35
5.22 36n33
6.6 38n43
6.13 40
6.16 40
8.3 40
9.17 38n40
10.2 36n33
10.4 36n33
10.16 38n43
10.20 40
11.18 38n43
11.19 37n35
13.1-3 53n32
16 33

18.21-22 53n32

25.4 175, 176
30.6 38, 38n43
30.10 38
30.11-14 38n43
30.14 38
32.5 94n83
34.9 31

1 Samuel

10.10 28, 31n20
16.19-23 191
19.20-24 28
25.37 37n39

1 Kings

2.10 94n83
8.36 38
22.19-23 53n32
22.22-24 28

2 Kings

2.9 28
2.15 28
12 26n3
17 28
17.12-13 28
22-23 25-26, 26n5,
27n7, 29, 34, 38-39, 42
22 28, 28n8, 29n11, 33,
35, 36, 170
22.3-7 26
22.3 26
22.8 26, 26n5, 38n40
22.9-10 26
22.10 26n5
22.11 27
22.12-13 27
22.14 26n5, 27
22.15 27
22.16-17 27
22.16 27

- 22.18-20 27
 23.1-3 28
 23.2-3 29
 23.2 26n5
 23.21 29
- 2 Chronicles*
 18.18-22 53n32
- Ezra*
 3 29n12
- Nehemiah*
 8-10 29, 32, 32n23,
 34-36, 38-39, 42-43
 8-9 32n23, 170
 8 29n11, 29n12, 33-34,
 170
 8.1-6 32
 8.1 33
 8.2 33
 8.3 33
 8.4 33
 8.5-6 171
 8.7-12 32
 8.8-12 33
 8.8 33
 8.9-12 33
 8.9 33
 8.12 33
 8.13-18 33
 8.13 32, 33
 8.14 32-33
 8.15-17 32
 8.18a 32
 8.18b 32
 9 29, 32-34, 161
 9.3 32-33
 9.4 34
 9.12-15 30
 9.12 29-30
 9.13-14 29-30, 32
 9.13 30
 9.15a 29-30
 9.15b 29
 9.16-19a 30
 9.16-17a 29
 9.17b 29
 9.18 29
 9.19a 29
 9.19b-23 30
 9.19b 30
 9.20 31, 31n19, 33
- 9.20a 30-31
 9.20b-21 30
 9.22-23 30
 9.29-30 32n22
 9.30 7, 29
 9.32-37 30
 10 34, 34n28
 10.28 33
 10.29 34
- Job*
 1-2 69-70
 1.5 69
 1.8 69
 2.3 69
 3 68
 3.8 68
 4-27 69-70
 4-14 68, 68n79
 4-5 68, 68n79
 4.12-21 69-70
 4.12-17 69
 4.17-21 69
 4.17 69
 15-21 68, 68n79
 15 68n79
 16.9 70
 22-27 68, 68n79
 22 68n79
 25.4 69
 27.3 150n20
 33.4 150n20
 34.14 150n20
 41 68
 41.16 (Hebrew) 37n39
- Psalms*
 16.8-11 (Hebrew) 94n83,
 95
 16.8 (Hebrew) 95
 16.9 (Hebrew) 95
 16.10 (Hebrew) 95
 16.11 (Hebrew) 95
 37 89
 37.6 89
 37.8-9 89
 91.11-12 40
 104.29 150n20
 104.30 150n20
 106.33 31n19
 109.1 94n83
 110 95
 115.15-17 48n11
- 118.22-23 93, 178
 119.12 76n15
 119.18-19 76n15
 119.27 76n15
 119.33-35 76n15
 119.73 76n15
 132.11 94n83
 139.8-9 48n11
 143.10 31, 31n18
- Isaiah*
 6 41
 6.9-10 110
 10.20 86
 10.21-22 86
 10.22-23 86
 10.24-27 86
 10.28-32 86
 10.28-31 87
 10.33-34 86-87
 10.34 86n63
 11.1-5 86-87
 11.2 102
 28.11 97
 30.22 87
 30.23 87
 32.15 94n83
 40.3 85-91
 45.1-5 150n20
 54.11-12 87
 54.11 87
 54.12a 87
 54.12b 87
 54.13 43n55
 57.19 94n83
 61 92n77
 61.1-3 40
 63 31n19
 63.10 31n19
 63.11 31n19
 63.14 31n19
 64.3 (Hebrew) 97
- Jeremiah*
 5.21 110
 9.4-5 37n35
 17.1 36n33
 24.7 35-36
 26 26n5
 31.29 35
 31.31-34 35, 38,
 38n43
 31.31 36, 38

31.33 35, 36, 36n33, 37,
43n55
32.39-40 35
32.39 35-36
32.40 36
36 26n5, 29n11, 36n33, 37
36.23 38n40
51.5 69n81
51.63 38n40

Ezekiel

1-2 37n37
2.1-3 7
2.2 28, 106
2.4 37n39
3.9 37n39
3.12 28, 106
3.14 28, 106
3.24 28, 106
3.27 110
8.3 28, 191
10.17 28
11.1 28, 106
11.5 28
11.19-20 35, 38
11.19 35-36
11.20 35-36
11.24-25 7
11.24 28, 191
12.2 110
18.2 35
36-37 81
36.26-28 81
36.26-27 35-38
36.26 35-36
36.27 35-36
37.1 28
37.14 35-36
37.26 35-36
43.5 28, 106
47.1-12 84n56

Daniel

1.17 150n20
2.18 96n89
2.19 96n89
2.27 96n89
2.30 96n89
2.47 96n89
4.9 (Aramaic) 96n89
5.11 150n20
7 109n39
10 109n39

Hosea

2.7 (Hebrew) 88
2.8 (Hebrew) 88
2.9 (Hebrew) 88
2.10-14 (Hebrew) 88
5.13-15 88
6.4-11 88
7.1 88
8.6-14 88

Joel

2.28-32 28, 84n56, 94,
146
2.28-29 48n9
3.1 (Hebrew) 94-95
3.2-4 (Hebrew) 95
3.5b (Hebrew) 95

Amos

8.12 78

Micah

1.2-5 85
1.5-6 85
1.6-7 86
1.8-9 86
1.8 86
3.8 7
5.8 28
6.14-15 86

Nahum

1.3-6 88
2.12-14 (Hebrew) 88
3.1-14 88

Habakkuk

1.1-2.20 89
1.1-2 89
1.4a 89

Haggai

2.5 31n19

Zechariah

4.1-14 102
7.12 7, 28
13 94
13.7 85, 94, 94n82, 178
13.9 94

NEW TESTAMENT

Matthew

5 92n77
6.10 180
7.22 53
13.9-17 110
24.24 53

Mark

4.9 110
4.27 110
6.7 158
6.45-52 21
7.6-8 159
12 93
12.10-11 93, 178
14.27 94, 178
16.9-20 119

Luke

4.3-13 40
4.4 40
4.8 40
4.10-11 40
4.12 40
4.14 40
4.16-30 40
4.18-19 151
4.18 84n54, 93
8.8 110
10.1 158
24 40
24.27-32 40
24.27 40
24.32 40, 40n49
24.44-49 40
24.45 40

John

2.17 41
2.22 41
5.39-40 171
6.44-45 43n55
7.39 41
12.16 41
13 122
14-16 41
14.26 7, 41, 96
16.12-15 96
16.13-15 7
16.13-14 41
16.13 6, 96

Acts

1.8 18
 2 41, 84n56, 93–94
 2.1–13 41
 2.4 95
 2.14–36 41, 94
 2.16 82n48
 2.17–21 186
 2.17–18 48n9, 58,
 140
 2.18b–20 95
 2.20 95
 2.25 95
 2.27 95
 2.28 95
 2.42 43
 3.13–26 41
 4.11 93
 8.4–25 18
 8.12 18
 8.17 17
 10–11 155
 15 13, 41, 110n40, 116,
 133, 185
 15.1 41
 15.5 41
 15.6–7 41
 15.7–21 41
 15.7–11 155
 15.28 41
 28.23 41

Romans

3.27–31 155
 15.4 92
 16 158
 16.1 159
 16.2 159
 16.7 159
 16.25 96, 96n90

1 Corinthians

1–2 43
 1.20 43
 2.1 96n90
 2.4–5 7
 2.4 43
 2.6–16 92
 2.8–10 156
 2.9–11 97
 2.9–10 7
 2.10 6, 97
 2.11 97

7.10–15 155, 178
 7.19 245
 9 175–76
 9.9–14 175
 9.9 175
 9.14–15 155, 178
 9.15–18 175
 12.3 107n31
 12.9 107n31
 12.10 53n32, 156
 12.13 18
 14.2 107n31
 14.15 107n31
 14.16 107n31
 14.21 97
 14.29 53n32, 156
 14.34–36 158
 15.7 159

2 Corinthians

3 43
 3.3 43
 3.6 43
 3.14 43
 3.15 43
 3.18 43
 11.4 163

Galatians

2.7–9 155
 3.2–5 155
 5.6 245

Ephesians

1.9 96n90
 3.3–5 96n90
 3.4–5 96
 3.5 107n31
 3.9 96, 96n90
 3.10 96
 5.18 107n31
 5.31–32 97
 5.31 97

Philippians

3.15 43

Colossians

1.26–27 96
 1.26 96n90
 2.2 96n90

1 Thessalonians

4.9 42n53, 42n54, 43
 5.20–22 156

2 Thessalonians

2.9–10 53

1 Timothy

2.11–12 158
 4.1 53n32
 5.10 123

2 Timothy

3.14–16 42
 3.14 42n53
 3.16 7, 42n53

1 Peter

1.10–12 82n48, 96

2 Peter

1.4 6
 1.21 7

1 John

2.20 43, 92
 2.21 43
 2.27 3, 92
 4.1–3 53n32
 4.6 96n88
 4.13 43

Revelation

1.1–2 112
 1.3 107, 109–10, 112
 1.4–8 113
 1.4–6 107n33
 1.4b 102
 1.9–3.22 109
 1.9–11 107n33
 1.9–10 108n34, 109
 1.10 105–6, 108
 1.11–20 109
 1.11 108
 1.12–20 109
 1.12 108
 1.19 108
 2–3 105, 113
 2.1–3.22 109, 114
 2.1 109
 2.2 111
 2.6 109, 111
 2.7 104, 105

- 2.8 109
 2.11 104–5, 109
 2.12 109
 2.14–16 111
 2.17 104–5, 109
 2.18 109
 2.20–24 111–12, 181
 2.29 109
 3.1 102, 109
 3.6 104–5, 109
 3.7 109
 3.13 104–5, 109
 3.14 109
 3.21 107n33
 3.22 104–5, 109
 4.1–2 108n34
 4.1 108
 4.2 105–6, 107n33
 4.5 102
 5.5–8 113
 5.5 108
 5.6 102, 110
 6.9–11 180
 7.14–17 108
 8.3 180
 10.1–11 15, 112
 10.4 108
 10.7–11 107
 10.8 108
 10.11 108
 11.3–13 103, 112
 11.3 104
 11.15 180
 12.9–11 112
 13.9–10 111
 13.10 114
 13.18 111, 114, 181
 14.12 114
 14.13 104
 16.19 107n33
 17.1–19.10 108
 17–18 113
 17.1–3 107n33, 108n34
 17.1 108
 17.3 105–6
 17.7–18 108
 17.9 114, 181
 18.4–5 111
 19.9–10 108
 19.10 104, 107–8, 112,
 114
 21.1–2 107n33
 21.7–8 111
 21.9–22.9 108
 21.9–10 107n33, 108n34
 21.9 108
 21.10 106
 21.20 105
 22.8–9 108
 22.9 108, 112, 114
 22.10 108
 22.14–15 111
 22.17 104, 104n23, 105,
 114, 180
 22.18–19 110–11
 22.19 112
 22.20 104n23, 180
 APOCRYPHA AND
 PSEUDEPIGRAPHA
1 Enoch 113
 20.2–8 102
2 Baruch 113
4 Ezra 113
 Sirach
 39.1–11 76n15
 39.6 91n70
 Tobit
 12.15 102–3
 Wisdom of Solomon
 6.11 91n70
 PHILO OF ALEXANDRIA
De Cherubim (Cher.)
 27 76n14
De Migratione Abrahami
 (Mig.)
 34–35 76n14
De Somniis (Somn.)
 2.252 76n14
De Specialibus Legibus
 (Spec.)
 3.1–6 76n14
 DEAD SEA SCROLLS
 1Q14 frags 1–5 85
 1Q14 frags 8–10 85
 1Q14 frags 8–10 lines
 2–3 86
 1Q14 frags 8–10 lines
 4–5 86
 1Q14 frags 8–10 line 5b
 86
 1Q14 frag. 11 86
 1Q14 frag. 17–18 86
 1QH^a 80n38, 80n40, 81,
 81n44, 83, 84, 103n14
 1QH^a col. VIII 19–20 80
 1QH^a col. VIII 19–20a 83
 1QH^a col. IX line 21 76
 1QH^a col. X lines 17–18 76
 1QH^a col. XI 19–24 81
 1QH^a col. XV 20–23 84
 1QH^a col. XX 11–12 83
 1QH^a col. XX lines 11b–
 12 83
 1QH^a col. XX 13 83–84
 1QH^a col. XX 32–34 80
 1QH^a col. XXIII line 14
 84n54
 1QM 80n38
 1QpHab 85, 85n58, 89,
 96
 1QpHab col. I lines 1–4
 89
 1QpHab col. I line 2 89
 1QpHab col. I lines 6a–10b
 89
 1QpHab col. I lines 11–
 13 89
 1QpHab col. II, III and
 IV 90
 1QpHab col. VII 4 80
 1QpMic 85, 85n58
 1QpPs 85n58

- 1QpZeph 85n58
 1QpIsa 86
 1QS 80n38, 82n46, 90, 91
 1QS 1.1 90n67
 1QS 3.7 90
 1QS 3.13 90n67
 1QS 3.16 90
 1QS 4 81
 1QS 4.3 90
 1QS 4 20-25 81
 1QS 4.21 96
 1QS 4.22 90
 1QS 5.9 80n41
 1QS 5.20 79
 1QS 8.8-10 90-91
 1QS 8.11-12 91
 1QS 8.12b-16 85
 1QS 8.13-14 91
 1QS 8.15 85n61
 1QS 9.13-14a 85
 1QS 9.13 91
 1QS 9.18-19 91
 1QS 23.14 82n48
 3QpIsa 85n58
 4Q157 (4QtgJob) 79
 4Q161 (4QpIsa^a) 85n58, 86
 4Q161-165 (4QpIsa^{a-e}) 85n58, 86
 4Q161 (4QpIsa^a) frags 1 86, 92n73
 4Q161 (4QpIsa^a) frags 2-6 86, 87
 4Q161 (4QpIsa^a) frags 8-10 87
 4Q161 (4QpIsa^a) frags 8-10 ll. 23-25 86
 4Q162-165 (4QpIsa^{b-e}) 87
 4Q163 (4QpIsa^c) frag. 22 87
 4Q163 (4QpIsa^c) frag. 23 87
 4Q166-167 (4QpHos^{a-b}) 85n58, 88
 4Q166 (4QpHos^a) col. I lines 2-6 88
 4Q166 (4QpHos^a) col. I line 7 88
 4Q166 (4QpHos^a) col. I line 15 88
 4Q166 (4QpHos^a) col. II 88
 4Q167^b (4QpHos^b) 88
 4Q169 (4QpNah) 85n58, 88
 4Q169 (4QpNah) frags 1-2 line 8 88
 4Q169 (4QpNah) frags 3-4 88
 4Q169 (4QpNah) frags 3-4 col. II.2 88
 4Q169 (4QpNah) frags 3-4 col. II.4 88
 4Q169 (4QpNah) frags 3-4 col. III.3 88
 4Q169 (4QpNah) frags 3-4 col. III.6b 88
 4Q169 (4QpNah) frags 3-4 col. II 8 88
 4Q170 (4QpZeph) 85n58
 4Q171 (4QpPs^a) 89
 4Q171 (4QpPs^a) col. I frag. 1 89
 4Q171 (4QpPs^a) col. I frag. 1 i21 89
 4Q171 (4QpPs^a) col. I frag. 1 i26 89
 4Q171 (4QpPs^a) col. II frags 1 ii 2 89
 4Q171 (4QpPs^a) col. II frags 1 ii 2.4-5 89
 4Q171 (4QpPs^a) col. II frags 1 ii 2.8 89
 4Q171 (4QpPs^a) col. II frags 1 ii 2.10-16 89
 4Q171 (4QpPs^a) col. II frags 1 ii 2.18-19 89
 4Q171 (4QpPs^a) col. III and IV 89
 4Q171^{a-b} (4QpPs^{a-b}) 85n58
 4Q172 (4QpUnid) 85n58
 4Q174 (4QFlor) 79n36, 85, 87n64, 92n73
 4Q175 79n36
 4QShirShabb^{a-b} 80n38, 103n14
 4Q403 (4QShirShabb^d) 103n14
 4Q404 (4QShirShabb^e) 103n14
 4Q405 (4QShirShabb^f) 103n14
 4Q415-423
 4QInstruction^{a-g} 81
 4Q416 (4QInstruction^b) frag. 2.ii.6-7 81
 4Q416 (4QInstruction^b) frag. 2.ii.17 81
 4Q504 frag 8.4-5 81n45
 4QM 80n38
 4QMMT 80n38
 11Q5 (11QPs) 79
 11Q5 (11QPs^a) 2-4 81n45
 11Q13 (11QMelchizedek) 85, 79n36
 11Q19 (11QTemple Scroll) 80n38
 CD col. I line 11 90n69
 CD col. II line 3 90n68
 CD col. VII lines 3-6 80
 CD col. VII lines 18-21 87n64, 92n73
 CD col. XII lines 11-13 81
 CD col. XIX lines 7-9 85, 94n82

INDEX OF SUBJECTS

- analogy *see* criticism
- angel 15, 54, 102, 102n12, 103, 105
 - heavenly mediator 108
 - of the Lord 93
 - as a supernatural being 93
- causation 49, 51, 52, 54, 63, 71, 72
 - answered petitionary prayer 47, 54, 56–58, 62, 71, 160, 174, 174n2, 194
 - anterior historical 55
 - divine 36, 51n24
 - material 51, 66, 68n74
 - natural 48n11, 49n14, 51n24, 54, 57, 67, 68
 - non-material 66
 - posterior historical 55
- charisma(ta)* xviii, 4, 6, 9, 12, 14, 14n71, 20, 21, 48, 49, 52, 57, 58, 62, 63, 155, 156, 194, 197
- community 5, 11, 12, 13–16, 17, 18, 20, 25, 32, 33, 34, 36, 37, 39, 39n45, 41, 42, 42n54, 43, 44, 45, 67n73, 71, 73, 74, 76, 78, 79, 80, 81, 82, 85, 90, 91, 92, 95, 96, 96n88, 97, 101, 105, 107, 108, 109, 109n39, 110, 111, 113, 116, 118, 119, 120, 121, 122, 123, 124, 127, 129, 130, 132, 132n8, 133, 134, 134n18, 135, 136, 137, 138, 139, 140, 141, 142, 147, 151, 156, 157, 169, 170, 171, 174, 181, 184, 185, 192, 194, 195, 196, 197, 198
- believing 92, 127
- charismatic 67n73, 75, 77, 80, 101, 112, 177, 179, 195
- covenant 41, 43, 45, 81, 91
- ecclesial 180, 186–87
- faithful 112
- life of 34, 42n54, 118, 135
- Pentecostal 14, 15, 18, 75, 78n26, 80, 100, 101, 103, 109, 113, 116, 117, 118, 121, 138n36, 160, 165, 177, 178, 179, 184, 195
- pneumatic 100, 127
- prophetic 14, 76n14
- Qumran 76, 77, 77n20, 78, 79, 80, 81, 82, 82n46, 82n48, 83, 83n50, 84, 85, 86, 87, 88, 89, 90, 91, 92, 96, 165
- renewal 100, 101, 112, 113, 177, 178
- criticism 9, 15n79
 - believing 52, 53, 54, 55, 58, 71
 - biblical 4, 5, 7, 8, 19, 20, 20n105, 20n109, 21, 22, 46, 46n4, 47, 48, 48n11, 49, 52, 54, 55, 60, 62, 68n74, 70n86, 191n1, 194, 198
- charismatic 9
- form 20
- genre 46, 99n1
- historical 4, 6, 8n25, 20, 49, 50, 50n16, 51, 54, 55, 59n49, 60, 61, 68n74, 101n7, 119, 130, 133, 148, 149, 150, 163, 173, 185, 196, 197
- modern epistemology 60
- Troeltschian principles of 47, 48n12, 49, 50n16, 51n24, 53, 54, 54n35, 55, 60, 192, 194
- analogy 46–72, 149, 164, 173–76, 194, 194n7
 - broad sense 50–51, 61, 64
 - creative 55–56, 59, 71
 - narrow sense 50–51, 63, 64, 71
 - regular 55–59
 - renewal tradition, in the 46–48, 49, 62
- correlation 20, 49, 50, 51, 51n24, 52–53, 54, 54n35, 55–56, 72, 173, 194n7 *see* causation; prayer
- doubt 50, 55
- ‘the new historians’ 59, 59n49
- reader-response 10, 20, 20n105, 73, 103, 121
- redaction 20, 120

- desecularization 145–46, 151
- discernment 13, 20, 41, 42, 67n73, 90n68, 110n40, 127, 129, 129n31, 156–57, 164, 174, 181, 184n1, 185, 192–95 *see* hermeneutic(al)
- communal 16, 33, 78, 110, 114–16, 118–21, 174, 182, 185, 195, 197
- of false prophecy 53n32, 164, 179, 181n3
- pneumatic 110n40, 113, 117, 197
- of spirits 53n32, 156
- discourse
 - human and divine xviii, 52
 - pneumatic 99–114
- epistemology 7, 11–12, 60, 138n33, 141, 149, 196
 - pneumatic 6
- eschatology 140, 194
 - realized 140n41
- ethos
 - pneumatic 12
 - spiritual 20–21
- exegesis 8, 20n105, 20n109, 32n23, 74, 148–49
 - charismatic 75–76, 92–93
 - contextual 20
 - genre 75, 75n10, 79n37, 84n55, 105n25, 113, 121, 124
 - literary knowledge 15n77, 15n79, 21n111, 52n25, 60, 149, 192–93
 - literary structure 15, 19–21, 32n23, 100n2, 106, 121, 175, 193
 - narrative analysis 6, 100n2, 106–9, 121–22,
 - provenance of Scripture 9, 15, 15n79, 20–21, 174, 193–94, 196, 198
 - synthesis of data in 67–71, 192
- experience(s) 7, 10, 54, 57–59, 65, 73, 92n76, 110, 116–18, 136, 141, 157, 164, 173, 186
- communal 77, 92, 109, 135, 137, 156, 170, 186
- embodied 137
- heterodoxy 137
- performative 137
- plurality 137
- prophetic revelatory 9, 105–7, 108n35, 108–9, 113, 195
- relativity 137
- religious 17–18, 56, 62, 67, 99–100, 100n2, 101, 105, 106n28, 111, 113, 130, 137
- role of xviii, 4, 5, 11–13, 13n60, 48–52, 63, 67n73, 71, 120–21, 132n7, 133, 141, 141n43, 155–57, 173, 191–96
- subjectivity 12, 37, 48, 56, 61, 63, 131–32, 137
- evangelical(ism) 25
 - charismatic 135
 - rationality 136
- hermeneutic(al) 5
 - cessationistic 12, 48n10
 - Christocentric 147
 - circle 98, 157
 - confessional 5n7, 7, 46–50, 67n73, 192–93
 - cycle 92
 - of defense 133
 - dialectic 16
 - discernment 20, 114, 195
 - evangelical 10, 130, 134, 161, 164, 196
 - horizons 8, 11, 20, 40, 106, 134, 192, 194, 198
 - internal 100
 - lens xviii, 4, 49, 56, 58–59, 62, 66, 67n73, 71, 180, 191, 194–95
 - modernistic 6, 8n25, 197
 - non-cessationistic 17
 - Pentecostal 10–11, 13–16, 73, 99, 99n1, 100, 103, 115, 115n1, 116, 118, 120, 125–29, 152, 154, 161, 177, 184, 196
 - pneumatic xiii, xvii, 6n17, 7, 11–12, 15, 20–22, 74–75, 77, 82–84, 91, 94, 97–98, 99, 99n1, 100–1, 103, 105, 111, 113, 130, 147–50, 160–61, 164–65, 173–74, 176, 177–79, 180–82, 186–87, 192–98
 - history of 3–5
 - holistic reading 186
 - process 9, 40, 99n1, 100, 111, 182
 - prophetic 12, 73
 - reductionistic 142, 147
 - renewal xiii, 5, 10, 13, 49, 67n73, 73–75, 142, 155, 169, 178–79, 194, 196
 - sectarian 78, 198
 - of the Spirit and creation 150–52
 - Spirit-led 7, 9–11, 74, 76, 93, 111, 114, 148, 155, 174, 179, 187, 192–93, 198
 - of suspicion 120

- trialectic 13–16, 16n82, 120–21, 157
 see community; Scripture; Spirit
 of trust 133
 trinitarian biblical 147, 149
 hermeneutics
 empirical nature of 13, 176, 193
 Old Testament 25–45
 historiography 10, 14n71, 16, 59, 59n49,
 191–92
 biblical 16
 historical testimony(ies) 48–67, 71–72,
 192
 inspiration 9, 19, 21, 34, 36–37, 39–43,
 73–76, 79, 80n42, 83, 83n52, 87, 90,
 92, 92n73, 93–96, 99–100, 106, 109–
 10, 112, 124, 133, 134, 134n18, 135,
 140, 147, 149, 156, 158, 165, 170n1,
 178, 181, 182, 187
 prophetic 32
 intent(ion) 15, 21, 99, 107–8, 111, 122,
 130
 authorial 9, 18–19, 101, 130
 narrative 19, 105, 112, 195
 interpretation 7–14
 allegorical 82
 apostolic 41
 biblical xvii–xviii, 4, 4n6, 8, 9–10,
 12n59, 13, 13n60, 16, 22, 47, 47n6,
 48n11, 49, 57, 62–63, 66, 67n70,
 70–72, 74, 76, 82, 84–85, 92, 145,
 148–49, 152, 161, 165, 169, 174,
 176–79, 196
 confessional 7, 19, 67n73, 173–74,
 181, 187, 193
 by divine enlightenment 76, 83n49,
 92n73
 empirical nature of biblical 176, 193
 experientially-informed 49, 62, 71
 of hidden mysteries 78, 91, 96
 inspired 41, 43, 73–76, 79, 83, 83n49,
 92, 95, 100
 lectio divina 162
 midrash 84n55, 92n77, 154
 naturalistic 6, 21, 54–58, 71, 197
 non-cessationist 17
 Pentecostal 10, 14, 15n80, 20n105,
 73, 76, 103, 117–22, 129, 164n14,
 165, 184, 195
 peshar(im) 75, 80, 82, 82n48, 84,
 84n55, 84n56, 85, 86, 88–90,
 92n77, 93, 96–97, 154
 charismatic 84, 84n56
 pneumatic 75, 91, 93, 197
 principles of 18, 52, 82, 154, 192
 principizing 175–76, 175n4
 proof-texting 53n32
 prophetic 27–28, 39
 rewritten Scripture 75, 75n10, 79
 Spirit-empowered prophecy in 28
 Spirit-inspired 40–41, 43
 by the spirit of truth 41, 96
 subjectivity of 12, 58
 targum(im) 79, 154
 theological 16, 149, 152–52, 161
 typology 154
 interpreter 11, 21, 32, 39, 48–49, 52,
 55–67, 76n73, 68, 70–71, 75, 83n49,
 84, 89, 92, 92n73, 95, 117, 120, 123,
 127, 154, 165, 174, 191–92, 195, 197
 see presuppositions
 community of 5, 71, 76, 78n27, 82,
 92, 101n8, 170, 192
 inspired 43, 73, 76, 93, 97–98,
 modernist 62, 98, 121
 Pentecostal 85n60, 117–21, 129, 184,
 195
 literary analysis 20, 126
 method xvii, 4, 6, 8, 8n25, 13, 14, 20,
 50, 50n16, 51, 52, 56, 59, 69, 73, 77,
 78n27, 80, 83n49, 84–85, 92–93, 97,
 118, 130–31, 133–34, 137–40, 142,
 170, 171, 173, 192, 196–97
 charismatic 8
 pneumatic hermeneutical 77, 100
 movement(s) xvii, 4n6, 15, 16, 116, 119,
 151–52,
 Azusa Street 44, 194
 Charismatic xvii, 3, 126
 Holiness 44
 Neo-charismatic xvii, 4n6, 74
 Old Princeton 44, 132, 194
 Protestant scholasticism 132
 second wave xvii
 third wave xvii, 48n10, 169
 Pentecostal(ism) 14–17, 48n10, 73–76,
 151–52, 155–57, 163, 164, 164n64,
 177–80, 184, 195–97 *see* hermeneutic
 Classical xvii, 17, 19, 20n105
 interpretative process 10, 13, 73, 78,
 121, 165
 Oneness 142n45
 philosophy 152

- theological method 130–42
- phenomenon 51–59, 67, 67n70, 164
 - natural 48n11, 51, 57, 59, 67
 - supernatural 5–6, 48, 48n11, 57–59, 62, 66, 67
 - exorcism 12, 58, 75, 121, 128n29
 - miracle 6, 12, 19, 48, 48n10, 48n12, 51–59, 62, 67n73, 71, 121, 156
 - Spirit activity 104–5, 114, 121
- pneumatology 137, 140, 142, 146, 151, 173
 - biblical 126, 127n28
 - experiential xvii, 100
 - of John's Apocalypse 100, 102–3
 - Lukan 5
 - debate on 16–19
- prayer 29–30, 31n19, 32, 34, 54, 57, 121, 138, 148, 160–61, 171, 174–75, 180, 182–84, 198
 - answered petitionary 47, 54–58, 62, 67, 71, 160–61, 174, 194
 - dialogical communication 160, 174, 174n2
 - Spirit-inspired 181
- presupposition(s) 5–8, 10, 21, 60, 101n7, 120, 136, 156
 - anti-supernatural 7
 - naturalistic 54
- rationality 132–33, 136–37, 141
- realism 5, 6, 6n9, 21, 52
 - epistemological 140, 140n41
- realist
 - biblical 6
 - practical 52
- realities
 - celestial xiii, 48, 56–58, 70–71, 174, 194
 - metaphysical 48n11, 51–52, 56, 58, 62–63, 67n70, 70n86
 - natural 48, 56–57, 71–72
 - physical 48n11, 56, 58, 63, 70n86
 - supernatural 48, 56–57, 63, 71–72
 - terrestrial xiii, 48, 56, 58, 70–71, 174, 194
- realm
 - material 49n14, 52, 57, 70
 - physical 52, 62
- renewal *see* tradition
 - charismatic xvii, 4, 11, 20, 82, 101, 197
 - theology 130
- revelation 15–16, 154
 - divine 27–28, 48n12, 80, 85, 134
 - divine knowledge through 93, 96
 - by the Holy Spirit 15–16, 84, 91, 106, 110, 133, 182
 - of the mystery 96
 - pneumatic discernment of 110n40
 - prophetic 27, 85n61, 112, 182
 - propositional 132
 - reception of 78, 106–8
 - Scriptural 22, 85
 - visionary 106, 112–13
- Scripture
 - aspects of
 - cultural 15, 21, 44, 140, 196, 198
 - historical 8, 15, 20, 20n105, 21–22, 44, 140, 196, 198
 - literary 15, 21, 196, 198
 - pneumatic 7–9, 11–14, 91, 128
 - authority of 40, 42n54, 53, 75, 137, 139, 140–42, 155, 157
 - demythologization 12
 - inspiration of 9, 37, 40–42, 44, 83n49, 95, 133–35, 147, 165, 174
 - instruction of 33, 38–42, 73, 78n27, 116, 156
 - meaning of 4, 9, 20–21, 33, 40, 73, 75–76, 83n49, 85, 130, 135, 154, 157, 165, 187, 192
 - provenance of *see* exegesis
 - reading of 5, 33, 115, 133, 137, 139, 147, 160, 162, 172, 187, 193n6, 194, 196
 - understanding of 6–10, 33, 52–53, 84–85, 88, 97–98, 154, 156
 - unity and diversity of 43, 116, 122–28, 128n29, 149–50, 154, 158–59, 182, 185
- significance 9, 40, 86, 91, 135
 - double meaning 76
 - prophetic 73
- Spirit
 - divine 37
 - endowment of 31n20, 32, 34
 - eschatological 140
 - Holy
 - in interpretation 5
 - role of xiii, xvii–xviii, 3, 4, 5, 7, 9, 10, 11, 14, 16, 22, 32, 33, 41, 80, 95, 98, 128–29n30, 133, 150, 152, 154–56, 173, 174, 177, 178, 179, 192–98.

- work of the 62–63
 - human 37
 - interpretative 34
 - instructed by the 32
 - invoking the 99–114
 - language of the 100
 - messages from 105
 - of error 96
 - of God 80
 - of Holiness 80
 - of mission 146
 - of the Trinity 80
- spirituality 137–38
- Teacher of Righteousness 78, 78n27, 80, 80n41, 81, 82, 83, 84, 84n54, 85, 86, 87, 89, 90, 90n69, 96
- text
 - authoritative 25, 26, 27, 39n47, 44, 93, 170, 175
 - bending the 78n27
 - Qumran community 77
 - reading of the 27
- theology
 - holistic 137
 - actions 137
 - affections 137
 - cognition 137
 - narrative 19
 - post-conservative evangelical 141n43
- tradition
 - Pentecostal narrative 15
 - prophetic 25–45
 - renewal xvii
 - diversity within 4
 - scribal 25–45
- Troeltschian principles *see* criticism, historical
- Wirkungsgeschichte* 118
- word
 - of prophecy 28
 - prophetic 27
- word and Spirit *see* Spirit, Holy
- worldview 5
 - Pentecostal 116

INDEX OF MODERN AUTHORS

- Abraham, William J. 48n12, 50, 51n23, 51n24, 63, 66–67
- Archer, Kenneth J. 14–15, 15n78, 15n79, 116n4
- Aune, David 75–76, 83n49, 92, 104n19, 104n22
- Badcock, Gary D. 151n22
- Barth, Karl 133, 150, 162
- Bartholomew, Craig G. 47n6, 139n39
- Barton, John 46, 46n4
- Bauckham, Richard 103, 104n18, 106n28, 112, 181–82
- Baxter, Richard 171
- Beale, Gregory K. 106
- Berger, Peter 145, 173
- Berkhof, Hendrikus 146, 146n4, 148, 148n11, 148n13, 150, 173
- Blenkinsopp, Joseph 31n20
- Bobbington, David 130
- Boda, Mark J. 28n9, 32n21, 146, 151
- Bowald, Mark A. 5n7
- Bridges, Charles 171
- Bright, John 38n42
- Bultmann, Rudolf 120n16
- Burgess, Stanley M. xvii, 49n13
- Caird, G. B. 108n36
- Calvin, John 133, 133n15, 150
- Cartledge, Mark J. 11, 147
- Childs, Brevard 162
- Christenson, Larry 3, 5n8
- Clouser, Roy 7–8, 8n22, 174n1, 191n1
- Cross, Terry L. 131–33, 196
- Davies, Andrew 12n59
- Davies, Philip R. 7
- Davis, Caroline Frank 136, 137
- Dearman, J. Andrew 28n8
- Deere, Jack 12
- deSilva, David 102n9, 104n20, 105
- Duggan, Michael 29, 32n23, 34n29
- Dunn, James D. G. 18, 122, 122n23, 125, 154
- Eco, Umberto 15n78
- Elbert, Paul 10
- Ervin, Howard 5–7, 11–12, 20, 99n1
- Evans, Craig 93
- Fee, Gordon D. 4, 9, 18, 99n1, 100n2, 138n36
- Flavel, John 171
- Fyall, Robert S. 68, 70, 70n83, 164, 175
- Green, Joel 161
- Grenz, Stanley J. 42n54, 132, 132n7, 140n41
- Hart, Trevor 141n42
- Harvey, David 146
- Herholdt, Marius 10
- Hermes, Ronald 106n29, 107n33, 147
- Holman, Charles 19
- Holt, Robby 148
- Jenson, Robert 150
- Johns, Cheryl Bridges 134
- Johns, Jackie David 134
- Johnson, Luke 162
- Jones, Douglas R. 39n46
- Keown, Gerald L. 38n40
- Klein, William 92
- Klingbeil, Gerald A. 50, 50n16, 51
- Kuyper, Abraham 150
- Lash, Nicholas 162
- Lederle, Henry I. 57–58, 70, 175n3
- Leuchter, Mark 35n31, 36n33, 37n36
- Levenson, Jon 47n5, 163
- Levison, John R. 7n19, 80n39, 81–82, 91n71, 93, 94n83, 95, 112
- Licona, Michael R. 149n15

- Lim, Timothy 84n55
 Lloyd-Jones, D. Martyn 171
 Long, V. Philips 47, 49, 50n16, 59,
 59n49, 59n55, 60–64, 66, 71, 191n2
 Longman, Tremper III 47, 49, 59, 59n49,
 59n55, 60–64, 66, 71, 191n2
 Louth, Andrew 162n3
 Lucas, Ernest C. 7, 49n14, 67–68n74
 Lundbom, Jack R. 36n34

 Ma, Wonsuk 21
 Macchia, Frank D. 103, 134n19
 Marshall, I. Howard 16
 Martin, Francis 8, 8n25, 10, 11, 20
 Martin, Lee Roy 10, 116n3, 195n8
 Mayes, A. D. H. 32n21
 McCheyne, Robert Murray 171
 McKane, William 38n41
 McQueen, Larry 10, 12, 14
 Menzies, Robert 16–18
 Menzies, William 16–18
 Moltmann, Jürgen 150
 Montague, George T. 13, 20
 Moore, Rickie D. 9–10, 115n1

 Newbiggin, Lesslie 148
 Nicholson, Ernest W. 46
 North, J. Lionel 31n20

 O'Brien, James 20, 197
 Oden, Robert A. Jr. 48n11
 Olson, Roger E. 141n43

 Pinnock, Clark H. 4, 8–9, 9n33, 10,
 44n56, 134n18, 135, 137
 Plantinga, Alvin 148–49, 152, 173
 Prigent Pierre 110n41
 Provan, Iain 47, 49, 59, 59n49, 59n55,
 60–61, 63–64, 66, 71, 191n2

 Quinn, Jerome D. 43n52, 43n53

 Robson, James 37n38, 37n39
 Royalty, Robert 181n2

 Schneider, Sandra 162
 Schniedewind, William M. 39n47
 Shelton, James 19
 Smith, Jamie 152
 Snodgrass, Klyne 161
 Soulen, Richard N. 50
 Soulen, R. Kendall 50
 Sparks, Kenton L. 47, 48n12, 49, 52–54,
 54n35, 55–58, 67, 71, 152, 191n2
 Spurgeon, Charles H. 171
 Stibbe, Mark 14, 82n48, 84n56, 92n76
 Stott, John 171
 Stronstad, Roger 17–19
 Stulman, Louis 38n42
 Stump, Eleanore 152

 Tennison, D. Allen 20n105, 73
 Thiselton, Anthony C. 42n54, 152
 Thomas, John Christopher 13–14, 103,
 104n23, 110n40, 113, 126, 147–48,
 148n11
 Thurston, Herbert S.J. 164
 Towner, Philip H. 42n53
 Tozer, A. W. 171
 Turner, Max 100n3, 101n7
 Twelftree, Graham 128n29

 Van der Toorn, K. 39n47
 Vanhoozer, Kevin J. 21n111, 52n25,
 139n37, 141n44, 193n6
 Vásquez, A. 152

 Wacker, William C. 42n52, 42n54
 Waddell, Robby 10, 15, 99n1, 101n7,
 103
 Williamson, H. G. M. 32n23
 Wright, Jacob L. 29n12
 Wright, N. T. 11

 Yong, Amos 16, 16n84, 132n8, 152n28